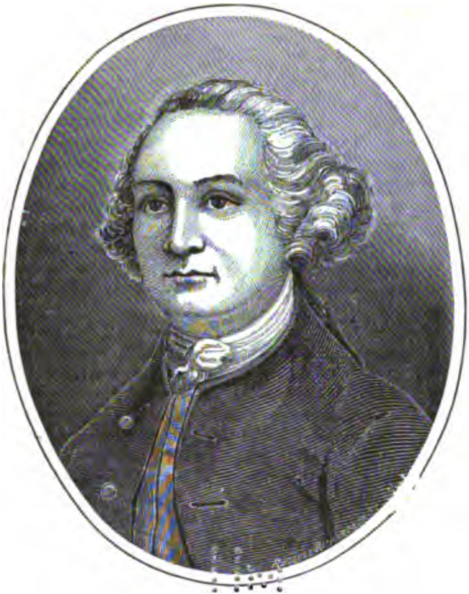
THE

NEW ENGLAND FREEMASON.



Henry Price

VOL. I.

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AND
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*Therefore, every scribe * * * * * is like unto a man that is a householder, and bringeth forth out of his treasure things new and old.*—ST. MATTHEW.

Respice, aspice, prospice.—ST. BERNARD.

BOSTON:
PRINTED BY FRANK WOOD,
1874.

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THE

NEW ENGLAND FREEMASON.

Vol. I. JANUARY, 1874. No. 1.

Biographical Sketch of R. W. Charles W. Moore.

> "So much one man can do,
> That does both act and know."
> —*Andrew Marvell.*

THE Brethren of the Mystic Tie, wheresoever dispersed over the face of the globe, will be filled with sadness when they learn that the distinguished Brother whose name stands at the head of this article has passed from earth. Few members of the Fraternity, in this or any other country, have ever been so generally known or so highly respected by the Brotherhood. His long Masonic life, his faithful service in almost every office in Grand and subordinate Bodies of every branch of the Order, his able, vigorous, persistent and successful defence of our principles and our rights against the mad fury of Anti-Masonic folly and demagogueism; his publications illustrative of our ritual, and his editorship for a whole generation of the first exclusively Masonic periodical ever published,—all these services have made his name as familiar as household words to Masons everywhere, and wherever it has been known it has been respected and honored. His opinion was constantly sought in regard to questions of Masonic law and practice, and his conclusions were regarded as final. His life-long experience furnished reasons and precedents, his ripe and mature judgment weighed and balanced arguments, and his clear and forcible statement carried conviction to every mind. Never again shall we listen to his earnest injunction to stand by the ancient landmarks. Never again shall we apply to him for counsel and advice. We have reverently deposited his body in the house appointed for all living, but his spirit we trust has been received into the Celestial Lodge above with the welcome "Well done, good and faithful servant!"

Charles Whitlock Moore was born in Boston, March 29th, 1801. Little is known of his parents, but the record in the family Bible informs us that his father held a responsible position in the household of King George the Third; that he came to this country towards the close of the last century, and opened a music store in Boston. The son was apprenticed to the printer's trade, and the senior editor of the *Boston Post* relates that while they were boys together in the office of the brother of the latter, in Haverhill, Mass., an unfair and ungenerous attack was made upon the narrator by one his superior in age and position; that Brother Moore came to the rescue and most vigorously defended his fellow-apprentice and room-mate, and from that time until Brother Moore's death a most friendly feeling existed between them.

This little incident would indicate that even at that early age Brother Moore was possessed of that love of justice and that sturdy zeal in the defence of right, which prompted him to do such good service in the cause of Masonry when he had arrived at manhood.

In the Grand Master's remarks in regard to him at the Annual Communication of the Grand Lodge, on the 10th of December last, he related the facts in regard to his official connection with this Body, and we propose at this time to recite the other principal incidents in his Masonic history, gathering them from his Address on the occasion of the celebration of the fiftieth anniversary of his membership in St. Andrew's Lodge, and from R. W. Brother John T. Heard's History of Columbian Lodge.

In February, 1822, he applied for initiation in Massachusetts Lodge, then, as now, standing third in the list of Boston Lodges. He was accepted and would have been received on the evening of his coming of age but for business engagements which called him to the State of Maine. With the consent of Massachusetts Lodge, he was admitted in Kennebec Lodge of Hallowell in May following, and was raised to the sublime degree of Master Mason on the evening of the 12th of June. He returned to Boston in July, and on the 10th of October was admitted to membership in St. Andrew's Lodge.

In the address delivered by him before that Body on the occasion of the semi-centennial anniversary of his membership, he said: "In 1825, I established what was the first Masonic newspaper, not only in *Boston*, but in the world,—the MASONIC MIRROR—in which, to the best of my ability, I fought the battle of Masonry against Anti-Masonry from that year up to 1834, and sustained it subsequently till 1841 in the Masonic department of another paper. In November of the latter year, I started the FREEMASONS' MAGAZINE, as an *exclusively* Masonic publication, and the only one then in the world based on that principle." It was continued without interruption until his death.

In the year of his admission to St. Andrew's Lodge, 1822, Brother David Parker was its Worshipful Master. "On the 12th of November of that year," says Brother Moore, "at the election of officers, Brother Parker, in making up his appointments, did me the honor to invest me with the jewel of one of the subordinate offices of the Lodge, I having then been a Mason but six months. I look back with a grateful pride upon that appointment as the first step of a long career of official duties; for from that time to the present—a long half century of Masonic life—I have no recollection of ever having been free from official duties and responsibilities in some one or more of the various divisions or branches of our Institution."

He was elected Master of St. Andrew's Lodge by a unanimous ballot in 1832, and re-elected in 1833, but having in the following month been elected Recording Grand Secretary of the Grand Lodge, he was under the necessity of resigning the office of Master—the two being incompatible. He was, however, the same evening elected Secretary of St. Andrew's Lodge, which place he held for sixteen years, when he resigned.

"In 1826, that remarkable and most groundless persecution, known as the 'Anti-Masonic Excitement,' broke out in the western part of the State of New York, and speedily spread itself over all the neighboring States. In 1830 and 1831, it raged with unmitigated violence and virulence in Massachusetts. Here, as elsewhere, it was carried into all the relations of social life; the ties of kinship and of friendship were rudely severed; the springs of sympathy were dried up; confidence between man and man was destroyed; the dark demon of persecution ran riot throughout the length and breadth of the land; members of the Masonic Institution were broken up in their business, denied the lawful exercise of their civil franchise, driven with ignominy from all public offices, from the jury-box and from the churches, subjected to insult, injury and contumely in their daily walks, hunted down as felons, and only saved at times from personal violence through the cowardice of their wicked persecutors. It was at this time, and when mercilessly beset and assailed by their infuriate foes, that the Grand Lodge, through the expiration of its lease, was required to vacate the rooms it had occupied for some years previously in one of the public buildings of this city. It determined, therefore, to erect a Masonic edifice of its own. For this purpose, it purchased the land on which the old Masonic Temple on the corner of Temple Place now stands, and immediately commenced the building. By its Act of Incorporation, granted in 1816, the Grand Lodge was authorized to hold real estate not exceeding the value of twenty thousand dollars, and personal estate not exceeding the value of sixty thousand dollars."

Anticipating no difficulty in obtaining a modification of the charter reversing the proportions named, the Grand Lodge went on with the building, and in March, 1831, petitioned the Legislature accordingly. "The petition was immediately attacked in violent and abusive language by the Anti-Masonic members of the House, but was finally referred to the Committee on the Judiciary. The committee made their report, at the end of the session, in favor, as was expected, of the petition of the Grand Lodge. After a stormy debate, the report was rejected by a vote of one hundred and twenty-eight in the affirmative to one hundred and thirty-three in the negative. A motion to reconsider was lost on the following day, and the Grand Lodge was left without its remedy. It had undeniably exceeded its corporate powers, and had thereby endangered its property."

Remonstrances and petitions were prepared in great numbers to be presented to the Legislature in case the Grand Lodge renewed its petition at the session of 1832, as was expected. But in this our enemies were disappointed; no action was taken.

"The year 1833 was one of great anxiety to the Grand Lodge. It had gone on with, and completed its new Temple; the Legislature was to re-assemble in January; the Grand Lodge had exceeded its corporate powers, and its property was still in danger. The inquisitorial committee, so pertinaciously asked for by its enemies, would then probably be appointed. Before that committee, the leading

Masons of the State would, undoubtedly, be summoned; an oath would be proposed which they would not take; questions be put to them which they could not and would not answer. The only alternative was imprisonment!

"With few exceptions, the leading Masons in the city were prepared for this; others were not. All naturally desired to avoid the issue, if it could be done without dishonor. How was this to be accomplished?

"Councils and extra meetings of the Grand Lodge were held, various propositions were submitted, debated and rejected. On the 20th of December (eleven days before the assembling of the Legislature) nothing had been decided upon. The committee appointed at a previous meeting reported that they had not been able to agree upon any course which they could recommend as free from objection, and they were discharged."

Thereupon Brother Moore moved "that a committee be appointed to consider the expediency of surrendering the Act of Incorporation of the Grand Lodge, and report at the next meeting."

"The members of the Grand Lodge were not disposed to surrender anything. Their temper had been severely tried, and was now decidedly above fever heat."

The resolution was adopted, and the following named Brethren were appointed as the committee:—R. W. Brothers Francis J. Oliver, Augustus Peabody, Joseph Baker, John Soley and Charles W. Moore; all being among the ablest, and the first four among the oldest members of the Grand Lodge.

On the 27th of December, the committee reported, recommending the surrender of the Charter and the presentation to the Legislature of a Memorial which Brother Moore had prepared. Both the recommendation and the Memorial were adopted by a unanimous vote of the Grand Lodge, without amendment.

The Memorial was presented to the Legislature by the Hon. Stephen White of Boston, on the first day of the session. "The surrender was accepted. The authority of the Legislature over the Grand Lodge was at an end; the property of the latter was secure, and the Fraternity of the whole Commonwealth could now sit down under 'its own vine and fig-tree,' regardless alike of legislative interference and of Anti-Masonic malice and impertinence."

In the meantime, the Masonic Temple had been conveyed to

Brother Robert G. Shaw, an honorable and honored merchant of Boston, who, after the storm had passed, transferred it to Trustees for the benefit of the Grand Lodge.

It has been well said that "the 'Declaration' of 1831, the 'Memorial' of 1833,—both written by the same hand,—and the triumphant acquittal on a charge of libel, in the same year, of the author of these celebrated documents, were the three blows which killed Anti-Masonry in Massachusetts, and redeemed the Masonic Institution from seven years of obloquy and unparalleled opposition."

The Memorial, so creditable to the author and productive of so great benefit to the Institution, is here transcribed as an important part of the history of his life:—

"MEMORIAL

SURRENDERING TO THE GENERAL COURT THE ACT OF INCORPORATION OF THE M. W. GRAND LODGE OF MASSACHUSETTS, JANUARY, 1834.

"*To the Honorable Senate and House of Representatives, in General Court assembled:*

"The Memorial of the undersigned, the Master and Wardens of the Grand Lodge of Freemasons, within the Commonwealth of Massachusetts, respectfully represents—

"That the said Grand Lodge was established and organized in the then town of Boston, in said Commonwealth, as a voluntary association, on the thirtieth of July, A. D. 1733, assuming and exercising all the powers, rights and privileges which, by the ancient laws and usages recognized by the fraternity of Freemasons, in their consociated capacity, it was empowered so to assume and exercise: That, in the legitimate exercise of those powers and privileges, and in its official capacity, as the head of a prosperous and growing BENEVOLENT ASSOCIATION, by the liberal donations of individual Freemasons, and by the usual contributions of the subordinate Lodges, it was, in time, enabled to create and establish the fund known as the 'Charity Fund of the Grand Lodge of Massachusetts,' subject to the provision that the income thereof should be held in sacred trust for, and faithfully applied to, charitable purposes—to the relief of the distressed and suffering. And your memorialists have the gratification to believe that the letter and spirit of this provision have ever been, and they trust will long continue to be, scrupulously observed and performed.

"Your memorialists further represent: that from the period of its establishment until the year 1817, this Fund was held by, and under the control and direction of the said Grand Lodge, acting as a voluntary association. This tenure was not only thought to be insecure, but the management of the Fund was found to be attended with the various and unavoidable difficulties which are always incident to the conduct of property thus situated. Under these circumstances, and in the belief that an act of incorporation would increase the security of the Fund, and facilitate the distribution of its charities, Francis J. Oliver, Esq., and others, members of the said Grand Lodge, petitioned and obtained of the Honorable Legislature, on the sixteenth of June, 1817, an Act, by which the Master, Wardens and members of the Grand Lodge were incorporated and made a body politic, authorized and empowered to take, by purchase, gift, grant or otherwise, and hold real estate, not exceeding the value of twenty thousand dollars, and personal estate not exceeding the value of sixty thousand dollars; and to have and exercise all the privileges usually given by acts of incorporation to charitable societies. And so far as the knowledge of your memorialists extends, or their experience enables them to judge, they most confidently believe and affirm: That all the transactions of the said Grand Lodge (with the single exception hereafter noted) have been conducted with a scrupulous regard to the original purposes of its institution, and with an honorable endeavor to preserve the inviolability of the corporate powers with which it was invested by the Honorable Legislature of the Commonwealth: That in performance of the interesting duties pertaining to this connection, its members have conducted as honest and peaceable citizens, recognizing in the following 'Ancient Charges' of their Order, unexceptionable rules of duty in all their social and political relations—that they have 'agreed to be good men and true, and strictly to obey the moral law; to be peaceable subjects, and cheerfully to conform to the laws of the country in which they reside; not to be concerned in plots or conspiracies against government, but patiently to submit to the decisions of the Supreme Legislature; to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably with all men.' And that, confidently relying on the protection guaranteed alike to all classes of citizens, by their written constitutions, they have rested quietly under their own vine and fig-tree, giving just cause of offence to none, and willing to believe they had none to molest or make them afraid.

"Such was the condition of the affairs of the said Grand Lodge, prior to the summer of the year 1830, when, having previously been under the necessity of vacating the commodious apartments which it had for a long term of years occupied in one of the public buildings of the city, and experiencing much inconvenience from the want of suitable permanent accommodations for the transaction of Masonic business, it was proposed and determined, by a unanimous vote of its members, to erect an edifice, which, while it afforded ample accommodations for the fraternity, should also be an ornament to the city, and a public convenience. Your memorialists would not disguise the fact, that considerations of revenue contributed to produce this determination on the part of the Grand Lodge. As the depository and guardian of a Charitable Fund, the Grand Lodge held itself morally responsible to the indigent recipients of the charities accruing from it, and felt bound to see that it was rendered as productive as a proper regard to its security would allow.

"Under these circumstances, and not entertaining a suspicion that the Honorable Legislature would refuse, or that the most unyielding among the opponents of Freemasonry could object to it, such a modification of its act of incorporation as would enable it to hold a greater amount of real estate and proportionally less of personal estate than it was then empowered to do — the said Grand Lodge, in the autumn of 1830, laid the corner-stone of the building known as the 'Masonic Temple,' in the city of Boston.

"The original purchase of this estate was far within the amount which the act of incorporation authorized the Grand Lodge to hold; but forseeing that the augmenting value of the rising structure would exceed this amount, a petition was presented to the Honorable Legislature, at the winter session of 1831, praying for such a modification of its corporate powers as would enable it to hold real estate not exceeding the value of sixty thousand dollars and personal estate not exceeding the value of twenty thousand dollars. The petitioners did not ask for an extension of their corporate powers, nor to be invested with any additional ones; but simply for such a modification of the rights and powers which they already enjoyed, as the Honorable Legislature has always shown itself willing to make for the accommodation of other corporate associations — a modification which, your memorialists humbly conceive, was calculated to lessen rather than to increase the power of the corporation, and by which no principle of law or policy was to be surrendered or prejudicially affected. For reasons which impartial history will doubtless exhibit, but the pertinence of which the wisdom of the historian may not easily recognize, the prayer of these petitioners was not granted.

"The embarrassment in which this unexpected result involved the Corporation will readily occur to your Honorable Body. The land on which the contemplated building was to be erected had been purchased, the foundation laid, and the contracts made for its erection. Your memorialists respectfully submit that there can be no difference of opinion among the ingenuous and unprejudiced portion of your Honorable Body, in respect to the course it was proper, under these circumstances, for the Grand Lodge to pursue. It determined to go on with the erection of the building it had commenced, and either to trust to the magnanimity and justice of a future Legislature, for the necessary modification of its act of incorporation, or to dispose of the property, as circumstances might dictate, when it should become saleable. For reasons, with which it is unnecessary to trouble the Legislature, the Grand Lodge have adopted the latter alternative.

"Although your memorialists had observed in the proceedings of a former Legislature that certain citizens, professing to be jealous of the powers conferred by our act of incorporation, or of the manner in which they were exercised, had applied for a repeal of it, we had received no formal notice of any measure for that purpose until a few days ago, when a circular, purporting to be a copy of a Memorial to your Honorable Body, was addressed and handed to all the principal officers of the said Grand Lodge, by a sheriff. The ultimate object of this petition seems to be a revocation of the act of incorporation of the Grand Lodge. On the face of it, however, is spread out a series of direct charges and scandalous insinuations against the principles and practices of that corporation. But, as they are true or supposable, only as a faithful representation of the spirit and proceedings of those who originated them, a due regard to the blamelessness and respectability of the said Grand Lodge, as well as a personal sense of self-respect, alike admonish your memorialists to refrain from any more particular notice of them. The Grand Lodge can enter into no discussion of the principles of Freemasonry with prejudiced and abusive partisans; but especially would it avoid the indecorum of obtruding such a controversy into the presence of the Legislature of the Commonwealth. All controversy which may be honorably avoided is inconsistent with the conciliatory precepts and beneficent designs of our association. We are required rather to suffer undeserved persecution and injury, than unnecessarily to maintain strife and bitterness. And although as citizens of a government of laws we can submit to nothing that is clearly wrong, as the friends of peace and order we can persist in nothing that is not clearly right. Actuated by these sentiments, and by a sincere desire to spare the Legislature the annoyance and unprofitable consumption of time which the political party interested in the petition may otherwise occasion, the Grand Lodge has determined to make a voluntary surrender of its civil charter; and the undersigned, the present memorialists, have been duly appointed to inform the Honorable Legislature that, by a vote passed at a regular meeting of that corporation, on the evening of December 27, 1833, (a copy of which is hereunto annexed,) its corporate powers were relinquished, its Act of Incorporation vacated, and your memorialists instructed to return it to the Honorable Legislature, from whom it was derived.

"Finally, that there may be no misunderstanding of this matter, either in the Legislature or among our fellow-citizens, we beg leave to represent precisely the nature and extent of the surrender contained in this Memorial. By divesting itself of its corporate powers, the Grand Lodge has relinquished none of its Masonic attributes or prerogatives. These it claims to hold and exercise independently alike of popular will and legislative permission — not of toleration, but of right. Its members are intelligent freemen, and although willing to restore any gift or advantage derived from the government, whenever it becomes an object of jealousy, however unfounded, nothing is further from their intentions, or from their convictions of duty, than to sacrifice a private institution, for social and benevolent purposes — the interests of which have been intrusted to them — in order to appease a popular excitement, of which that institution may have been the innocent occasion.

"JOHN ABBOT, *Master.*

"ELIAS HASKELL, } *Wardens of the G. L.*
BENJ. B. APPLETON, } *of Massachusetts.*

"Attest:
"CHARLES W. MOORE, *Grand Secretary.*"

"In 1831, when the Anti-Masonic excitement was in its meridian, and the Brethren of Massachusetts were subjected to the grossest personal insults, and the most scandalous charges were preferred against them as a Body, and when flagrant violations of their rights as citizens were threatened, they felt that some measures should be taken to repel the attacks to which they were thus wantonly and constantly exposed. Hitherto, they had maintained silence; the work of detraction they had suffered to pass unnoticed, and with a courage and forbearance which men only can exercise who are conscious of their integrity, they had borne the pitiless storm of a heartless and fanatical persecution in silent dignity and meek submission. Justice to themselves, to their families and friends, to the community of which they were members, demanded a denial, at least, of what had been so sedulously urged against them as Masons; to maintain silence longer would be construed into a tacit admission that the criminations of their assailants were well-founded and justifiable. The subject was accordingly brought before the Grand Lodge. That Body was divided as to the propriety of going before the public to meet charges made by Anti-Masons. The proposition was, however, entertained, and a committee were appointed to report some paper adapted to the exigency for publication. Various plans were reported, but none of them meeting with acceptance, the subject was at last postponed. The uproar of accusation continuing without abatement, and the Brethren being daily importuned by their friends to oppose some statement to the course of their opponents, the subject of a protest was introduced before the Boston Encampment of Knights Templars, an association of true and estimable men, and devoted Masons. A declaration, or protest, written by Sir Knight Charles W. Moore, was unanimously adopted by that Body. Though it had been intended that the paper should be signed only by the members of the organization in which it originated, such was the desire among the Brethren generally, to unite with them in the promulgation of the sentiments it embodied, that it was determined that all might become parties to it who were so inclined. Without any efforts having been made to obtain signatures, fourteen hundred and seventy-two of the Brethren in Massachusetts, in the course of a few days, had appended their names to the document, of whom four hundred and thirty-seven were residents of Boston. It was then printed and circulated. Subsequently, many other signatures were added, until finally, they reached the number of about sixteen hundred. The Brethren in Connecticut and Rhode Island having procured copies of the protest. very generally signed it. About six thousand Masons in New England participated in this act of self-defence. The firm stand thus taken by the Brotherhood was attended with the most salutary effects. It evidenced that the great body of the Fraternity were not intimidated by the attitude of their enemies, and were faithful to the noble Institution which was so ruthlessly assailed. These facts afforded encouragement to those who had faltered, and stimulated all in the reliance that truth would ultimately prevail, and their rights would be re-established."

This famous document was in the following words:—

"DECLARATION

OF THE FREEMASONS OF BOSTON AND VICINITY. PRESENTED TO THE PUBLIC DECEMBER 31, A. D. 1831.

"While the public mind remained in the high state of excitement to which it had been carried by the partial and inflammatory representations of certain offences committed by a few misguided members of the MASONIC INSTITUTION, in a sister State, it seemed to the undersigned (residents of Boston and vicinity) to be expedient to refrain from a public declaration of their principles or engagements as MASONS. But, believing the time now to be fully come, when their fellow-citizens will receive with candor, if not with satisfaction, A SOLEMN AND UNEQUIVOCAL DENIAL OF THE ALLEGATIONS which, during the last five years, in consequence of their connection with the MASONIC FRATERNITY, have been reiterated against them, they respectfully ask permission to invite attention to the subjoined

"DECLARATION.

"*Whereas* it has been frequently asserted and published to the world that, in the several degrees of FREEMASONRY, as they are conferred in the United States, the candidate, on his initiation and subsequent advancement, binds himself, by oath, to sustain his Masonic brethren in acts which are at variance with the fundamental principles of morality, and incompatible with his duty as a good and faithful citizen. In justice, therefore, to themselves, and with a view to establish TRUTH and expose IMPOSITION, the undersigned, many of us the recipients of every degree of FREEMASONRY known and acknowledged in this country, do most SOLEMNLY DENY the existence of any such obligations in the MASONIC INSTITUTION, so far as our knowledge respectively extends. And we as SOLEMNLY AVER that no person is admitted to the Institution without first being made acquainted with the nature of the obligations which he will be required to incur and assume.

"FREEMASONRY secures its members in the freedom of thought and of speech, and permits each and every one to act according to the dictates of his own conscience in matters of religion, and of his personal preferences in matters of politics. It neither knows, nor does it assume to inflict upon its erring members, however wide may be their aberrations from duty, any penalties or punishments other than those of ADMONITION, SUSPENSION and EXPULSION.

"The obligations of the Institution require of its members a strict obedience to the laws of God and of man. So far from being bound by any engagements inconsistent with the happiness and prosperity of the nation, every citizen, who becomes a Mason, is doubly bound to be true to his GOD, to his COUNTRY and to his FELLOW-MEN. In the language of the 'Ancient Constitutions' of the Order, which are printed and open for public inspection, and which are used as text-books in all the Lodges, he is 'required to keep and obey the MORAL LAW; to be a quiet and peaceable citizen; true to his government and just to his country.'

"MASONRY disdains the making of proselytes. She opens the portals of her asylum to those only who seek admission with recommendation of a character unspotted by immorality and vice. She simply requires of the candidate his assent to one great fundamental religious truth—THE EXISTENCE AND PROVIDENCE OF GOD; and a practical acknowledgment of those infallible doctrines for the government of life which are written by the finger of God on the heart of man.

"Entertaining such sentiments, as MASONS, as CITIZENS, as CHRISTIANS and as MORAL MEN, and deeply impressed with the conviction that the MASONIC INSTITUTION has been, and may continue to be, productive of great good to their fellow-men; and having 'received the laws of the society and its accumulated funds in sacred trust for charitable uses,' the undersigned can neither renounce nor abandon it. We most cordially unite with our Brethren of Salem and vicinity in the declaration and hope that 'should the people of this country become so infatuated as to deprive Masons of their civil rights, in violation of their written constitutions and the wholesome spirit of just laws and free governments, a vast majority of the Fraternity will still remain firm, confiding in God and the rectitude of their intentions, for consolation under the trials to which they may be exposed.'"

At the celebration of the Feast of St. John the Evangelist by the Grand Lodge of Massachusetts on the 27th of December, 1871, eleven of the signers of this Declaration were present. Several of them, including Brother Moore, gave most interesting reminiscences of the trying circumstances which gave rise to this Declaration, and all of them seemed to appreciate most highly the honors which were paid them by their Brethren.

From the History of Columbian Lodge by R. W. Brother John T. Heard, we gather the following items of Brother Moore's. Masonic history as they were obtained from his own lips. In 1825, he was made a Royal Arch Mason in St. Andrew's Chapter, and having filled most of the offices in that Body, he was, in 1840, chosen its High Priest. He was subsequently elected Grand High Priest of the Grand Chapter, in which he had previously sustained nearly all of the subordinate offices, including that of Grand Lecturer. He was made a Knight Templar in Boston Encampment in 1830, and was its Grand Commander in 1837. He was afterwards Grand Commander of the De Molay Encampment of Boston. In 1841, he served as Grand Master of the Grand Encampment of Massachusetts and Rhode Island. In 1832, he received the Royal and Select Master's degrees in Boston Council, over which he presided for ten or twelve years. The thirty-third degree of the Scottish Rite was conferred upon him Nov. 13, 1844, and he afterwards served as the Grand Secretary General of the Supreme Council for the Northern Jurisdiction of the U. S. A. He held various offices in the General Grand Encampment of the United States, and was for a time its third officer. He was Secretary of the Board of Trustees of the Grand Charity Fund for sixteen years, and afterwards of the Board of Trustees of the Masonic Temple. "In short," says Brother Heard, "he has filled nearly every office in a Lodge, Chapter and Encampment, holding each several years. He has rarely failed to occupy less than three or four, and frequently five or six official stations at the same time."

To those not on intimate terms of friendship with Brother Moore, he often appeared too confident in his own opinions, too intolerant of dissent, too little considerate of the opinions and feelings of others, but those who knew him best realized that this was a matter of appearance rather than of fact, and that under a manner sometimes harsh and rough there was concealed a wealth of generous and true sympathy and tenderness. He has himself alluded to one of the probable causes of the outward appearance referred to.

"I am painfully conscious of many short-comings in my career, of many failures to accomplish fully the objects aimed at; conscious, also, that the bitter struggle and trials of that strife against the enemies of our Order, in which so many years of my earlier Masonic life were passed, may have left a personal impress of sternness and inflexibility which do not faithfully represent the truer emotions of the heart. Yet, with all this, as I stand before you to-night, I feel that I have never been disloyal to the great and good principles of our Order. To it, and to its interests, my thoughts, affections, labors, have all been heartily, unselfishly devoted now for fifty years, and only second to that hope of future happiness which every Christian man must cherish, is the hope that, when my place among you shall at length become vacant, my memory may in some degree be cherished as that of a Mason true to his Order and to his Brethren, through life unto death."

It was his custom to pass two or three hours every forenoon in the Grand Secretary's office. While there, on the morning of Friday, the 28th of November last, he was suddenly seized with a congestive chill of great violence. His life-long friend and Brother, Dr. Winslow Lewis, administered suitable remedies, which after an hour relieved him so that he was able to ride home, when he took to his bed and never left it but for the grave. He seemed to have a presentiment that it was his last visit to the Temple, for after going a few steps from the Grand Secretary's office, he turned back, shook hands with that Brother and bade him "Good Bye!" From the first, his physicians gave the friends little or no encouragement to hope. For a few days he suffered severely, his disease changing to pneumonia and pleurisy with typhoidal symptoms. His strength gradually failed, and the suffering seemed to diminish. For much of the time during the last week of his life he was unconscious, and on Friday evening, the 12th of December, at ten minutes after six o'clock, he fell asleep!

His last Masonic work was the preparation of the dedication of the 32nd volume of the FREEMASONS' MONTHLY MAGAZINE. It was in these words:

"TO

THE FEW SURVIVING BRETHREN

WHOSE NAMES

HAVE BEEN BORNE ON ITS SUBSCRIPTION LIST FOR MORE THAN

AN ENTIRE GENERATION, THIS VOLUME OF

THE

'FREEMASONS' MAGAZINE'

IS AFFECTIONATELY DEDICATED.

'Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set;—but all,
Thou hast all seasons for thine own—O Death!'"

A day or two before he was seized with his last illness, he showed it to a Brother whom he was accustomed to consult about his articles and asked his opinion. The reply was that it was very beautiful, but the quotation would seem to be more appropriate if the volume were dedicated to the memory of the departed, instead of to the surviving subscribers. Brother Moore admitted the justice of the criticism, but he said, "It has been running in my mind several days, and it must stand." His prophetic soul discerned the shadow of the tomb stealing across his path. He delivered the copy to the printer with his own hand, and his work was finished,—the book was closed!

At the Annual Communication of the M. W. Grand Lodge of Massachusetts, held on Wednesday, the 10th of December, the Grand Master alluded to the sickness of Brother Moore in the following words:--

"We have assembled under circumstances of peculiar sadness. It is not unusual at our Communications for the announcement to be made that some distinguished Brother has been summoned to the Celestial Lodge above. You are already prepared for the report that since our last Quarterly Meeting it has pleased the Supreme Architect of the Universe to remove by death our Senior Past Grand Master, R. W. George M. Randall. But to-day we look in vain for the familiar face and form of one whom no Brother present, save one, has ever found to be wanting in Grand Lodge.

"Charles W. Moore is nigh unto death!

"For over forty years he has never failed to attend our Communications, except the two or three which occurred while he was in Europe, or when he was absent in a distant city upon a commission of the Grand Lodge. On the 27th of December, 1832, he was installed as Grand Pursuivant. At the annual election in 1833, he was chosen Recording Grand Secretary, and was re-elected to that office each year until December, 1867, when he was appointed Deputy Grand Master. By his service in the latter office, he became entitled to permanent membership in this Grand Lodge, an honor which he had not previously enjoyed, notwithstanding his long service in this Body. In December, 1868, he was appointed Corresponding Grand Secretary, an office which he has held, by successive appointments, until the present time. Thus it appears that he has been constantly engaged in the active service of this Grand Lodge for forty-one years. During the Anti-Masonic excitement, which raged from 1826 to 1834, he was unwearied in the defence of the Institution. He was the author of the famous "Declaration of the Freemasons of Boston and Vicinity," issued in December, 1831, and of the Memorial, surrendering the Charter of the Grand Lodge, presented to the Legislature at the session of 1834. To him more than to any other Brother is this Grand Lodge indebted for its triumphant issue from that trying ordeal, and other Grand Lodges were sustained by our example. Such pre-eminent services would seem to demand a corresponding recognition. We should honor ourselves by conferring upon him who has rendered them, an especial mark of appreciation and gratitude. I therefore recommend that R. W. Charles W. Moore be elected to the rank of Honorary Past Grand Master of this Grand Lodge. I am not aware that there is any precedent on record in this country for such action. The nearest approach to one in the history of our own Grand Lodge will be found in the record of the Communication held on the 27th of December, 1845, when R. W. Brothers George Oliver, D. D., and Robert Thomas Crucefix, M. D., both of England, were elected honorary members, the former with the rank of Past Deputy Grand Master, and the latter with the rank of Past Senior Grand Warden. Should you adopt my suggestion, I believe your action will meet the general approval of the Craft, and be keenly and gratefully appreciated by the recipient."

Upon the conclusion of the Grand Master's address, the following preamble and resolution were offered by Past Grand Master William S. Gardner, and seconded by Past Grand Master John T. Heard:

> "*Whereas* R. W. Brother Charles W. Moore for more than forty years, without interruption, has been a member of this Grand Lodge, its staunchest friend during the days of adversity and peril, its advocate and counsellor in prosperity; and whereas he has devoted his life to the interests of Freemasonry in all its branches, and especially to those of this Grand Lodge,
>
> "Therefore, *Resolved*, That the Grand Lodge of Massachusetts do now promote our R. W. Brother Charles Whitlock Moore to the rank of Honorary Past Grand Master, and that hereafter he be recognized and respected accordingly."

The resolution was unanimously adopted by a rising vote.

Upon motion of Past Grand Master John T. Heard, seconded by Past Grand Master William Parkman, it was voted that a committee [illegible]

[illegible]

Grand Master Winslow Lewis as the committee. An hour later R. W. Brother Lewis made the following report: —

"The committee appointed to communicate to R. W. Brother Charles W. Moore the action of the Grand Lodge in unanimously electing him to the rank and privileges of Honorary Past Grand Master, has attended to the duty and respectfully reports:

"The announcement of the action of the Grand Lodge for the moment re-animated his dying features and lighted up his fading eyes. With grateful emotion he expressed his benediction to his Brethren, and added that this tribute was 'worth living for and worth dying for.'

"He expressed his full consciousness of this last bestowment of the appreciation of his labors, and of the solace thus administered in the last moments of life.

"You have smoothed his pillow of death, and sweetened the bitter cup of that libation of which we must all sooner or later partake."

With moistened eye and trembling lip, our venerable and beloved Brother delivered this interesting and impressive message, but he could not finish it; overcome by emotion, he exclaimed, "I can say no more," and sat down.

Truly, this was a noble compliment, and worthily bestowed.

We have thus endeavored to group the principal facts in Brother Moore's history without attempting a review of his career or character. This duty has been admirably performed by a committee of Robert Lash Lodge, and we have kindly been furnished with a copy for publication.

IN ROBERT LASH LODGE, CHELSEA,
December 24th, 1873.

The Committee appointed to present to Robert Lash Lodge for permanent record in its archives, some tribute of their recognition and appreciation of the exalted life, character and services of R. W. Charles W. Moore, late an Honorary Member of this Lodge, who has just descended to the tomb, crowned with laurels of the truest earthly fame, wrought by the consenting hands of a Brotherhood which knows not the limits of country or race; being painfully aware how inadequate must be their best attempts to estimate or measure a Masonic career and character so grand and noble, yet conscious that the simplest review of such a career may be instructive and profitable to the younger Brethren of the Fraternity who are the heirs of the fame and labors of our distinguished Brother,—with deep distrust and diffidence, present the following

MEMORIAL.

R. W. Charles W. Moore was born in the city of Boston, in the year 1801; received the three degrees in Masonry in Kennebec Lodge, Hallowell, Me., in 1822, and on October 10th of the same year was admitted a member of the Lodge of St. Andrew, in the city of Boston.

No enumeration of the various offices, which, during a Masonic life of more than fifty-one years, he has filled in all the departments of Masonry, need here be made, although his official connection was necessarily the means, and in some cases, perhaps the source of his large influence in all Masonic affairs. It was his lot, almost as by the decree of Providence, to be connected inseparably—to be, as it were, interwoven with the organization, the structure and all the interests of each institution of Masonry of which he was a member. So potent and commanding was the sway of his character, so strongly did he control the currents of action and of opinion in all the societies to which he was attached, that he gave to each of them not only force and direction, but almost *life*. It is difficult, and certainly within the limits of this paper, almost *impossible*, to present a just and at the same time full analysis of the rare Masonic life and still rarer powers and achievements of our illustrious Brother.

Nevertheless, we have considered that his life may, perhaps, best be viewed in that threefold aspect, in which may be seen, 1st, the grand efforts and devotion of his early Masonic years to the defence and maintenance of the institution of Masonry in the bitter campaign made against it by its unscrupulous political and social enemies; 2nd, his constructive labors in the organization, ritual and material interests of the Fraternity, during the first years of the revival which succeeded the overthrow of Anti-Masonry; and 3d, as perhaps, the highest work of his life, permeating it, and closing only with death, his contributions to the history, jurisprudence, and literature of the Fraternity.

R. W. Brother Moore found himself scarcely ensconced within that historic Lodge, of which his memory is now one of the most sacred treasures, when the Anti-Masonic excitement, so called, broke out in the western part of the State of New York. The more sober mind of New England was not readily drawn into a movement so utterly sensational and absurd, but yielded at length, in 1830, to the storm which raged so fiercely in the surrounding States, and when the influence had fully pervaded the politics and theology of our social frame, it would seem that the force of fanaticism could no further go. Relentless civil, social, and personal persecution, affecting all ranks and conditions of men, was dealt out to every known Mason, and especially to those firm and unyielding Brethren who stood uncompromisingly for their rights as men and citizens. But this dark day of persecution and of sorrow, of trial and of distrust, when the weak faltered and the half-hearted turned back, was the triumph day and hour for R. W. Brother Moore. With that cool temperament, calm discernment and self-poise which were his birthright, he entered into the fray, drew the sword under whose trenchant blade the enemy fell in heaps, and returned it to its scabbard only when the war was ended, and the victory for the Fraternity and himself was won. In the zeal of those youthful days, and while toward himself as a champion, the ranks of war pressed, as toward the white plume of Henry, of Navarre, he never forgot that discretion, which, when we consider the surroundings of storm and tempest, was indeed a marvel, and signally illustrates the completeness of his character, "*teres atque rotundus.*" Far greater even than the strong right arm of his controversial power: more potent than his satiric blast and denunciation of the foe, was his almost infallible insight, his calm, penetrating sagacity, his clear and acute judgment. It was this clear judgment, born of the emergencies of the hour, and supplemented by a dauntless courage, which led him to throw back the Charter of the Grand Lodge into the faces of a desperate and inquisitorial majority of the Legislature of Massachusetts, and to send them baffled and broken into that darkness out of which they never found light. It was this which gave to his Brethren and the world the grand Declaration. It was this which at all times during that long campaign, illuminated the counsels and gave point and direction to the labors of his associates. These commanding qualities, so well adapted to the storms and conflicts of life, not only controlled his personal exertions and made him the hero of the scene, but were the source of inspiration in others, working a similar heroism and devotion in the hearts of all whom the force of his character and example could reach. Gladly we turn to the page (for our hard pressed and sorely struggling Brother, a historic page!) which records how grandly the Fraternity emerged under his lead from that desperate warfare. No injustice can be done to the compact mass of tried and faithful Brethren (among whom was our own venerable and beloved Robert Lash). who surrounded Brother Moore and held up his arms during that period of exhausting strife, if we assign to him the chief meed of the victory, as he bore the chief brunt of the battle.

The second title to the consideration of the Fraternity, made by the life of our eminent Brother, may be found in his labors which commenced at the restoration, and which were directed to the structural advancement of Masonry, and to its ritual and material progress. This portion of his life work necessarily includes his connection in leading official positions, with the several branches of the Fraternity. His character, built up and invigorated by his ever well-directed and never remitted labors in the Anti-Masonic crusade, had so impressed itself upon his Brethren, that they instinctively looked to him for counsel and superintendence in the large and vital undertaking then before them, of restoring the breaches made by the enemy and of rebuilding the very structure of our Institution. Its ritual was to be re-examined, unfolded, and illustrated. Its grand teachings were to be more perfectly reduced and wrought into a system of science, such as had been in the minds of the Fathers. Its spreading Brotherhood was to be comprehended in adequate forms of organization and government. Its philosophy and its practical operations were to be more fully impressed than ever before upon the world outside its bounds. Its place as a society and an organization, not simply more ancient, but more fully interwoven with the highest human interests than any other, was to be assured. Its mission to teach mankind some of the noblest lessons of mortal teaching, was to be made known. Its gentle errand of charity and universal love was to be published, almost as a new Gospel. The tree, whose roots reached back into remote antiquity, but which had been riven by the storm and scarred by the lightning, was to spring forth into a new life, and its branches were to be for the healing of the nations.

Our illustrious Brother devoted to this grand work of restoration the full and mature powers with which he was so lavishly endowed. It is only the simplest and severest eulogy which claims that he manfully did for that work all which one man could do. It was the study of a life which knew no intermission or vacation, to reach or at least to approximate the end, the attainment of which was due alike to the present exigencies and the historic fame of our beloved Fraternity. His purposes here were of the sternest and most solemn. Nothing, not even the amenities of the Brotherhood or of society, could divert him for a moment from the serious pursuit of this object. Hence it has been sometimes thought that his nature was stern and harsh, and that he gave little heed to the requisitions of personal association, or to the flowing courtesies of life. But they misjudge, who suppose that the occasional coldness exhibited by him in his contact with the Brethren, was anything more than the exponent of his firm, unyielding pursuit of reconstructing and enlarging the moral and technical structure of the Order to which his life had been consecrated and reconsecrated with every succeeding installation into office; a pursuit which scarcely gave him time for the exhibition of that gentleness and urbanity, which, after all, lay at the bottom of his character. His merits, therefore, in that portion of his life-work now under consideration, can be fairly and honestly guaged, not simply by the measure of his arduous labors, but by the complications, embarrassments and perplexities by which they were constantly attended.

The third view in which the life of our departed Brother may be considered, relates to his labors connected with the literature of Masonry. He established in 1825, to adopt his own language, "what was not only the first Masonic newspaper in Boston, but in the world"—the MASONIC MIRROR, which he continued to publish for nine years. In the year 1841, he founded the FREEMASONS' MAGAZINE, and continued its publication to the date of his death. Fortunately for his fame, there is no need of comparison, invidious or otherwise, with other similar periodicals. The FREEMASONS' MAGAZINE may rest securely upon its own well-wrought intellectual and scientific character. It can scarcely be obscured by brighter lights in the future. The pages of this Magazine, which has now run through more than a generation, fraught with the highest human activities, have teemed with the productions of his fertile brain and have related to all matters whether of history, antiquity, science, or letters, which could be wrought æsthetically or practically into the life of our Order. Owning his debt to skilful and intelligent Brethren, whose minds have concurred with his and aided him in his editorial labors, yet in this department, as in the other departments of his Masonic life, the work rested mainly upon his own broad shoulders. Indeed, he was for a time the Atlas upon whom alone rested the history and literature of Masonry. There is so much of the clearly and purely scientific in our Society, so much that is hidden from the common apprehension in the pursuit of its mysteries, that the study and application of a finely trained mind and culture are requisite to the evolution and illustration of its truths. Bro. Moore's vigorous self-training had lent to his naturally balanced mind a welcome aid in this direction; and to a clear conception of the truths and the philosophy of our science, he added a lucid and transparent expression. His style was sterling in its positive worth, and was wholly free from the faults of affectation, exaggeration, or redundancy. Through the pages of the "Freemasons' Monthly," he was able to reach the Brethren of all the States of the Union, and in all foreign lands, and thus to exercise a control and authority in remote parts, and over Brethren upon whom his eyes had never rested.

His articles and opinions came to be cited everywhere, as with the authority and sanction of law. For the jurisprudence of Masonry, that most difficult field, requiring for its proper appreciation and understanding a rare adjustment and treatment of differing and sometimes conflicting elements, he has accomplished perhaps as much as could well proceed from the judgment and reflection of a single mind. Even in the lighter departments of poetry, of the essay and of the narration of Masonic events, the Magazine, while sparkling *often*, has been dignified *ever*.

The unfinished work left by the Master and which, perhaps, no hand may resume, is of itself a grand and sufficient tribute to that life which is now, alas, but a memory!

And thus have we, yet with but a single glance, turned to the threefold aspect of the life of this illustrious man and Brother. From each of these fields of action he comes forth a conqueror! For him, as for the old Roman, we weave the third embroidered gown.

> "Thrice in utmost need sent forth,
> Thrice drawn in triumph home!"

The record of such a life and example is for the instruction of the whole Fraternity. Every member may derive from it strength and consolation.

R. W. Brother Moore, wearied with the long and stern conflict of life, might well have turned away from further duty and sought for his later years the repose he had won so well. But such repose was not for him, while the light of his intellect yet burned brightly. He still persevered, after rounding his threescore and ten years, in the labors of the Magazine, and still maintained an active interest in the business of the Fraternity. The writer of this Memorial, if permitted for a moment the indulgence of a mere personal reminiscence, gratefully attests the profound and active regard and sympathy constantly and warmly shown to him by this illustrious Brother, especially when referring to Masonic questions in which we were equally interested.

And his great life went on, peacefully indeed at last, as was welcome to the worn soldier at the battle's close, but growing warmer and more genial day by day to the end. It may, perhaps, be fittingly recorded as a bright test of his clear Masonic consciousness in his closing hours, that when the Grand Lodge of Massachusetts, at its recent Annual Communication, conferred upon him the unwonted honor of Honorary Past Grand Master, and sent his life-long friend and companion, our R. W. Brother Winslow Lewis, to announce to him the fact before his lips should be sealed in death, he stretched forth his withered hand, and, in a scarcely faltering tone, warmly and affectionately exclaimed, "This is worth living for, it is worth dying for."

And thus, mindful indeed of the claims of blood, of family and friends, in the supreme moment he turned back to his beloved Fraternity, even as the dying Greek to the home of his boyhood,

"Et dulces moriens reminiscitur Argos."

TRACY P. CHEEVER,
JOHN LOW, } *Committee.*
EBEN W. LOTHROP,

WHAT NEXT?—The Boston *Daily Advertiser* of the fifteenth instant informs us that "S. A. Carr was elected President of the National Bricklayers' Union at Baltimore yesterday. The convention afterwards discussed the *ritual.*" Prodigious!!!

[The following article was prepared by R. W. Charles W. Moore, and would have been inserted in the January number of his Magazine, had he lived to continue it. — Eds.]

Masonry in the Channel Islands.

Our readers are undoubtedly aware that the phrase "Channel Islands" is employed to designate a group of Islands in the English Channel, off the northwest coast of France; the principal being Jersey, Guernsey, Alderney, Sercq and Herm, and they are the only portions of Normandy now belonging to the English crown, to which they have remained attached since the Conquest. It is uncertain at what precise time Masonry was first introduced into either of these islands, but it must have been in the early part of the last century. The earliest authentic record we have of it in Guernsey is in the year 1763, according to Bro. Kinnersly, who has recently written a history of "Doyle's Lodge of Fellowship" located there. On the 24th of June in that year, the Grand Lodge of Ancient York Masons, so called, at London, granted a Warrant for a Lodge to be held at the Three Crowns, St. Peter's Port, by the name of Orange Lodge. It was probably the first Lodge in Guernsey, though we think we have seen somewhere in the course of our reading, mention of an earlier one in Jersey. Not having made any returns to the Grand Lodge of England for a series of years, it was, in 1828, erased from the roll of Lodges. In 1784, a second Lodge was opened in the island, under a Warrant from the same Grand Lodge at London, and is still in existence. Bro. Kinnersly furnishes two or three items from the history of this Lodge which may interest the reader. He says that "on the 22d of September, 1806, Bro. Jones, at that time Worshipful Master of the Lodge, was empowered by the Grand Lodge to hold a Provincial Grand Lodge in Guernsey, at which he was to preside as Deputy Grand Master; this dignity was to be enjoyed by him for the space of *three hours*! 'and no longer,' and but for one especial purpose, viz. the consecration of a new Lodge." This fact is quaintly stated, but does not essentially differ from the practice of the present day, it being now held to be entirely in the line of his prerogatives, for the Grand Master to appoint any competent Past Master of a Lodge his representative, to perform precisely the same service, and who is, for the time being, whether it be "three hours" more or less, invested with the dignity of the Deputy Grand Master with power to organize a Deputy Grand Lodge for the purpose named in his commission. From the fact of such an appointment, the historian infers that Guernsey was not at the time a Masonic Province, and had not then, as at present, any governing power between itself and the Grand Lodge at London.

The By-Laws of Doyle's Lodge, when first drawn up, fixed the age for admission of candidates at twenty-one years, but in 1807 this law was altered and candidates were admitted at the age of twenty years. Its Parent Grand Lodge, that is, the Ancient Grand Lodge at London, left this matter indefinite, and substituted for it "mature age," and it was under this regulation that Gen. Washington was initiated into Masonry before he had attained to his majority.

Our historian tells us, relying of course on the records of the Lodge, "that Sir John Doyle was initiated, passed and raised, and had the Past Master's degree conferred upon him, or as it was then called, passed the Chair, all of which took place on one and the same night." and adds "this was allowed under the old Constitutions, *and is even now done in America.*" We do not know to what old Constitutions he refers, but have no recollection of such a provision in any that have fallen under our eye, nor do we think that any such practice ever obtained even among the *irregularities* of the Dermott, or Ancient Grand Lodge, under whose jurisdiction Sir John Doyle was made a Mason, and he is quite in error when he says that such a practice is now or ever was in existence in America. Had he told us that Sir John was, on the same evening made a Royal Arch Mason, or that there was a Chapter of such attached to the Lodge, we should have no difficulty in reconciling the fact with the then existing practice, for it is undoubtedly true that the Past Master's degree or ceremony, whichever it may be called, was removed from its proper place in the installation service, and introduced into the Lodges of the *Ancients*, as a pre-requisite for the reception of the Royal Arch degree, and was given for this purpose only. A similar ceremony is given in the Chapters in this country, and for the same purpose; but it is not given in our Lodges, nor is it generally, if at all, recognized as regular by our Grand Lodges. This practice has misled our Brother.

In 1809 the scale of fees was as follows:

Ordinary initiation, was £3 10s., (about $17.50;) Emergency, £5 5s., ($26.00;) *Re-forming* a modern Mason, £1 15s., ($8.75;) Joining Fee, (membership) £1 1s., ($5.25.) This *Re-forming* modern Masons was a reformation in the wrong direction, and it is very doubtful if a large business was done in that line, except perhaps as in the present case, in a few insulated Lodges distant from the seat of Masonic government, and where the true merits of the controversy were not known.

On St. John's Day 1809, a Provincial Grand Master's Jewel of the value of £50 (a large sum at that time) was presented by the Lodge to His Excellency Lieut. Sir John Doyle.

There are at the present time, eight Lodges at Jersey, three at Guernsey, and one at Alderney, under the Grand Lodge of England, and we think one or two others holding of the Grand Orient of France, all in a prosperous condition.

An Item of our Revolutionary History.

On the occasion of an extraordinary levy of British Soldiers being called for to crush the American Rebellion of 1777, the bent which the Fraternity's patriotism took, may be gathered from the rebuke that was conveyed through the following Grand Lodge circular:—

EDINBURGH, February 12, 1778.

At a Quarterly Meeting of the Grand Lodge of Scotland, held here the 2d instant, I received a charge to acquaint all the Lodges in Scotland, holding of the Grand Lodge, that the Grand Lodge has seen, with concern, advertisements in the public newspapers from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition, that all such recruits shall be admitted to the freedom of Masonry. The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed Brethren; and the second they regard as a prostitution of our Order, which demands the reprehension of the Grand Lodge. Whatever share the Brethren may take, as individuals, in aiding these levies, out of zeal to serve their private friends or to promote the public service, the Grand Lodge considered it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business, as a collective body. For Masonry is an Order of Peace, and it looks on all mankind to be Brethren as Masons, whether they be at peace or war with each other as subjects of contending countries. The Grand Lodge therefore, strongly enjoins that the practice may be forthwith discontinued. By order of the Grand Lodge of Scotland,

W. Mason, *Grand Secretary.*

The threatened invasion by revolutionary France in 1794 was the cause of another and somewhat similar expression of patriotism on the part of the Scotch Lodges, many of which passed resolutions to reduce by one-half the fees for initiation of such of the Volunteers as were inclined to become Freemasons, and as were approved.—*Lyon's History of the Lodge of Edinburgh.*

Brazilian Masonry and the Church.

There are one hundred and nine Lodges in Brazil, in full activity, and all engaged, under the benign principles of the Order, in propogating moral perfection, liberty of conscience, and intellectual instruction. Nowhere is the civilizing spirit of Masonry more effectively exercising its influence than in that empire.

And now the Roman Church, antagonistic to all these principles, joins battle with the Craft, and seeks, with all its power over a superstitious and ignorant people, to overthrow the Institution. Pius the Ninth, whose record of hatred for all human progress is registered in his Syllabus, the shame of the nineteenth century, and the Jesuits, the willing instruments in all contests with reason, light and toleration, come to the aid of the Brazilian priests in this holy war, while the Government stands firmly by the Fraternity and defends its rights.

The battle, we say, has been joined. Its result we cannot fear. Germany and Italy have fought it already, and bigotry has there yielded the victory to liberalism.

It is now some time since the Bishop of Pernambuco sought to enforce in his diocese the pontifical bull of excommunication against the Freemasons. On the 12th of June last, the Minister of State announced to that prelate that the bull not having received the PLACET or concurrence of the Government, the Masonic Institution which was not hostile to religion nor subordinate to the clerical authority, was permitted to exist, and he was directed to withdraw his interdict against the Masons within the space of a month.

The Episcopacy, which still has considerable power over the ignorant portion of the population, sought to awaken in them a spirit of fanaticism and bigotry, and was, to some extent, successful. The large body of Jesuits, driven from more progressive lands, combined with their wonted skill and zeal in this war of darkness against light, of passive obedience against the sovereignty of the people, of superstition against civilization.

The Pope, too, comes into the contest with a brief, in which he denounces the Freemasons in the bitterest and most insulting language, and grants to them the delay of a year in which they are exhorted to repent of their crime and re-enter the bosom of the Church. In the face of the imperial decree he directs the bishops to dissolve the Lodges, and thus openly places himself in defiance of the Government of the country.

The bishops were not slow to obey the papal command. The archbishop of Bahia and the bishops of Olinda, Para, Rio Janeiro, Dramantina and Marianna follow the example of the prelate of Pernambuco, and, despising the orders of the Government, have hurled their anathemas against Masonry.

In the meantime the Government is meeting the situation. It sees that it is not simply a question which concerns Freemasonry, but one in which the independent existence of a government is involved. If the bishops win the day, then the ecclesiastical government, which for centuries kept Rome immeasurably behind every other country in intellectual progress, will be transferred to Brazil. The burden which pressed so heavily on the necks of the Italian people, the Brazilians have no desire to wear.

What should be the remedy, has seriously engaged the attention of the press and the authorities. Some recommended the indiscriminate prosecution of all the bishops; others their banishment and that of the Jesuits from the country. The Government has pursued a milder plan, yet which, we may hope, is only the entering wedge to a bolder course, which shall put forever an end in Brazil to ecclesiastical intolerance and Papal assumptions. On the 27th of September it ordered prosecution to be begun in the Supreme Tribunal of Justice against the Bishop of Pernambuco. Success, we say, to the cause of right.

When this subject was before the Senate of Brazil, it was warmly discussed. Freemasonry having been attacked by Senor Mendes de Almeida, a bigoted disciple of the church, he was answered by the

Visconde de Rio Branco, who holds a high position in the Order. From his speech, which was frequently applauded by his brother Senators, we make the following extracts:—

"I accepted the charge of the Masons of Lavradio circle, and I do not repent doing so, let the noble Senators, in accordance with their theology and canon law, decree as many excommunications as they please; my conscience is at ease, my relations with God are those of a complete Christian. I do not consider it expedient to defend the State religion in the manner Ultramontanes do, and I should wish that the illuminated minds who, like the noble Senator for Maranham, possess so much ecclesiastical knowledge, would promote the interests of religion in Brazil in another way, by contributing to the better education of our clergy, to the edifying of their flocks by the prelates, evangelizing those flocks, and diffusing light and faith amidst them with apostolic works, with the example of devotion to God and society, whose pastors they are. It is thus consciences should be appealed to, not by commencing with expelling from the Catholic church the members of a society which has existed so many years in Brazil, always as a peaceful and beneficent association.

"The Masonic symbols, of which so much has been said, are allegories and traditions, signifying nothing contrary to religion; the noble senators who so piously say amen to the excommunication of the Brazilian Masons may laugh at them, but they may not allege therewith that we are heretics or heresiarchs. The Temple of Solomon, whose allegory the noble Senator considered one of his stones of scandal, is merely the first manifestation of the dogma of a single true God, a remembrance alluding to the works of art of the ancient Freemasons, a symbol of the moral and universal temple in which Christian civilization should unite all humanity. All these symbols are drawn from sacred history, and therefore I do not know how they who do not disdain to employ the mythology created by paganism, can see even a blasphemy in the expression "Supreme Architect of the Universe," as though God were not the creator of the world, and that His wisdom, His power, and His goodness are not adored in this formula. In fine, Mr. President, all I know of Masonry is that its maxims are love of God, of our neighbor, and virtue. I think, therefore, that there is not only an injustice, but even a mistake, a gross mistake, in politics and in religion, to seek to arouse this persecutory crusade against societies so numerous, so radicated in this country, so peaceful up to now, and to whom many families are owing their subsistence; against societies in which the Catholic religion has sincere and devoted adepts, who are living examples of domestic and civic virtues.

"I believe, Mr. President, that this matter — Masonry in Brazil — is within the dominion of reason and public censure; that it is not a point of faith. God preserve us, indeed, from a principle of faith which denies to us the right to appreciate the character and tendencies of a Brazilian civil association, upon the grounds that the spiritual power has declared it anti-religious. If to-day the principle be admitted in relation to Masonry, to-morrow the same power will say that another civil institution comes within its anathemas, will proscribe its members, leaving to them no other recourse than to be silent, obey, and suffer.

"And who would answer to civil society for the profound shocks given to it by a doctrine so extreme, one which the noble Senator from Maranham might with propriety call religious politics? No, Mr. President, the character of the Masonic Societies in Brazil and elsewhere is no dogma, no matter of religious faith; it is a question of fact which is within the plenary dominion of public reason."

With such zeal, firmness, and ability to defend it, Freemasonry in Brazil need not fear the papal thunder.—*Mackey's National Freemason.*

Address of Rev. A. H. Quint, D. D.

The following address was delivered before Star in the East Lodge, New Bedford, December 17, 1873, on the fiftieth anniversary of the date of its charter, by W. Rev. Alonzo H. Quint, D. D., Grand Chaplain of the Grand Lodge of Massachusetts:

Brethren of the Mystic Tie, I greet you. Met to celebrate the fiftieth anniversary of the life of your Lodge, it is fitting that you should rejoice and be glad, should remember the past, recall the foundation principles, and be courageous for the future.

On Tuesday evening, June 17, 1823, there was a meeting of Masonic brethren in the house of Timothy G. Coffin. It was called in consequence of an agreement, signed by thirty-five brethren, to ask for authority to form a Lodge. The first named on the list was Timothy G. Coffin, the well-remembered lawyer; the last was Edward T. Taylor, so long known all over the world by his ministry to sailors. These thirty-five Masons had been made such in various Lodges. Some of these were from a Lodge which had previously existed in this place, known as "Washington Remembered Lodge," whose Charter had been recalled some five or six years previous. From the steps then taken, a Dispensation was secured, dated on the seventeenth day of the following October. It was signed by the then Grand Master, John Dixwell, a physician, who graduated at Harvard College in 1796, and who lived until 1834. On the tenth of December following, the Grand Lodge issued, to twenty-one Brethren, the formal Charter, establishing STAR IN THE EAST Lodge of Free and Accepted Masons. It bears the signatures of John Dixwell, G. M., Elijah Crane, S. G. W., Samuel Thaxter, J. G. W., and was countersigned by Thomas Power, G. Sec.

Although the Lodge was thus fully empowered to act, and continued to exercise its power, the formal constituting did not take place until May 27th, 1824. But the fiftieth anniversary is that from the date of issue, December 10th, 1823.

Fifty years! It seems a long period. It is more than the lifetime of some of us. But fifty years is a small fraction in the life of the Institution of whose Brotherhood we form a part. The language which our gifted brother Walter Scott puts into the mouth of the Douglas, we can transfer, and say that this Institution "is seen in the stream, but not in the fountain." No history is able to limit its exact beginning. I will not refer to the legends possessed within, but only to external history. In 1733 the first Lodge was established in Massachusetts. In 1717, four Lodges in London had formed a Grand Lodge; some have foolishly said that to be the origin of Masonry, while it was simply the union of Lodges already existing. In Edinburgh, records now extant in the Lodge go back to 1599. In 1424, a statute of Henry VI., refers to the general chapters and assemblies of Masons. Far back of that it is well known that the architects and builders of the great works were organized in bands, with masters and other rulers, and travelled wherever their skill was needed; that they had their own secrets of recognition as well as of science; and that beside their place of work, they built huts, from which we have the name "Lodge;" and that on ancient works there are engraved the signs of the craft. That there should be written records kept by such particular bodies, and handed down to this day, would of course be absurdly impossible. Their substantial organization, independent of each other, but with masters and officers, and even back into Roman history, is undeniable. The builders of the temple at Jerusalem were thus organized. As knowledge of arts and sciences became in modern years more general, their special necessity as builders diminished. Many Lodges became of course extinct. They were operative builders. It was not until more modern times that persons not practical builders were admitted to such as remained. That this was at last done, is clear. Probably the first authentic surviving record of such an admission is in the records at Edinburgh, June 8th, 1600. In England that precedent was not followed until 1646. And cases increased, until, from the change of circumstances in social industry, architecture had ceased to be confined to any Guild, and Freemasonry became purely speculative or theoretical. It retained all the brotherly associations. It contained all the emblems of art. But it gave them their symbolic meaning, and applied the ideas of the solid and permanent craft to morals and benevolence. That a system of such symbols, so full (to its initiate) of the ancient labor, could have been invented with no foundation, is absurd. It is the growth of ages, out of the builders' art.

This accounts for its symbols. To many the symbols seem unmeaning, and the words puerile. So do symbols of the churches, especially of the ritual churches, seem puerile to many, while to those who know them, every one has its sacred meaning. The robes of bishops and priests seem foolish to those ignorant of them, but they are a visible lesson to the worshippers.

The world has not outgrown symbols. Symbols are often needed as the illustration of truth. And the great truths embodied in the symbolism of Masonry are to the real student of their meaning fully clear. Need I refer to the one great and sublime fact embodied in the Master's degree? If there are any within who fail to see the meaning of the symbols, it is from want of study. The science of them cannot be learned in a day.

You know that there are certain moral principles also embodied. There are equality, charity, fortitude, not in words only, but in symbols. Faith in God, humility, obedience to truth. I need not remind the initiate where they are set forth. "The grand object of Masonry," said that illustrious brother, George Washington, "is to promote the happiness of the human race." "It is an order," said another brother, Lafayette, "whose leading star is philanthropy." "I need not remind you," said that illustrious missionary, Daniel Poor, "that our Institution is founded upon those broad principles of benevolence and humanity which the Governor of the Universe revealed to men." In the words of another Brother, Robert Burns, it believes,

"The rank is but the guinea's stamp,
The man's the gowd for a' that!"

It is not religion. It is a human Institution. It cannot be, with my views, substituted for religion. Rightly conceived, it never assumes to be. In the Lodge is an open Bible. By the ancient landmarks it must remain open. "You are to regard the volume of the sacred Law," the initiate is told, "as the great light." "In it you will learn the duties you owe to God, your neighbor and yourself." "The Holy Writings," is said to every Master of a Lodge, "will guide to all truth." In the hands of the Grand Master is placed the Bible, open, and he is told "it is to be the rule and guide of our faith." With such clear refusal to *be* a religion, it interferes with no sects and denominations; it affords one place where, without denial of beliefs, all can recognize the claims of brotherhood in human nature, and have the asperities of dividing lines softened.

Why, then, should men look on this Institution with distrust? I can solemnly say, that in all the obligations I have ever assumed, there is not one which interferes with the duty I owe to my God, my country, my church, my neighbor, my family, or myself. Yet, since 1738, its members are all excommunicate by the Roman church; and in our day, not a few Protestants are determined on the useless attempt to destroy it.

Before returning to the organizing of this Lodge, let me allude to one event. Yesterday was celebrated the one hundredth anniversary of the "Boston Tea Party." Has it occurred to many to consider who were the patriots of the Revolution? That Joseph Warren, who fell at Bunker Hill, Putnam, the lion-hearted, Gates, Greene, and every other General officer of the army, with Washington at their head, and Lafayette from France, Franklin, and nearly every other civil leader, were Freemasons? That the patriotism of these men could not have been weakened by this tie? And that notwithstanding this fact, many of the British army were equally loyal to their own views?

On Wednesday, the twenty-sixth of May, 1824, at least some of the officers of the Grand Lodge of Massachusetts were doubtless seen, at a very early hour in the morning, at the inn of the Indian Queen, in Bromfield Lane, Boston, then kept by Adams & Balch. The New Bedford "stage" left at five o'clock, A. M. Two lines then ran to New Bedford, each on the three alternate days in the week. The Wednesday "stage" came over the turnpike, doubtless the Brush Hill road to Taunton, where it stopped for refreshments at Atwood's Hotel. The travellers ought to have reached New Bedford at an early hour in the afternoon.

On the next day the Brethren assembled at the then Town Hall, on Second street. There were present, Timothy I. Dyre, Master, A. D. Richmond, and George Randall, Wardens, eight other officers, and thirty-eight other members of the Lodge; and forty-five visiting Brethren, all of whose names are preserved. The officers of the Grand Lodge were then properly received. A procession was formed at eleven o'clock A. M., and proceeded to the meeting-house of Rev. Mr. Dewey. The Rev. Mr. Dewey offered prayer. An address, subsequently published, was delivered by Rev. Paul Dean, the Chaplain of the Grand Lodge. The Lodge was then formally constituted, and its officers installed. "The ceremony," says the *Mercury* of the following week, "was perhaps one of the most interesting spectacles the citizens of this place have witnessed for many years. The meeting-house was crowded to overflowing, and many were unable to gain admittance."

Among the minuter facts recorded is this: that Joseph Bourne, Simeon Bailey and William Howe were committee on singing; that a band of ten pieces was had from Taunton; and that after the public service, the Lodge and its guests went "to the hotel of Col. Nathaniel Nelson, to an ample dinner," or, as the *Mercury* called it, "a sumptuous repast."

Dr. Dewey still lives. But John Dixwell, Elijah Crane, Samuel Thaxter, Thomas Power, Paul Dean, Joseph Bourne, Simeon Bailey, are numbered with the dead. So also are most of the twenty-one whose names appear upon the Charter.

The names are: Timothy I. Dyre, Anthony, D. Richmond, George Randall, Asa Wood, Alden Stoddard, Jonathan Buttrick, Oliver Swain, Charles Coggeshall, Thomas Cole, Zaccheus Cushman, Samuel Stall, Eastland Babcock, Timothy G. Coffin, Reuben Swift, Joseph C. Melchor, James Maddix, Samuel James, James Moores, Mendall Ellis, Sylvanus Ames, Edward T. Taylor.

Of these, some died on the sea and some on the land. Three, after fifty years, still survive:—Alden Stoddard, Oliver Swain and James Moores. They have kept their faith through all these years; have outlived many who entered the circle later; have seen the storms, which would have wrecked ordinary institutions, rise and die; and now in old age witness the vigorous life of the Lodge they helped to build, in its promise of a future strength which has gathered up the lessons of experience, and in an Institution which inherits the life of unknown centuries.

Besides most of these twenty-one, it will be seen that there were present other members, who had been added after the Dispensation had been granted. Their names were: Lemuel Kollock, Thomas Riddell, Charles V. Card, William H. Allen, William R. West, William Beetle, James Tripp, Thomas Barstow, Benjamin S. Sisson, Thomas Parker, Robert Gibbs, William P. Jenney, John E. Coggeshall, John S. Haskell, Samuel Hammond, John Bryant, Josiah Howland, Ivory C. Albert, Caleb Bryant, William L. B. Gibbs, Rev. Benjamin Keith, James Coggeshall, Benjamin Beetle, Isaac N. Stackhouse, Joseph Tripp, Edwin Sanford, Luther T. Wilson, John A. Hawes, James W. Dyre, Charles H. Warren, Zachariah Hillman, Jr., and James Hathaway. Rev. Frederick Upham, Dr. Jeremiah Miller, and some other members, do not appear to have been present.

And among the Masons of that time appear the names of Capt. William Meader, seventy-seven years old at the time, Dr. Aaron Cornish, Major John Coggeshall, William R. Rotch, Joseph Rotch, Dr. Rounseville Spooner, Dr. Gamaliel Rounseville, and many others.

A glance at the names, though more familiar to you than to me, suggests the havoc made by fifty years.

You will pardon me if I am a little professional. The objections of some Christian people lead me to mention the names of such ministers in New Bedford, as I have reason to believe were Masons; and to ask whether the Institution could be opposed to religion, or capable of being grossly perverted. Besides five now in charge of churches, there are Revs. L. B. Bates, George M. Carpenter, Isaac Chase, John O. Choules, D. D., Simeon Clough, S. S. Horton, Isaac House, Moses How, R. W. Humphries, Henry Jackson, D. D., William H. Jones, Benjamin Keith, William Kellen, I. C. Knowlton, T. R. Lambert, D. D., Stephen Lovell, Enoch Mudge, James Mulchahey, D. D., Gardner B. Perry, Spencer M. Rice, Thomas G. Salter, A. D. Sargent, Solomon Sias, George W. Skinner, Isaac Smith, T. W. Snow, George W. Stearns, T. E. St. John, W. S. Studley, Edward T. Taylor, Moses G. Thomas, Charles H. Titus, Mark Trafton, Frederick Upham, D. D., S. F. Upham, F. J. Wagner.

It seems a long way back. When the Dispensation was granted, James Monroe, a soldier of the Revolution, was President of the United States. William Eustis, another veteran of the old war, was Governor of Massachusetts. The census of 1820 gave New Bedford a population of 3,947. The town had five lawyers. The records of the Lodge say that on the public occasion, it was voted to send tickets to "the clergymen of this town and Fairhaven, viz., Rev. Messrs. Holmes, Dewey, Howe, and Gould;" and to the four physicians of the two places, viz., "Drs. Reed, Spooner, Whittredge, and Phinney." But perhaps the greatest change is seen in the fact that the State tax of New Bedford was $780.00.

The history of the Lodge was thenceforth for many years the history of Freemasonry in this town. It was the central home, about whose hearth gathered not only its own members, but many visitors. In its history the names of large numbers are entered from other places. From every New England and Middle State, from nearly every one in the West and South, and from the Pacific Coast; from Nova Scotia, from England, from Scotland, from Ireland, from France, from Germany, from Spain, from the Sandwich Islands, from St. Helena, from Australia, from China—names of men unused to our ears, besides a long list whose Lodges were not recorded. It reminds us not only how territorially broad is our Institution, but how many this Lodge, at the gateway of the sea, welcomed within its portals. And it suggests to us the thought how far the name of STAR IN THE EAST has been carried. Composed very largely of hardy sailors, the adventurous sons of this port have visited the Lodges of the world, and everywhere found a Brother's welcome. The universal language has given and received admission, where the known language of the tongue would fail; and has opened the doors where workmen, nobles and princes met on the level of a common manhood, the only platform known in Masonry.

Star in the East was alone here for years. But Adoniram Chapter came, with cryptic rite. Eureka Lodge was a thrifty child and grew to vigorous manhood. Sutton Commandery well bears the red-cross banner. Fairhaven is no longer in this jurisdiction, since Concordia Lodge was formed. When the Dispensation of Star in the East was had, it was recommended by the nearest Lodges, Taunton and Middleborough. Each has been made more distant by other Charters. Up to 1833, one hundred and eight members had signed the roll; from that time to this, six hundred and eighty-six others. Up to 1833, one hundred and eight applications for degrees were made; since that time, nine hundred and forty-nine.

I do not care to give tedious figures; a few are needful. In the first year, forty-seven persons received the degrees. In the memorable year 1826–7, four.

Of that whirlwind which for years swept over many States, it is needless to say much. Time has made it a thing of the past. Perhaps it was needed. But during that period, to be an adhering Mason, in some States—although Andrew Jackson, firm as ever, came into the office of President, and remained a Mason—required the greatest firmness.

A thousand Masons gave a declaration to the public, December 31, 1831. "It has been frequently asserted, and published to the world," they said, "that in the several degrees of Freemasonry * * * the candidate, on his initiation, and subsequent advancement, binds himself, by oath, to sustain his Masonic Brethren in acts which are at variance with the fundamental principles of morality, and incompatible with his duty as a good and faithful citizen." "We do," said they, "*most solemnly deny* the existence of any such obligations." "Every citizen who becomes a Mason is doubly bound to be true to his God, his country, and to his fellow-men." And after explanations at some length, their language had the ring of manliness: "entertaining such sentiments, as Masons, as citizens, as Christians, as moral men, we can neither renounce nor abandon it."

Among the signers of this paper were forty-four citizens of New Bedford and thirteen of Fairhaven, some of whom continue to this day. Its author, Charles W. Moore, lived until last Friday, and was yesterday buried with fitting and grateful honors.

STAR IN THE EAST stood firm during the height of the trial. But on the tenth of October, 1834, eight years after the commencement of the trial, some brethren concluded to withdraw from the Institution. "Believing the Institution to be of no further value to those associated with it," they said. Probably the long cessation of additions seemed to them to be permanent. Twenty-two signed it, besides three who acted under a misapprehension of its tenor and were at once restored; two others were subsequently restored; five others had never been members of this Lodge. But all of them made, as a part of their withdrawal, the following testimony: "They at the same time feel it to be their duty to declare, that so far as their own experience extends, there is nothing in the character of the Institution to justify the fears entertained with regard to it by a portion of the community."

This explicit testimony is the more valuable from the very fact of withdrawal.

During six long years not a person received the degrees. The members met, transacted the business necessary for existence, placed successive Brethren in the Oriental Chair, chose its yearly delegate to the Grand Lodge, guarded faithfully its Charter, and waited. The Lodge was not called to any *public* manifestations of life, but its Masonic existence was sacredly maintained. The light of STAR IN THE EAST paled, but it was never extinguished.

The patience of faithful men was at last rewarded. Early in 1840, thirty Brethren, members of the Lodge, renewedly expressed their conviction of the purity of its purposes, and determined to renew its strength. In that year, one man came forward and asked for admission. He was received. Once more, then, did the Brethren hear: "Behold! how good and how pleasant it is for Brethren to dwell together!" Once more were the Craftsmen reminded: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal!" Once more did the Master say: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;" and the old conclusion of the solemn charge, "then shall the dust return to the earth as it was, and the spirit shall return to God who gave it!" The Gauge and the Gavel were again seen. The Trowel was applied to its symbolic purpose. Pavement, and Tessel, and Blazing Star; Ashlars, Ark, Hour Glass, Scythe, and Spade, the open Bible and the All-Seeing Eye.

The spell was broken. The fury of the storm had exhausted itself. The air was purified. Doubtless the Fraternity everywhere had learned a needed lesson. We can but hope it may never need the lesson again! Haste, carelessness, forgetfulness of principles, are now all that can hurt it.

But the spell was broken. After long years there issued from the hall a solemn procession. It was clothed in the garb of Masonry. The open Bible was in its proper place. The Master bore the jewel of his authority. Citizens looked strangely at the column. The young had never seen such, the old recognized it, some perhaps with lingering doubt. But it was not for triumph. Every Brother carried the sprig of evergreen, and they were on their way to the cemetery. It was to bury a Brother, in faith in the Lion of the tribe of Judah, and each cast the evergreen into the open grave. It was right that the first public appearance should be, not for display, but in affection for the dead.

Brethren, long may STAR IN THE EAST be faithful. Suffer the word of reminder. The Brotherhood which Masonry teaches is wider than its limits. You have recognized that in charities which had no public mention, for it makes no boast. Many a widow and orphan has had your silent aid. Many a Brother has felt the cordial grasp. We are to remember that no divisions of sects or parties, no aim at political preferment, no jealousies or heart-burnings, should ever pass the Tyler. Brotherly Love, Relief and Truth, Faith, Hope and Charity, ought to be the practical tenets. Assuming no control of conscience, interfering with no church, remembering that its work should be a work of moral culture, of enlarging our sympathies, and of real lives, it has its place in those instrumentalities for good which are the results of Christian civilization, and which should be so regarded.

Our Institution has numbered on its rolls, throughout the world, wise, good and great men. It is little that, in foreign lands, princes are its head in many a kingdom; it is more, that illustrious statesmen, profound jurists, gallant soldiers, great divines, eminent physicians, sagacious merchants, and the conquerors of the sea, have found tranquility within its gates, and loved its altars. But it is still more, if the whole number of those who meet upon the level shall do the silent work of charity which it is commissioned to do, unite diverse peoples, keep ever open the Book which lies upon its altar, and reverence the Sacred Name. While this is done, no enemies can touch it, and it will fill a want in the world's life.

I quote once more from Daniel Poor, one of the brightest of our names. Saying that "nothing is surely due by way of apology to those who affect to despise what they do not understand," he adds, "yet it is desirable that the conscientiously fearful should be able to satisfy themselves, by what they do see of our doings, as to the nature and moral tendency of those effects of the principles of our Fraternity which they do not see, and which can be known only to the members of the Body."

And as we look back over the fifty years we are reminded, in words familiar to you, that "we must soon be cut down by the all-devouring Scythe of Time, and be gathered into the land where our fathers have gone before us."

NOS. 3, 6 and 7 of Vol. II. of the Freemason's Monthly Magazine are required to complete our set, and we shall be exceedingly grateful to any Brother who can furnish them. — EDITORS.

FOR THE NEW ENGLAND FREEMASON.

By W. Brother Thomas W. Davis.

Sit Lux.

LET there be light! the great Creator spoke,
And at the summons slumbering Nature woke.
While from the East the primal morning broke.
Back rolled the curtains of the night,
And Earth rejoiced to see the light.

Let there be light! through boundless realms of space
Beneath its touch arise new forms of grace:
Warmth, life and beauty with its beams keep pace.
Where'er it shines, with fresh delight
All things reflect the genial light.

Let there be light! the Master's lips proclaim,
And heart and hand unite in glad acclaim
To hail th' enrolment of a Brother's name.
While he beholds with ravished sight
The glories of the perfect light.

Let there be light! and let the Bible's glow
Pervade our thoughts — through all our actions show —
Around our hearts its warming influence throw.
So shall our steps be led aright,
If guided by that holy light.

Let there be light! though we see dimly here,
The shining gates are ever drawing near,
And send their glory down our pathway drear.
Beyond—shall Heaven our eyes requite
With its divine, transcendant light.

A FREEMASON should be a man of honor and conscience, preferring his duty to everything besides, even to his life; independent in his opinions and of good morals; submissive to the laws, devoted to humanity, to his country and to his family; kind and indulgent to his Brethren; the friend of all virtuous men, and ready to assist his fellows by all the means in his power.

Chronicles of What Cheer Lodge.

[THE following from the early records of What Cheer Lodge, of Providence, will be read with pleasure by many Brethren of the Craft, besides the members of the Lodges more immediately interested. The explanation at the close is by Commander E. Hooker, of the United States Navy, for many years Secretary of What Cheer Lodge.]

"Now it came to pass in the first year of the reign of James, whose surname was Buck, of the tribe and of the kindred of Penn, that divers of the servants and workmen of the Temple of the Narragansetts took counsel together, and communed among themselves in secret places and in the by-ways and in the streets of the city, and behold certain among them did prophesy, and lifted up their voices and said, 'Lo, now how great is the multitude of the servants and of the workmen of this Temple, let us therefore arise and go forth from among them, and let us build for ourselves a Lodge in the wilderness, without the walls of the Temple; let us sojourn there, and labor diligently with our hands, that we may build together a new Temple; let the walls thereof be of fine hewn stone, and let them be cemented with mortar tempered and laid with great cunning, even the cunning of the most crafty workmen; moreover, let the adornments thereof be of fine gold, and of precious stones an exceeding great number, and let the glory thereof exceed the glory of the Temple of our Fathers; so shall we rejoice in the work of our hands, and the fame of our cunning shall go forth among the nations. We shall also receive the wages of our labor, and all the Craft shall profit thereby.' And when the servants and the workmen heard the words of the prophets, they all bare record, and said, 'Amen, so mote it be.' And they chose one William, of the house of Blanding, for their Chief Overseer, and unto him did they hearken and did obey the word of his mouth, even unto the sound of his gavel obeyed they him, and he counselled them never so wisely; moreover, he stood forth among them, and even unto the hour of high twelve bare he record among his people.

"Now there was at the distance of about three hundred and twenty and eight furlongs an exceeding great city, which sat upon three hills, and the fame thereof was great throughout the land, for the merchants thereof were princes, and in the multitude of the counsellors thereof was great wisdom. And behold in this great city, also, did most cunning workmen build a temple, and the Chief Overseer among them was one Benjamin, of the tribe of Dean.

"Now Benjamin was a mighty man, of exceeding skill in all the knowledge of the Craft; moreover, did he expound the law unto the people, and he did cleave unto the *profits*, and all the people did stand in awe of him.

"And it came to pass in the sixth month of the first year, that William the Chief Overseer, stood up and prophesied, saying, 'Behold now these many months do we labor, and lo! the work of our hands is good; notwithstanding, is my heart sorrowful, and in sadness do I consume the watches of the night; for behold, how is the Temple of our Brethren of the three hills more beautiful than ours.' And he lifted up his voice and wept; and all the workmen did cast down their tools, and they clothed themselves with sackcloth and did cast ashes upon their heads.

"Then the Chief Overseer answered and said, 'Let us now go up unto our Brethren, that, peradventure, our eyes may see of their goodly work, even as our hearts do also even now conceive.' And again all the people, and the workmen, and the artificers said, 'Amen, so mote it be;' and they were comforted.

"So William did send embassadors unto Benjamin, saying, 'Behold, we come up unto thee.' And Benjamin said, 'Come.'

"Now when the appointed time was come, a great multitude went up into the temple whereof Benjamin was Chief Overseer, and when they saw the glory thereof they did exceedingly fear, and their knees quaked because of the brightness of its glory.

"Howbeit, Benjamin did comfort them, and spake kindly unto them, and gave them the uppermost seat in the Temple; and the Chief Overseer, and the workmen, and the cunning artificers in *brass*, and the hewers of wood, and the hewers of stone, did work even before the men of the Narragansetts, even until high twelve did they work, insomuch that the Chief Overseer of the Narragansetts and all his workmen did marvel greatly because of the beauty of the work.

"And it came to pass when the hour of high twelve was fully past, the Chief Overseer answered and said unto the Overseer at the West Gate, 'See now that the workmen and all the cunning artificers do rest from their labors, for the day is well spent; and let the Craft receive their wages, for the laborer is worthy of his hire.' And the

Overseer of the West Gate essayed to speak, but his tongue clave unto the roof of his mouth, and great fear was upon him, so that he knew not, but professed and denied not, but said unto the Chief Overseer, 'I'm stuck.' Nevertheless, for all this was not the Chief Overseer wroth with his servant, for he knew that for very weariness did his heart fail him. And it came to pass that a great feast was prepared in the outer court of the Temple, and they were all with one accord in that place, and they did eat of the bread and partake of the Oil which was set before them.

"Now all the multitude regarded the Overseer of the West Gate lest he should get stuck; but he waxed valiant, neither 'gat he stuck' any more.

"And when they had made an end of feasting, William, the Chief Overseer of the Narragansetts, answered and said unto Benjamin, 'Behold now we go our way to the land from whence we came, even unto the land of our fathers.' 'And now henceforth let the remembrance of this thy feast, and of thy goodly work, be precious in the sight of thy servants.'

"And the workmen of the Temple of the city of the three hills prevented the men of the Narragansetts that they should not depart, but strake hands with them, and so, joined together, did sing them a solemn hymn, saying, 'Let not the Lang old Syne of our fathers be forgotten.' But the workmen of the Narragansetts gave a great shout, even the shout of the mighty men of their fathers, and the noise thereof was terrible, insomuch that the noise of many trumpets, yea, verily, the braying of a multitude of asses, might not be (compared) likened thereunto. And they arose and departed, and went every man his own way.

"And the rest of the acts of Benjamin, and of William of the Narragansetts, and of his workmen, yea, even of Hooker, the Scribe, (howbeit he *was* exceeding lean and ill-favored, and his beard hung down even unto his girdle, yet nevertheless did he good works,) and Lyman, who did tread the oil press, and so was exceeding sleek and smooth of speech; and of Jones, who did design cunning work upon the trestle board; and of Samuel, who was a terror unto the evil-doers and an exceeding hard man upon the workers of iniquity; and of Dana, who was a brick, the likeness whereof there was in all the land none other; yea, and of all the cunning workmen of the Temple, behold, are they not all written in the book of the Chronicles of the tribe of the Narragansetts.

"WM. G. CROSBY, *Chronicler*.

"EXPLANATORY NOTE.

"On the fourteenth of May, 1858, a number of members of our Lodge (above 20) went to Boston to visit Winslow Lewis Lodge, the Master of which, Bro. Dean, is an honorary member of this Lodge. Arrived there, we were cordially received and seated in the East, and for our edification they conferred the three degrees of Masonry upon candidates. On closing, Bro. Charles Robbins, who occupied the Senior Warden's station, *pro tem.*, was unable to rehearse his duties correctly, and after one or two attempts gave it up, saying with the utmost composure, 'Worshipful Master, I'm stuck.' After the Lodge was closed, we all proceeded to the Parker House and partook of a collation, at which Bro. Robbins was rallied upon his being 'stuck.' After the collation, hands were joined around the room and all united in singing, 'Auld Lang Syne,' and a song peculiar to Boston, laudatory of the Masters of What Cheer and Winslow Lewis Lodges, and which we replied to by three hearty cheers and a *Narragansett*. We returned home the next day, both pleased and profited by our visit.

"Bro. Crosby subsequently wrote the Chronicles to commemorate the event, and caused much mirth at our semi-annual when they were read.

"The characters alluded to are: 'Hooker the Scribe,' myself; I weigh one hundred and eighty-five, am five feet, six inches in height, wear my beard in full, and have for sixteen years, believing it to be a *barbarous* custom to shave. 'Lyman, who did tread the oil press,' Lyman Klapp, Senior Warden, Agent and one of the owners of the Union Oil Works, a fine Masonic workman and easy speaker. 'Jones, who did design cunning work upon the trestle board,' Richmond Jones, Jr., Junior Warden, architect and civil engineer. 'Samuel, who was a terror unto evil doers,' Samuel L. Blaisdell, Junior Deacon, Warden of the State Prison. 'Dana, the brick,' Dana P. Colburn, Principal of the State Normal School, and justly called a *perfect brick*. Crosby, the author of the Chronicles, William G. Crosby, Principal of the High School of Providence, and on whom the Chroncles are themselves a sufficient comment."—*Freemasons' Repository, Providence.*

Historical and Bibliographical Memoranda.

BY HON. JOSIAH H. DRUMMOND, PAST GRAND MASTER OF MAINE.

THERE has arisen a great interest in the formation of Masonic Libraries, and the demand for standard Masonic works is a gratifying evidence that the Craft are not satisfied with the instruction received in the Lodge-room, but are desirous of *reading* in order to increase their Masonic knowledge. It is also well understood that the Proceedings of our Grand Bodies contain the jurisprudence and material for our history, and, as a consequence, the demand for these Proceedings is greater than ever before. The collection of them, however, is difficult, greatly on account of its not being known *what they are*. The following memoranda were originally made for my own use, and are given to the public at the suggestion of others. To save repetition, when no mention is made of *size* or *time of publication*, let it be understood that the Proceedings are published annually in octavo. To save space, I denote Grand Lodge by I., Grand Chapter by II., Grand Council by III., and Grand Commandery by IV.

ALABAMA.—I. Organized in June, 1821, and met again in December following, and two pamphlets were published. It did not meet in 1832 owing to a change in the time of the annual communication, nor in 1835, when it suspended labor. It was reorganized in December, 1836. A very good abstract of the Proceedings from 18~~3~~1 to 1836, inclusive, is given in the "Masonic Code of Alabama." II. Organized in May and June, 1823. Met in January and June, 1824, January, 1825, and January and June, 1826. Being pronounced illegal by the General Grand Chapter, in 1826, it disbanded. It reorganized in June, 1827, met the following December, and then annually till 1830, when it became dormant. It was reorganized in December, 1837, and has met annually since. Quite a full abstract of its Proceedings from 1823 to 1840 (except June, 1826,) is given in the "Chapter Code of Alabama." The Proceedings for each convocation were published separately, except that those for June, 1824, and January, 1825, are in one pamphlet. III. Organized in 1838. Did not meet in 1840, 1861, 1862, or 1863. Its Proceedings for 1843 to 1857, inclusive, except 1845, 1849 and 1850, were published with those of the Grand Chapter. IV. Organized in 1860. Did not meet in 1871, and no quorum being present in 1862 it adjourned till the next year. The Proceedings for 1862 and 1863 are published in one pamphlet, which has been reprinted by **Brother JOHN H. LYNDE**, of Bangor, Maine, for use of libraries.

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ARKANSAS.—I. Organized in 1838. Proceedings for 1838, 1839 and 1840 not printed: those for 1841 and 1842 printed on folio sheets: those for 1843 in 12mo size: the others in octavo. An abstract of the Proceedings at organization was published with Proceedings of 1843 and 1872. II. Organized in April, 1851. Met again in November. The records of 1862 were lost and never published. Did not meet in 1863 and 1864. Two pamphlets published in 1851. III. Organized in 1860. Did not meet again till 1865, when the Proceedings of both assemblies were published in one pamphlet. From 1866 to 1872, inclusive, the Proceedings were published only with those of Grand Chapter. IV. Organized March 1872. Met again in December, when Proceedings of former conclave were reprinted with those of that conclave. Did not meet in 1873.

BRITISH COLUMBIA.—I. Organized as an Independent Grand Lodge in 1871.

CALIFORNIA.—I. Organized in 1850. For several years it met semi-annually. In 1857, the Proceedings to 1854, inclusive, were republished by the Grand Secretary as volume one. Since 1854, every two years' Proceedings are paged continuously, for a volume; and a sufficient number of copies have been printed to enable the Grand Secretary to furnish them as wanted. II. Organized in 1854. Did not meet in 1869. In 1861, the Proceedings to 1858, inclusive, were republished as volume one; the Proceedings for 1859 to 1864, inclusive, are paged continuously as volume two; and those for 1865 to 1871, inclusive, as volume three. III. Organized in 1860. Did not meet in 1869. The Proceedings paged continuously; those for 1860 and 1861; 1862 and 1863; 1864, 1865 and 1866; 1868 to 1871; and 1872 and 1873 are published together. IV. Organized in 1858. Did not meet in 1869. Proceedings paged continuously to 1871, inclusive, as volume one.

CANADA.—I. Organized in 1855. Proceedings for 1855, 1856 and 1857 published in one pamphlet. Those for 1860 to 1864, 1865 to 1868, 1869 to 1871, paged for volumes. II. Organized in 1857. The Proceedings after 1860 to 1865, 1866 to 1870, and those since, paged consecutively. IV. There are two organizations subordinate to the Grand Conclave of England; one for Ontario and Quebec, and the other for the Maritime Provinces. The former was organized in 1855; its early Proceedings were not published regularly, but in 1871 they were published from organization. No Proceedings of the other organization have been published.

COLORADO.—I. Organized in 1861. Two meetings in 1861, and two pamphlets published. Met annually since. Reprint to 1869, inclusive.

CONNECTICUT.—I. Organized in 1789. The early Proceedings published in various sizes, and reprinted to 1854, in two volumes; but the annual communication for 1854 is not in Reprint. II. Organized in 1798. Early Proceedings out of print; 1844 with Grand Lodge Proceedings. Those prior to

1854 are of various sizes, and those since, 8vo. It is expected that the early Proceedings will be reprinted during 1874. III. Organized in 1819. Records before 1831, lost. Proceedings of 1840 to 1853, inclusive, except 1843, 1848 and 1851, published with those of Grand Chapter. Those of 1854 and since are 8vo. IV. Organized in 1827. The records before 1844 lost, but the Proceedings for some of the prior years exist. It probably did not meet many of the years between 1829 and 1841. The Proceedings for 1842, 1843, 1846, 1850 to 1853, inclusive, except those of a special session in 1851, were published with those of the Grand Chapter, in 12mo. Those for 1841 are on a folio sheet; from 1854 they are octavo. Those which can be obtained, from the organization to 1857, have been reprinted; and it is expected that others will be. Those of 1861 (four pages) were published, only with those of Grand Council. Semi-annual conclaves were held from 1864 to 1868, inclusive, and the Proceedings published (separately from the annual), except for 1867.

Delaware. — I. Organized in 1806. It has been stated, on apparently good authority, that its Proceedings from 1807 to 1824, 1831 to 1844, and 1846 to 1849, all inclusive, were never published; but Rob. Morris, in his "History of Masonry in Kentucky," notices the "Proceedings of the Grand Lodge of Delaware, 12mo, pp. 52–59" (1817), and gives statistics from them. The paging indicates that the previous ones had been published, and all paged consecutively. Those from 1825 to 1830 are 12mo; 1850 and those since, octavo. II. Organized in 1818, and Proceedings then published. It has not been ascertained whether any afterwards were printed or not. The body became dormant, and in 1869 the present Grand Chapter was organized.

District of Columbia. — I. Organized in 1811. Proceedings to 1826 published in 12mo size. It is believed that those from 1827 to 1844 were never published. Those for 1845, 1846, and an adjourned session in 1847, were published in one pamphlet. The next publication covered the time from April, 1847, to July, 1848; the next, the remainder of 1848; the next, a special session in 1849; the next, from May to July, 1849; the next, the remainder of 1849, with an address by Chandler; the next, the whole of 1850. Two pamphlets were issued for 1851, and since then one each year. II. Organized in 1867.

Florida. — I. Organized in 1830. Early Proceedings published in 16mo size; reprinted from 1830 to 1859, in one volume, 8vo; also, from 1860 to 1866; 1867 to 1869 paged for volume, and those since paged consecutively. II. Organized in 1847. Proceedings published annually, save that 1861 and 1862 are in one pamphlet, and 1872 and 1873 are also in one. 1861 and 1862 have been reprinted by Stephen Berry, Portland, Maine. III. Organized in 1858. Did not meet from 1861 to 1866, inclusive, nor in 1870, 1871 or 1873. Proceedings are published only with those of Grand Chapter, except 1872.

GEORGIA. — I. Organized in 1786. I am not familiar with the Proceedings prior to 1820, if any were published; those since are octavo, but the earlier ones somewhat smaller than the present standard. II. Organized in 1822. Suspended in 1831. Reorganized in 1841. Met annually since, except in 1864 and 1865. Proceedings for 1862 to 1866, inclusive, in same pamphlet; otherwise published annually. III. Organized in 1825. Soon suspended and records lost, never having been printed. Present body organized in 1841. Did not meet in 1864 or 1865. Proceedings of 1841 and 1842 published in same pamphlet; also those of 1862 to 1867, inclusive. Those for 1872 and 1873 not yet printed, and will come out with those of 1874. Those for 1849 to 1855, inclusive, published only with those of Grand Chapter. Those from 1843 to 1848 were not published with those of Grand Chapter, and I cannot ascertain that they have ever been published at all. IV. Organized in 1860. Did not meet in 1864 or 1865. Proceedings for 1862 to 1866 in one pamphlet.

IDAHO. — I. Organized in 1867.

ILLINOIS. — I. Convention to organize held in December, 1822. Its Proceedings are given in John C. Reynolds's "History of Masonry in Illinois," which, however, is very rare, as most of the edition was burned. The convention submitted the question of forming a Grand Lodge to the lodges, and their decision being favorable, the Grand Lodge met and organized in December, 1823, but I know of no copy of the Proceedings. It met again in December, 1824, and published its Proceedings in 12mo. Brother REYNOLDS states that it did not meet in 1825, but met in January, 1826 and 1827. I think this statement is erroneous, and that it *did* meet in December, 1825 and 1826. It certainly met in December, 1826, for its Proceedings (12mo) are in the library of the Grand Lodge of Maine. The session in 1826 was prolonged into January, and this fact is probably the cause of the error in Brother REYNOLDS'S statement. It died in 1827, or possibly in 1828, and if in the latter year, its Proceedings were probably never published. Reorganized in 1840. Proceedings to 1844 in 12mo. Reynolds's History contains a substantial reprint of the Proceedings up to 1850, inclusive. The minutes of session of 1849 were burned before they were recorded or printed: and an extra session was held in April, 1850, the Proceedings at which were published in a pamphlet separate from those of the October session following, so that there are two pamphlets of 1850 and none of 1849. II. Organized in 1850, and the Proceedings published in same pamphlet with those of 1851: Proceedings to 185[illegible], inclusive, 7 paged for a volume. III. Organized in 1853. Proceedings published annually, except that those for 1870 were burned before they had been distributed (save a few copies), and they were reprinted with those of 1871. IV. Organized in 1857.

INDIANA. — I. Organized in 1818. Proceedings to 1845 reprinted in one volume, in 1861. II. Organized in 1845. Proceedings to 1854, inclusive, are 12mo, or small 8vo; those for 1860 have "May 22, 1859," on title page, but the imprint is 1860. III. Organized in 1855. IV. Organized in 1854; did not meet in 1861.

IOWA. — I. Organized in 1844. Proceedings from 1844 to 1853, inclusive, reprinted as volume one; and those from 1854 to 1858, inclusive, as volume two; those from 1859 to 1863, inclusive, are paged consecutively (except Appendices) for volume four; and 1869 to 1873 for volume five, but it will be found more convenient to bind these in two volumes; 1871 is quite rare, owing to the destruction of the plates. II. Organized in 1854; 1854 to 1867 paged for volume one, and 1868 to 1872, for volume two. III. Organized in January, 1857, and met again in May, and the Proceedings of each session published separately, and are rare; those for 1858, are dated on third page, "October 13, 1859;" those for 1859 and 1860, and those for 1865 and 1866, are published together; 1857 to 1872, make a volume for which Comp. LANGRIDGE has prepared a Title Page, Index, and Introduction. IV. Organized in 1864. 1864 to 1871 make volume one, for which a Title Page and Index have been printed.

KANSAS. — I. Organized in 1855. II. Organized in April, 1866; met again in October following, and the Proceedings of each Convocation published separately. III. Organized in 1867. Proceedings for 1868 to 1871, inclusive, published together; those for 1872, to be published with those of 1873. IV. Organized in 1868. Did not meet in 1872.

KENTUCKY. — I. Organized in 1800. Up to 1806, it met semi-annually, and an emergent session was held in 1808. In 1802, the Proceedings from organization were published in 12mo size, but those of 1802 were also published separately. After that, the size was small octavo (except 1815, which was 12mo), and in some years there seem to have been two editions printed. The ordinary octavo was adopted about 1827. II. Organized in 1817. Met twice in 1818 and 1821. Did not meet in 1836, 1837, or 1838. III. Organized in 1827. The Proceedings of 1827, 1828, 1829, and 1830, and after 1851, were published separately; those for 1831, 1832, 1846, 1847, 1850 and 1851, and an abstract of those of 1841, were published with those of Grand Chapter. They were not published with the Grand Chapter Proceedings of 1833 and 1839, and only a list of officers with those of 1842, 1843, 1844, 1845, 1848 or 1849. I cannot ascertain whether any others were published than as above stated. I did not meet in 1861 or 1862, and probably not in 1836, 1837, 1838, and other years. Proceedings for 1863 reprinted by STEPHEN BERRY, Portland, Maine. IV. Organized in 1847. Reprint from 1847 to 1866, but it does not include the Reports on Correspondence.

LOUISIANA. — I. Organized in 1812. The earlier Proceedings (small octavo) are little more than a *Tableau* of membership. No session in 1832. The Proceedings, Constitutions, &c., down to 1850, were published (if at all) in French and English. Those from 1834 to 1840, inclusive, were never published. In 1847, two pamphlets in each language were printed, in consequence of the Grand Lodge of Mississippi declaring the Grand Lodge illegal and chartering Lodges in Louisiana. In 1848, the "Grand Lodge of Ancient York Masons" was formed, and its Constitution and Proceedings of that year were published in 12mo, or small octavo; and it also published a Report in 1849. In that year, the old Grand Lodge published three pamphlets. In 1850, a Convention was held to frame a new Constitution, and its Proceedings were published (12 mo). In 1851, all the elements united under this Constitution, and the Proceedings (including all that were ever published of 1850) were published in 12mo. Since then, the Proceedings have been published regularly. II. A Grand Chapter was organized in 1813, under the authority of the Grand Lodge, the Grand Master being, *ex officio*, Grand High Priest. In 1826, 1827, and 1828, an abstract of its Proceedings was published with those of the Grand Lodge. In 1829, it came under the jurisdiction of the General Grand Chapter, and published its Proceedings that year and perhaps the next. In 1831, it became dormant. In 1841, an attempt was made to reorganize it, but the General Grand Chapter decided in 1844, that the Grand Chapter was extinct, and the proceedings to revive it irregular, and granted Charters to Chapters, which in 1848, formed the present Grand Chapter. But the other Grand Chapter continued to act, and from 1845 to 1849, published an abstract of its Proceedings with those of the Grand Lodge, to which it purported to be "annexed." It disappeared in the re-organization of the Grand Lodge in 1850. The present Grand Chapter has met annually since, except in 1863 and 1864, and published its Proceedings regularly. III. Organized in 1856. Its Proceedings to 1862, inclusive, published on with those of Grand Chapter. IV. Organized in 1864.

MAINE.—I. Organized in 1820. Met quarterly till 1830. The original Proceedings, 1820 to 1825, quarto; 1826 to 1833, 8vo; 1834 to 1847, 12mo; except that those of a special session 1844, with JOHN H. SHEPPARD'S address, were octavo. Those from 1820 to 1847, inclusive, have been reprinted as volume one; 1848 to 1854, is volume two (very rare); 1855 to 1858, volume three; 1859 to 1863 (paged consecutively except Appendix), volume four; 1864 to 1866 (paged consecutively, the Appendix by itself), volume five; 1867 to 1869 (paged consecutively), volume six; and 1870 to 1872 (paged consecutively), volume seven. II. Organized in 1821. The Proceedings of many of the earlier years not published. Those from 1821 to 1849, inclusive, to be reprinted as volume one; 1850 to 1860, as volume two; 1861 to 1869 (paged consecutively except Appendix), volume three; 1868 to 1873 (paged consecutively), volume four. III. Organized in 1855, and the Proceedings published with those of 1856; 1855 to 1867, make volume one; 1868 to 1875 (paged consecutively,) volume two. IV. Organized in 1852. Proceedings of 1854, 1855 and 1856, are in same pamphlet; 1852 and 1853 have been reprinted; 1852 to 1867 is volume one; 1868 to 1873 (paged consecutively), is volume two.

GRAND ORIENT, BOSTON, December 16, 1873, (E.·. V.·.)

The M.·. P.·. Sovereign Grand Commander to all Freemasons of the A.·. A.·. Scottish Rite in the Northern Jurisdiction of the United States.

SORROW! SORROW! SORROW!

BRETHREN: *A pillar of strength has fallen!* The Nestor of our Supreme Council has been taken from us. Our illustrious Brother, CHARLES WHITLOCK MOORE, died on the twelfth day of the current month.

The Masonic labors of his life are familiar to us all. As the defender of Masonry in the darkest days of its history, as a firm supporter of the Ancient Landmarks, as a sound jurist, and as a faithful Mason in all the relations of life, his fame has spread throughout the Masonic world.

On the thirteenth day of November, 1844, he became a member of this Supreme Council; and immediately after was appointed Grand Secretary General, which office he held for nearly twenty years. His interest in the Rite was very great, and continued throughout his life; one of the last Masonic meetings he attended was that of a Body of our Rite, and it was with the deepest sorrow that he felt himself compelled, on account of the state of his health and the inclemency of the season, to be absent from our Annual Session, *for the first time within the memory of any of us who survive him.*

But it was as a Masonic Editor, for nearly half a century, that he rendered services to Masonry, the effect of which will be known and felt as long as the Institution endures.

To your Grand Commander, his death is a heavy blow. From our earliest admission into the Order, we have studied his teachings; for many years and during the time of all our official labors, we have enjoyed the high privilege of an intimate personal friendship with him; we have leaned upon him for instruction, wise counsel, and fraternal assistance — and never in vain; we have lost at once, a Teacher, Counsellor and Brother.

In token of respect for his memory and sorrow for his loss, let the altars and working tools of the Bodies in this jurisdiction be draped with the violet badge of mourning for the space of sixty days, and these letters be entered of record in all subordinate Bodies of the Rite.

Given at the Grand Orient the day and year aforesaid.

JOSIAH H. DRUMMOND, 33°, *Sov. Gr. Com.*

ORGANIZATION

OF THE

MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS,

OF THE

COMMONWEALTH OF MASSACHUSETTS,

For the Year 1874,

M. W. Sereno Dwight Nickerson, Boston	Grand Master.
R. W. Percival Lowell Everett, Boston	Deputy Grand Master.
R. W. William T. Grammer, Woburn	Senior Grand Warden.
R. W. Charles G. Reed, Worcester	Junior Grand Warden.
R. W. John McClellan, Boston	Grand Treasurer.
R. W. Charles H. Titus, Boston.	Recording Grand Secretary.
R. W. George P. Sanger, Cambridge	Corresponding Grand Secretary.
R. W. William T. R. Marvin, Boston	D. D. G. Master, District No. 1.
R. W. William H. Kent, Charlestown	D. D. G. Master, District No. 2.
R. W. Charles J. Danforth, Boston	D. D. G. Master, District No. 3.
R. W. Charles A. Welch, Waltham	D. D. G. Master, District No. 4.
R. W. George F. Breed, Lynn	D. D. G. Master, District No. 5.
R. W. Joseph S. Howe, Methuen	D. D. G. Master, District No. 6.
R. W. Henry P. Perkins, Lowell	D. D. G. Master, District No. 7.
R. W. Bowdoin S. Parker, Greenfield	D. D. G. Master, District No. 8.
R. W. Daniel Upton, South Adams	D. D. G. Master, District No. 9.
R W. William J. Sawin, Chicopee Falls	D. D. G. Master, District No. 10.
R. W. Joseph B. Knox, Worcester	D. D. G. Master, District No. 11.
R. W. George E. Stacy, Milford	D. D. G. Master, District No. 12.
R. W. George L. Rhoads, Norwood	D. D. G. Master, District No. 13.
R. W. Abraham H. Howland, Jr., New Bedford	D. D. G. Master, District No. 14.
R. W. John W. Atwood, Provincetown	D. D. G. Master, District No. 15.
R. W. Edward Avery, Braintree	D. D. G. Master, District No. 16.
R. W. Smith B. Harrington, Medford	D. D. G. Master, District No. 17.
R. W. John Wetherbee, Warren	D. D. G. Master, District No. 18.
R. W. H. Plunket Bourchier, Valparaiso	D. D. G. Master for Chili.
R. W. Ithamar B. Eames, Shanghai	D. D. G. Master for China.
W. Rev. Alonzo H. Quint, D. D., New Bedford	Grand Chaplains.
W. Rev. Joshua Young, Fall River	
W. William H. Chessman, Boston	Grand Marshal.
W. Moses G. Lyon, Fitchburg	Senior Grand Deacon.
W. John Viall, Somerville	Junior Grand Deacon.
W. Atwell F. Wright, Lowell	Senior Grand Steward.
W. James H. Bouve, Cohasset	Junior Grand Stewards.
W. Henry A. Brown, Ayer	
W. John F. Newton, Boston	
W. Henry Austin Whitney, Boston	Grand Sword-Bearer.
W. Lovell Bicknell, East Weymouth	Grand Standard-Bearer.
W. John M. Rodocanachi, Boston	Grand Pursuivants.
W. Daniel T. V. Huntoon, Canton	
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Editorial Miscellany.

THE NEW ENGLAND FREEMASON.—In accordance with the Prospectus issued one month ago, we have now the pleasure to present the first number of the NEW ENGLAND FREEMASON. We must confess that we enter upon this undertaking with fear and trembling. As many of our readers know, both of the Editors have been almost overwhelmed with Masonic work during the past two years, and to some of the Brethren it seems almost folly that we should undertake anything more of that sort. In fact, we have been highly amused, as well as gratified, by some of the letters of condolence which we have received, expressing the astonishment of the writers that we should venture to take such a load upon our shoulders, and their fears that it might prove the last ounce which breaks the camel's back. But as these letters have invariably concluded with good wishes for the success of the enterprise, and "put me down for a year's subscription," we have plucked up courage, and, feeling sure we were right, have determined to go ahead. Indeed, the experience of the last month has convinced us that there is a very large number of the Fraternity in New England who regard such a publication as we propose to make the NEW ENGLAND FREEMASON as of great importance to the Craft. A very cursory examination of our predecessor in this field, the *Freemasons' Monthly Magazine,* will convince any Brother that such a publication may be made a very treasury of Masonic information and history. From month to month, the subjects treated may seem familiar and of trivial importance, but as the years roll on, we find we have been making history which is nowhere else recorded. While we hope to accomplish this purpose as fully as it has been heretofore attained, we design to make our Magazine of immediate and every day interest. While we shall endeavor to communicate the most important points of interest in regard to other branches of Masonry, our principal attention will be given to the root of the whole matter—the three degrees and subjects connected therewith—where we are free to confess our heart is, and to which we believe the thought, the mind, the energy and the money of the Fraternity should be principally devoted. In brief, we shall endeavor to promote, as far as may be in our power, what we believe to be the true and highest aims of our Ancient and Honorable Fraternity. As far as our efforts commend themselves to the approval of the Craft in New England, and especially in Massachusetts, we shall confidently look for that material aid, without which our exertions must end in failure, and with which (we say it in all modesty) we feel confident our intercourse may be made pleasant and profitable to both parties.

In some respects, our first number will probably prove both better and worse than future issues. It comprises fifty-six pages, when our Prospectus only promised forty-eight. The press of matter has been so great that we have been reluctantly compelled to postpone several articles until the next number. As, however, the Biographical Sketch of Brother Moore was necessarily prolonged to such an extent, and seemed to require the reprinting of the Declaration and the Memorial, in order to furnish a complete narrative, we have added eight pages in order to enable us to suit all tastes.

BIBLIOGRAPHICAL NOTES.—We invite especial attention to the Bibliographical Notes, furnished by R. W. Brother Josiah H. Drummond, Past Grand Master of Maine. During the past few years great attention has been given to the collection of libraries for Masonic Grand Bodies and individual Brethren. Every Brother who has attempted this work has found himself confronted at the very outset by an almost insurmountable difficulty. His principal object being the collection of the published Proceedings of Grand Bodies, he has found himself at a loss to know when the Bodies met, whether their Proceedings were ever printed, and how many numbers were issued in each year. These necessary items of information could only be obtained after long and tedious correspondence and research, such as few Brethren could or would undertake. For this work, Brother Drummond was peculiarly fitted by his habits of wonderful industry, energy and perseverance, his retentive memory and unbounded enthusiasm; while these good qualities were supplemented by a most extensive and intimate acquaintance with the most active members of every branch of the Order in all parts of the country. Availing himself of these advantages, and after immense labor, he has acquired the most accurate and thorough knowledge of Masonic bibliography, especially in this department—the Proceedings of Grand Bodies. He seems to take the same pleasure in imparting as in collecting this information, and has always most cheerfully told all he knew on the subject to any Brother who applied to him for aid. In September, 1872, a part of his notes on Masonic Proceedings were published in the *St. Louis Freemason*, and have ever since formed a most useful guide to Masonic collectors. Many errors and omissions in that list have since been corrected. As revised, he has kindly furnished us with a copy for publication (the first instalment of which appears in this number), and we do not doubt that it will prove very acceptable to all Masonic librarians and collectors. It comprises the Proceedings of Grand Lodges, Chapters, Councils and Commanderies, and will be followed by those of Supreme Councils, Councils of Deliberation, and, perhaps, those of other Rites, to be succeeded by Notes in regard to rituals, text books and Masonic periodicals, the whole probably extending through the entire year.

If any errors or omissions are observed in these notes by any of our readers, they are requested to inform us, that the corrections may be duly made.

APPLETON'S CYCLOPÆDIA. — We invite the special attention of our readers to the Prospectus of the revised edition of Appleton's Cyclopædia, which may be found on a subsequent page. The original edition of this valuable work has always been regarded as a standard authority, but so long a period has elapsed since its publication, that many discoveries have been made in the department of science, and many contributions have been made to the treasures of history, literature and art, for any account of which the student must seek elsewhere. The publishers have therefore determined to issue a new edition, in which every article shall be thoroughly revised by the most competent editors, and made to embody the very latest information. This enormous task will involve immense labor and a very large outlay of money. The work is, however, fairly under way, four volumes of the new edition having been already published. An examination of them will satisfy any student of the greatly enhanced value of the Cyclopædia in its new form. Messrs. Butler & Fleetwood, the Boston agents of the Messrs. Appleton, for this as for all their publications, will be happy to show it to any of our readers who may favor them with a call, at No. 105 Washington Street, where may also be found copies of one of the most beautifully illustrated works ever issued in any country. We refer to "Picturesque America, or the Land we Live In," also published by the Messrs. Appleton, and to which we understand Messrs. Butler & Fleetwood have already secured fourteen thousand subscribers in Boston and vicinity. Give them a call.

LIBRARY OF THE GRAND LODGE OF MASSACHUSETTS. — The Grand Lodge of Massachusetts has recently made large additions to its Library, and now possesses one of the best of its kind in the country. It is particularly rich in the Proceedings of Masonic Bodies and in Masonic Periodicals. Our success, however, only stimulates us to new exertions. "The appetite grows by what it feeds on," and, like Oliver Twist, we ask for "more!" We present a list of our "wants" in the hope that some Brethren may be able to supply a part of them directly, or to aid us indirectly by contributing Masonic publications of any sort which they do not care to preserve, and which can be made available by way of exchange.

THE GRAND LODGE OF MASSACHUSETTS.—The Annual Communication of the Grand Lodge of Massachusetts, held Dec. 10, 1873, was very largely attended, and an excellent spirit of harmony and good will was very prevalent among its members. Grand Master Nickerson was unanimously re-elected by a larger vote than was ever before cast in that Body. A large amount of business was done, and it was apparent that the Craft in this jurisdiction is in a very healthy and prosperous condition. On the thirtieth of December, the Stated Communication was held, for the installation of Grand Officers, and the celebration of the Feast of St. John the Evangelist. We give, on another page, the organization of the Grand Lodge for the present year. The Feast of St. John was well attended, and speeches of marked ability and of unusual interest were made by prominent Brethren. Grand Master Nickerson introduced the intellectual portion of the feast, by reading the following quaint record from the original record book of the "First Lodge" in Boston:

"Thursday, December the 27th, 1739. Being the Feast of St. John the Evangelist, the same was Celebrated, by a great number of Brethren, in this Lodge, in a most Polite & Eligant manner; with that Beauty and Harmony of Parts, so peculiar to the Ancient and Honorable Craft."

In like manner did the Brethren of the Ancient Craft, one hundred and thirty-four years later, do honor to the feast of the beloved St. John.

THE NEW MASONIC HALL OF WEBSTER LODGE was dedicated to Masonic purposes on the twelfth instant by Grand Master Nickerson, assisted by the officers of the Grand Lodge. This new hall will afford the Brethren of this Lodge better facilities for the practice of our rites than the old one destroyed by fire; and they have shown a commendable zeal and enterprise in fitting and furnishing their neat and well-arranged apartments.

The newly-elected officers of the Lodge were installed the same evening, in AMPLE FORM, at the Methodist Church, which was filled, even to crowding, by the Brethren and their invited guests.

THE SUPREME COUNCIL 33°.—This Body, of which Hon. Josiah H. Drummond, of Maine, is Grand Commander, held its Annual Meeting in the city of Chicago in November last. A portion of its Proceedings, in advance sheets, has been sent to us, embracing the able report of the Presiding Officer, which shows a prosperous condition of the Rite within its jurisdiction, and its relation and intercourse with foreign Bodies of the Rite to be amicable, courteous and dignified. DEUS MEUMQUE JUS.

WE ACKNOWLEDGE the receipt of the Proceedings of the Grand Lodge of Illinois for 1873; a stout octavo pamphlet, closely printed, of four hundred and forty pages. Grand Master, James A. Hawley, Dixon; Grand Secretary, John F. Burrill, Springfield.

DEATH OF SIR ALEXANDER KEITH, Grand Master of Masons in Nova Scotia. In a letter addressed to the Grand Secretary of the Grand Lodge of Massachusetts, dated Halifax, January 2, 1874, R. W. William Taylor, Deputy Grand Master, announces the death of the venerable and highly esteemed Grand Master of the Grand Lodge of Nova Scotia. The following is an extract from his letter:

"Our Most Worshipful Grand Master, the Hon. Alexander Keith, passed from us last month, at the advanced age of seventy-eight years. He had been failing in health for two or three years past, still his death was scarcely expected until within a very few days of his call. Our Grand Lodge is required to meet and supply the vacancy this month. This is in keeping with the Constitution — a regulation copied from that of Canada and England."

"AN OPINION AS IS AN OPINION." — The following paragraph is going the rounds of the daily papers: — "Professor Blanchard, of Wheaton College, Illinois, has entered upon a crusade against Freemasonry. He closes his lectures with the assertion that 'the Institution is irreligious and immoral, and that no good man ever has been or ever could be a Freemason.'" If we considered the Professor responsible for his ravings, we should ask in what category he would place such Masons as Washington, LaFayette, Franklin, Joseph Warren, and Chief Justice Marshall. But those who know the man regard him as insane, and we will not tease him with conundrums.

When the Anti-Masonic frenzy was at its height, one of the firmest supporters and boldest defenders of the Institution in Massachusetts was the Rev. Father Taylor, who ministered so long at the Seamen's Bethel in Boston, and whom we had been accustomed to regard as a "good man" until we read Professor Blanchard's *conclusion*. Brother Taylor had in that day a great many poor lunatics like Professor Blanchard to deal with, and sometimes his patience gave out. On one occasion in particular, when he was called upon to lead in prayer in the Grand Lodge, he "spoke right out in meeting." In his loud and earnest tone, he prayed that the Almighty would "*make the hearts of the enemies of Freemasonry as soft as their heads.*" We fear it would hardly be Christian to invoke such a judgment upon poor Blanchard.

ANOTHER Bunsby, in the January number of *Harper's Monthly*, gives his version of the Morgan affair and, with the most amusing gravity, informs us that "his" (Morgan's) "disappearance and the odium consequent upon it stigmatized Masonry, so that it lay for a long time moribund, and although revived in later years, cannot hope to regain its old importance."

"Moribund" is a good word. Webster says it is "rare." It is certainly a rare joke to say of Freemasonry in these days that it is in a dying state. In consideration of the facts that the increase in membership throughout the

United States during the last year was about thirteen thousand five hundred, and that the present number is five hundred thousand, we do not think there is any immediate danger of a funeral.

CHRIST CHURCH.—The following incident connected with this ancient edifice, copied from "Snow's History of Boston," was mentioned by the late Rev. Dr. Eaton, in his centennial discourse in 1823:

"The following fact, which in some ages would have excited the superstitious veneration of ignorance and bigotry, may be worth recording. Some years since, while the workmen were employed in the cemetery (under Christ Church), building tombs, one of them found the earth so loose that he settled his bar into it the whole length with a single effort. The superintendent directed him to proceed till he found solid earth. About six feet below the bottom of the cellar he found a coffin covered with a coarse linen cloth sized with gum, which on boiling became white, and the texture as firm as if it had been recently woven. Within this coffin was another, protected from the air in a similar manner, and the furniture was not in the least injured by time. The flesh was sound and somewhat resembling that of an Egpytian mummy. The skin, when cut, appeared like leather. The sprigs of evergreen deposited in the coffin resembled the broad-leaved myrtle; the stem was elastic, the leaves fresh and apparently in a state of vegetation. From the inscription it was found to be the body of a Mr. Thomas a native of New England, who died in Bermuda. Some of his family were among the founders of Christ Church. His remains, when discovered, had been entombed about eighty years. They now rest in the northeast corner of the cemetery, and the stone so long concealed from observation is placed over them."

Rev. Dr. Eaton, referred to above, was for several years Grand Chaplain of the Grand Lodge of Massachusetts. The Brethren will readily comprehend why "sprigs of evergreen" were deposited in the coffin.

"THE KEYSTONE," published weekly, in quarto form, at Philadelphia, is one of the best of the many Masonic publications that come to our office. Its editorial articles are able and dignified, and breathe the spirit of true Masonry. Good judgment is shown in the selection of its borrowed and communicated matter, affording a pleasing variety and furnishing valuable instruction to the Craft. We gratefully acknowledge our sense of obligation, to its courteous editor for a very flattering notice of our Prospectus, and for the insertion of the entire Prospectus among the chief articles of its last number. Such generous kindness shows it to be the KEYSTONE of the ARCH OF TRUE FRIENDSHIP, built up of BROTHERLY LOVE AND TRUTH.

A FELLOW calling himself George Whitefield, pretending that he is a member of Revere Lodge of Boston, is prowling about the States of Ohio and Illinois. No such person is or ever was a member of that Lodge or any other Masonic Body here.

THE

NEW ENGLAND FREEMASON.

VOL. I. FEBRUARY, 1874. No. 2.

Records of the First Lodge in Boston.

THE Grand Lodge of Massachusetts has recently regained possession of several volumes of Records which have long been missing, and which were supposed to have been irrecoverably lost. Among the most important and valuable of these are the Records of the Massachusetts Grand Lodge from 1769 to 1792—being from the organization until the union with St. John's Grand Lodge; the Records of the First Lodge in Boston, from 1738 to 1754; those of the Second Lodge in Boston, from 1761 to 1775, and those of the Master's Lodge, from 1738 to 1761.

Among the most interesting of these volumes is that containing the Proceedings of the First Lodge. The title page is as follows:

THIS
BOOK OF REGISTERS
BELONGING TO THE ANTIENT AND HON:BLE SOCIETY OF
FREE AND ACCEPTED MASONS
IN
BOSTON NEW ENGLAND
WAS PRESENTED BY
BRO:R THOMAS WALKER, *Senior Warden.*

Anno Domini 1738.
And of Masonry 5738.

The penmanship throughout the volume, with the exception of the first year, is beautiful, and would be highly creditable to the most accomplished professor of the art in the present day. As a sample, we present a fac-simile of the most elaborate page. The book opens with a copy of the deputation of Henry Price, granted by Montague, Grand Master, and dated "at London the thirtieth day of April, 1733, & of Masonry 5733." Next follow the By-Laws, which are so quaint and curious that we give them in full.

The following Regulations or By-Laws were unanimously Voted and agreed upon by the Brethren of the first Constituted Lodge in Boston New England at their Meeting October 24, 1733—5733 and are as follows, . . . Viz.:

First. NO PERSON shall be made a Mason unless all the Brethren members Present are Unanimous, and if but one member be against him he shall be rejected.

Secondly. NO BROTHER shall be admitted a Member of this Lodge unless all the Members Present are unanimous as aforesaid, and upon his or their admission shall pay twenty shillings, as also their Quarteridge, agreeable to a former vote, (so many Lodge nights as is past of that Quarter to be first discounted) and shall consent to the By-Laws and Regulations of this Lodge by subscribing their names to the same.

Thirdly. NO BROTHER OR BROTHERS shall eat any victuals in the Lodge Room while the Lodge is open, without the leave of the Master or Wardens, nor call for Liquor or Tobacco without Leave as aforesaid.

Fourthly. ANY PERSON OR PERSONS being balloted in may be made on a private night by dispensation from the Master and Wardens—Provided the Expense of that Lodge be not taken out of the money that is paid for such making, but every Brother present at such private making shall pay his Clubb or share of that Expence.

Fifthly. NO BROTHER that lives within or about this Town (that is not a member of this Lodge) shall be admitted as a Visitor, before he has Signified his desire of being a member and paying his Quarteridge, or else make it appear that he is actually a member of a Regular Lodge; Unless by a Dispensation of the Master and Wardens.

Sixthly. EVERY VISITOR shall pay three shillings towards the Reckoning each night.

Seventhly. NO BROTHER shall propose any Person in the Lodge to be made without first asking leave of the Master and Wardens.

Eighthly. EVERY MEMBER of this Lodge shall pay eighteen shillings per Quarter for the Expence of the Lodge, and every member that does not pay his Quarteridge on the first Lodge night of the Quarter, or on the second at farthest (if Present), shall be Excluded from being a member, and all Privilidge of the Lodge.

Ninthly. EVERY MEMBER shall pay at least two shillings more per Quarter to be applied as Charity towards the Relief of poor Brethren.

Tenthly. ANY MEMBER that proposes a Candidate, if voted or Balloted in, the member that proposed his friend, shall immediately deposite fourty shillings in the hands of the Cashier, which shall be Allow'd as part of the Making, provided the candidate attends at the time he is proposed to be made, but if the candidate does not attend as aforesaid, being duly warned, the said Fourty shillings shall be forfeited and spent, and not allowed as part of that making.

Eleventhly. THE TREASURER or Cashier of this Lodge, upon his quitting his office, or when another is chosen in his room, shall render a just and true Account to the Master and Wardens of the Lodge for the time being of all the money Received, Expended and Remaining in his hands, with the Lodge book and Accompts, which he is to deliver up to the Master and Wardens in order and fairly stated.

Twelfthly. THE MASTER AND WARDENS of this Lodge shall take care that the Expence of a Lodge night (when there is no making) shall not Exceed three shillings per Member present for the Reckoning, which sum of three shillings per Member or Brother present, the Cashier has liberty to pay and no more.

Thirteenthly. THE MASTER of this Lodge, or in absence (sic) the Grand Master, Deputy Grand Master, or Wardens, when there is a private Lodge ordered to be held for a Making, shall be obliged to give all the Members timely notice of the time and place in writing where such Lodge is held that they may give their attendance, and every member being duly warned as aforesaid, and neglecting to attend on such Private making, shall not be clothed. (THE above article voted November 14, 1733—5733).

Fourteenthly. NO MEMBER that is absent from the Lodge of a Lodge night when there is a making shall have the Benefit of being cloathed for that time.

In many respects this seems to be an admirable code of By-Laws. They are brief and to the point, not, as is often the case in more modern days, overloaded with provisions drawn from the ancient constitutions and landmarks which every Mason is bound to have graven on his heart and to make the rule of his daily life. They are so brief that they might be read at every meeting without wearying the members, and they are so explicit that there is no room for doubt or uncertainty: "every member that does not pay his Quarteridge on the first Lodge night of the Quarter, or on the Second at farthest (if Present) shall be excluded from being a member and all Privilidge of the Lodge." They require a unanimous ballot for membership, a principle from which some Lodges have departed, as we think unwisely. They deny Masonic privileges to those drones in our hives who are too lazy, too indifferent, or too stingy to perform any Masonic duties, and therefore remain unaffiliated. Many of the Grand

Lodges in this country are seriously considering the propriety of going back to the old rule in this matter, and some have already adopted it. The Grand Lodge of New York, by its revised Constitutions, denies to unaffiliated Masons the right of visiting, joining in Masonic processions, or receiving Masonic aid or burial.

Another good article in these By-Laws is the requiring of the consent of the Master and Wardens before proposing a candidate. In these degenerate days it would prove an additional safeguard against the admission of unworthy men, and in such cases would save the ill-feeling now so often engendered by rejection.

The regulation in regard to eating, drinking, and smoking while the Lodge was open was important in old times, because the meetings were always held in taverns. This practice was due partly to the fact that such houses afforded the only rooms for large assemblies, and partly to the fact that the Brethren partook of some refreshment together on every Lodge night, which could be more readily furnished at a public house than elsewhere.

The thirteenth and fourteenth Articles undoubtedly refer to the use of aprons and gloves. Brother Lyon, in his History of the Lodge of Edinburgh, relates that "early in the seventeenth century it was a rule of the Lodge of Kilwinning that intrants should present so many pairs of gloves on their admission; but as the membership increased there was such an inconvenient accumulation of this article of dress that 'glove money' came to be accepted in its stead." He further informs us, that, "white gloves are known to have been worn in the Lodge of Kilwinning as the livery of the Craft, at the middle of the seventeenth century. About eighty years intervene before the Kilwinning records afford any trace of aprons or jewels (compass, square, plummet and level) being recognized as Masonic regalia. The minutes of the Lodge of Dunblane, January 8, 1724, contain a record of the presentation of aprons and gloves to three non-operative intrants. Liveries are not again mentioned in the Dunblane records till December 1, 1730, when 'the members, taking into their consideration that it were very decent the Lodge were suitably cloathed every Saint John's-day, and did frankly wear the badges of a free and accepted Mason, conform to the order observed in many rightly constituted Lodges in Scotland and England, do therefore enact and ordain that each member of the Lodge shall on every Saint John's-day following put on and wear a white apron and a pair of white gloves as the badge . . . which gloves and aprons are to be kept by the Treasurer in a chest to be made for the purpose, to be given out to each member in due time each St. John's-day, or any other time which shall be thought necessary to put on the same.' The sash, as part of the office-bearers' livery, was adopted in 1744; and jewels began to be worn in 1760, the year in which the Dunblane Fraternity joined the Grand Lodge, and in which also the custom of providing 'the young brethren' with gloves and aprons was abolished."

The item of gloves frequently appears among the payments recorded by the Secretary of the First Lodge, for example, in the second entry, under date of January 10, 1738, "Gloves, &c , £10.16*s*.1*d*." In the same record appears "Memorandum 8 new aprons 40*s*."

Immediately following the By-Laws, we find entered the Deputation granted to R. W. Robert Tomlinson as Grand Master by the Earl of Loudoun, under date of December 7, 1736.

The first record is as follows: "VI. Wednesday, the 27th December, being Lodge night and the Feast of St. John the Evangelist; Our brother Luke Vardy (at whose house the Lodge is usually held) being incapable of entertaining the society, from the afflictive circumstance of having this day buried his wife; the Lodge was held at Brother Andrew Halliburton's. The following Brethren met." Then follow the names of twenty-three Brethren, with that of R. W. Brother Benjamin Hallowell, as Master, at their head, followed by that of Brother Henry Price. Against the name of each Brother, except the Treasurer, is written "pd. 10*s*.," and the whole is summed up as follows:

Reconing, ...	£15.13*s*.6*d*.
Tyler, ...	3
	£15.16*s*.6*d*.
The above Brethren pd. . . .	11
Deficient, ...	£4.16*s*.6*d*.

This is the entire record and is the counterpart of a large portion of those contained in the volume, many of them consisting solely of the names of the Brethren present, with the sum paid by each, and the amount of the Reckoning and the Tyler's fee.

Wednesday, the eighth of August, 1739, the Lodge being opened, Brother Murry presented a letter from the Grand Lodge holden at Antigua, which is as follows:

Right Worshipfull, Worshipfull, Thrice Worthy and Ever dear Brethren:

We with the utmost Pleasure received your hearty congratulation Upon the Establishment of Masonry in this our Island, and return thanks to Our Brethren of Boston, for the good Opinion they entertain of the virtues of Our Countrymen, which we hope will be continualy encreasing as the Royal Craft comes every day to flourish and gain ground among us, not only by the accession of numbers of New Brethren, but especially under the happy Influence of our thrice Worthy Right Worshipfull Grand Master his Excellency William Mathew, whom we boast of as a true good Mason and a sincere lover and encourager of our inestimable Craft.

We take kindly our Dear Brethren's offer of a friendly correspondence, and should before this time have signified the pleasure we hope to reap from it by an answer to yours of the fourth of April last, but that we waited for an Opertunity of sending our sincere and hearty good wishes to our Brethren and Fellows by the hands of one who might in our name greet you in a Brotherlike manner.

We are now so happy as to enjoy this wish'd for opertunity by Our well beloved Brother Major John Murrys intending for Boston in a Very few Days, whom we commend to you as a worthy upright Master Mason, who has for some time past executed the office of a S. W. of one of our Lodges to the intire satisfaction of all his Brethren and Fellows.

All the Brethren here salute you well beloved with the greeting of St. John, wishing that all Prosperity may attend you and that no Malicious Cowan may ever with profane ears and eyes approach even the lowest step of your Worshipfull Lodge, in order to listen to the Wisdom or pry into the Beauty or Disturb the order and harmony thereof.

We are, Dear Brethren,
Your sincer Effectionate Brethren and Humble Servants.
From the Grand Lodge held at the Court house in St. Johns
the 27th June A. L. 5739.
Sign'd by the Command of the Ri't W'pfull the Grand Master,
WILLIAM MERCER, G. S.

WEDNESDAY, April 9, 1740.

The Lodge being open'd, the Committee appointed Last Lodge Night, to prepare a Remonstrance to lay before the R. W. Master and Brethren of this Society, were Introduced in due form; and Order'd to Present the same; Bro. T. Moffatt, one of the said Committee, was desired to Read it, in the Audience of the R. W. Master & Brethren; and, after due Attention

Voted, Nemeni Con: that the Said Remonstrance be Ingross'd in the Book, and to pass into a Law, that, for the Future, the Premium to be paid by Candidates, at their Initiation, to be Ten Pounds.

Voted, that the Said Committee be Respectfully Thanked for their Care and Trouble in drawing up Said Remonstrance; Which was perform'd by the R. W. Master & Brethren in due form.

Voted, that the Said Committee be continued, and, that our W. Brothers Oxnard and Waghorne be added to them, in order to prepare a Remonstrance (as soon as possible) for the Benefit of the Bank Stock &c, of this Society.

The R. W. Master Bro. Hugh McDaniel, Propos'd, and nominated, Mr. Box, (Rope Maker) a Candidate; and to answer 40*s*.

To the R. W. Master and W. Wardens, and the rest of the Members of this Lodge.

We whose Names are hereunto annex'd, being a Committee appointed by this Lodge to consider, whether it be Expedient that a greater Præmium than that now stipulated by a Quandam Vote of this Society, be required from Candidates before Admission into our Lodge.

We, after due Deliberation upon the present Circumstances of this Lodge, and Treasury thereof, do think that it is now, not only Proper, but absolutely Necessary for preserving the Honour and Dignity of Masonry in General, and advancing the Interest of this Lodge in perticular: That the sum paid by Novices before Initiation be Augmented, and that the said Augmentation when concurr'd to, & agreed on, may presently have the Sanction of a Law hence-forward.

We, your Said Committee, are persuaded, that most of the Reasons which prevailed for then establishing the Inaugurating Fee at the present Rate, do not now Subsist; and consequently cannot be employ'd as Arguments against our Judgment, and Opinion, to abrogate, or alter that Decree. As that was a Resolution of this Lodge when in its Infant-state, and scarcely a sufficient Number to form One perfectly, much less to maintain it with spirit: We regard it only as a Result of Necessity, and good Policy, whereby the Society might be Encreased to a proper Number.

We, your Committee, are convinced that if the sum paid by Candidates was fixed at Ten Pounds, it would not prevent any man of merit from making Application; on the Contrary—would Invite, and induce Them, inasmuch as it would discourage those of mean Spirits, and narrow, or Incumber'd Fortunes from Solliciting to Enter with Us; both which are Inconveniences which We cannot carefully enough avoid, or provide against; because We apprehend the First to be a Disparagement to, and prostitution of Our Honour; And the Latter are often a heavy Charge, and Burthen, in a General and Particular Respect.

We, Your Committee, observe that at some Admissions, there has little or no part of the Money (after defraying incumbent Expences) been applyed towards the encreasing of Our Publick Bank-Stock—nay! that at Times, there has been Occasion Voluntarily to Contribute for discharging the Defficiency, or else Vote the same out of the Treasury; by both which pernicious Practices, that Fund, which should be encouraged, & encreas'd by all honest methods, & means—is Lessen'd, & the Noble Ends, & Purposes, for which it was destin'd, & appropriated—are frustrated, and rendered abortive.

Wherefore, We, Your Committee, move for Concurrence with us in Opinion, whereby the General & Perticular Interest, & Honour of Our Society may be advanced; and by which Men of Eminence may be encouraged, and those of base Spirits, & embarrass'd Fortunes may be discouraged to associate with Us—And by which our Fund, which ought to be inviolably sacred towards the Relief of Indigent & Distress'd Masons, their Wives, & Children, may be preserv'd and encreas'd.

We, Your Committee, think there are Further Means, whereby all these advantages might be further enlarged, and secured, which We heartily wish.

THOS. MOFFATT,
THOS. WALKER,
PETER PELHAM.

April the 7th, 5740.

WEDNESDAY, May the 27th, 1741.

The house being all taken up and engaged on some publick affairs, there was no Lodge held.

WEDNESDAY, June the 24th, 1741.

The Lodge being Open'd, the Brethren proceeded to the Choise of Officers for the six months ensuing; Accordingly, our Right Worshipful M. James Forbes was continued Master of this Lodge; Bro. C. Phillips elected S. W.; Bro. Row, J. W.; Bro. H. McDaniel, Treasurer; Bro. Pelham, Secretary, and Bro. C. Tabs, Tylar.

Voted, that the Treasurer give Bond as a security to this Society in the Names and to the Master & Wardens of the Lodge for the time being, or to the order of the Society, &c.

Voted, that the Wardens, with Bros. Johonnot, Tuthil, and Pelham, be a Committee to Inspect and Audit the Accounts of our Late Treasurer, Bro. Hallowell, & report the same to the Lodge.

This night being the Festival of St. John the Baptist, the same was observ'd in a very perticular and eligant manner by all the Brethren present as above Named; when Our R. W. Brother Thomas Oxnard held a Grand Lodge, and was pleas'd to Nominate and Appoint Bro. Steven Deblois S. G. W.; Bro. Robert Jenkins, J. G. W.; Bro. P. Pelham, G. S., and Bro. Stevenson, G. Tylar for the Year Ensuing.

I. WEDNESDAY, July 8th, 1741. Lodge Night.

But the house being fill'd by the members of the General Court, and no possibility of a proper room to hold a Lodge; Order'd by our Right Worshipfull M. that the Brethren be summon'd to meet him to-morrow at seven o'Clock in the Evening, being Thursday. Tylar, 5*s*.

VI. WEDNESDAY, September 23, 1741.

The Lodge being open'd, Our Right Worshipfull Master recommended to the Brethren that it was his opinion, some perticular order should be observed in toasting the health of our R. W. Brother, the Honorable Mr. Belcher; and that a Committee might be appointed as soon as possable to wait upon him, with acknowledgements from the Lodge, of his past favors, and to return our thanks, &c.

Voted, that next after the G. M. the Late Governor of this Province is to be toasted in the following manner, viz.: To our R. W. Brother, the Honorable Mr. Belcher, Late Govèrnour of N. E. with 3-3-3=9.

Voted, that Our R. W. Bros., T. Oxnard, D. G. M., Bros. Phillips, Row, Price, Hallowell, Forbes, McDaniel and Pelham, be a Committee to form a speech, and wait upon the Hon. Mr. Belcher in behalf of this Society, and to make report of their proceeding the next Lodge.

Voted, that the Twenty-four Masons Glasses lately deliver'd to the Society, by our R. W. Bro. Forbes, be paid for out of the Treasury of this Society.

It is curious and interesting to trace in these Records the same practices and the same forms of expression as are reported by Brother Lyon as prevailing about that period among the Brethren in Scotland. In both cases, we find the Fraternity, and generally the Lodge, described as "the Society." The Mason Glasses were in use in both countries. They were made very heavy and strong, and after drinking a toast which met especial approval, the Brethren were wont to pound the table with their glasses by way of applause. The Boston Records frequently contain an item for broken glasses in addition to the "Reckoning" which is reported for each meeting. Upon this subject, Brother Lyon gives us the following curious information :—

"A predilection for 'Mason Glasses' was characteristic of the Craft in the latter half of the eighteenth century. The peculiarity of these glasses lay in having soles of extraordinary thickness—an essential requisite to the then form of Masonic toast-drinking—and not unfrequently they bore emblems of the Craft, along with the name of the Lodge owning them. Long-stalked ones, capable of holding an English quart, and called 'constables' were wont to be used by the Master and Wardens on high festive occasions. It was a custom of Kirk-Sessions in the last century to lend their Communion Cups to neighboring parishes not in possession of such articles, on payment of a stipulated sum for the use of the poor. The lending of Mason glasses to meet the exigencies of anniversary communications, was a common practice among the Fraternity; and the charges that were made in respect of broken glasses was one of the curiosities of Lodge disbursements a century ago, as it was also in those of Mason Incorporations at and long prior to that period. The following, selected at random, is one of many similar entries in the books of the Mary Chapel Incorporation: 'Item, paid for sack, bread, and two glasses which came to the Chappell and were breken, at the election of the Deacons at Michalemas, 1685, seven pounds, six shillings.' Articles of a more enduring texture than crystal were exposed to the risk of deterioration from the hilarity of the Brethren. October, 1756: 'The Lodge recommended to the Treasurer to get Br. Hutton's fiddle mended, which was broken by accident in the Lodge, and to take credit in his accompts for what he should pay in getting it rectified.' Apropos of fiddles, the following curious entry appears in the minutes of the Lodge of Peebles: '5th May, 1727: This day the Honbl. Company of Masons conveened considering the sov'rl petitions given in by Marion Blackie, relict of John Wood, a Brother of this Lodge, that she had ane fiddle to raffle, and craved that the honbl. company would give in what they thought proper thereto—doe hereby ordain their box-master to give in five shillings ster. to the sd. raffle, and ordains the Deacon to raffle himself, or any other he pleases appoint for five throwes, and what is won to come into the box.' In a more disinterested spirit, the Lodge, in 1747, instructed its Master to attend the raffle of two pistols belonging to a member, and to give in a crown out of the box, 'providing it be laid out for meall to the wife and children.'"

I. WEDNESDAY, October the 14th, 1741.

Voted, that a Committee be appointed to wait on his Exellency, Governour Shirly, to Congratulate him on his advancement to the Government of this Province, &c., when it was propos'd and agre'd that the following persons should form said Committee, to act in behalf of this Society, viz.: Our R. W. Bros. Thomas Oxnard, Forbes, Overing, Price, Hallowell, Jenkins. McDaniel, Phillips, Johonnot, and Pelham, and to make report of their Proceedings next Lodge night·

On Fryday, September 25, 1741, the Committee appointed by this Lodge waited upon the Honorable Mr. Belcher, &c., and made the following Speech:

THRICE WORTHY BROTHER:—We, being a Committee by the Mother Lodge of N. England held in Boston to wait on You, take this oppertunity to Acknowledge the many favours You have always shewed (when in Power) to Masonry in General, but in a More Especial manner to the Brethren of this Lodge, of which we shall ever retain a most grateful Remembrance.

As we have had Your Protection when in the most Exalted Station here, so we think it's Incumbent on us to make the Acknowledgment, having no other means to testify our Gratitude but this: and to wish for Your future Health and Prosperity, which is the Sincere desire of Us, and those in whose behalf We appear, and permit us to assure You we shall ever remain, Honored Sir,

Your most Affectionate Brethren & Humble Servants,
PETER PELHAM, *Secretary*,
in behalf of the Committee.

To which, we rec'd the following Answer:

WORTHY BROTHERS: I take very kindly this mark of your Respect.

It is now Thirty-Seven years since I was admitted into the Ancient and Honorable Society of Free and Accepted Masons, to whom I have been a faithful Brother & a well-wisher to the Art of Masonry.

I shall ever maintain a strict friendship for the whole Fraternity, & always be glad when it may fall in my power to do them any Services.

J. BELCHER.

"The Honorable Mr. Belcher," thus highly complimented, was born in Boston in 1681, graduated at Harvard in 1699, visited Europe, and had all the advantages of education and travel which the opulence of a fond father could give. It was at this time that he was presented to the Princess Sophia and her son, afterwards George II., and made a Mason, as he says, about the year 1704—thirteen years before the reorganization of the Institution in England in 1717. He returned to Boston, and engaged in business as a merchant. He was chosen a member of the Council, and in 1729 again visited England, this time as the agent of the Colony. While he was thus engaged, Governor Burnet died, and Mr. Belcher succeeded in obtaining the appointment of Governor of Massachusetts and New Hampshire, which he held from 1730 to 1741. His administration was an almost constant struggle with the General Court to enforce the granting of a fixed and annual salary as required by the King, and for the settlement of vexed financial questions. The animosities excited by these latter subjects led to his removal, and the appointment of Governor Shirley. Another visit to England enabled him to vindicate his integrity, and to secure the appointment of Governor of New Jersey. There he passed the remainder of his life in comparative repose, and died August 31, 1757, aged 76. The historian informs us that "added to his excellent endowments of mind were a peculiar beauty and gracefulness of person, in which he was equalled by no man in his day; and there was a dignity in his mien and deportment which commanded respect."

Henry Price appointed as his first Deputy Grand Master the Governor's son Andrew, who was then Register of Probate for Suffolk County, and in the same year (1733) the Governor gave Price a Cornet's commission in his own troop, or body-guard. The relations between them must therefore have been very friendly and intimate.

At first thought, the Brethren of the olden time may be considered to have been extravagant in the indulgence of their convivial inclinations, judging from their "Reckonings," which frequently ranged as high as £15. During the time covered by these Records, the currency was continually depreciating, on account of frequent issues of paper money. About the year 1740, we think the proportion between this currency and sterling was as 12 to 1, thus reducing the expense of a meeting to six or seven dollars.

The Roman numerals at the head of each Record indicate the number of each meeting in the quarter.

From a somewhat hasty examination, we are inclined to the opinion that the volume under consideration consists of copies made from another book, or from memoranda, by Charles Pelham, a son of Peter Pelham. The latter was Secretary from 1739 to 1744. He died in 1751. We learn from Brother N. B. Shurtleff that Peter came over from England about the year 1726, having probably been previously made a Mason. He brought with him his son Charles, born in 1722. At the age of 17 he probably commenced copying his father's records into this book, and continued the work until he came of age, when he was made a Mason (in 1744), and at the very next meeting his name appears as Secretary, and so continues until the end of the book. If our supposition in this regard be correct, it does not, in our judgment, in the slightest degree invalidate the authenticity or credibility of these Records. In a future number we hope to be able to give further extracts from and comments on these very curious and interesting minutes.

CALIFORNIA.—The marvellous growth and development of this State, in its brief history of a little more than two decades, is as manifest in its wonderful Masonic progress as in any department of its organic life. We have just received the Proceedings of its Grand Lodge for 1873, an octavo volume of four hundred and fifty pages. The Grand Lodge was organized only twenty-three years ago, and now has under its jurisdiction no less than one hundred and ninety-two Lodges. The sun, rising in the East to open and adorn the day, has extended its benignant light and warmth to the far West. Our first Grand Master of 1733, whose mild and pleasant face adorns our title page, greets with hearty good will the Brethren of the Occident. Thus the OLD and the NEW unite in a Fraternity so old that we count not its years; so new, that it comes as a fresh inspiration in every achievement of human rights and development of human interests.

William H. Seward and Anti-Masonry.

In the *Freemasons' Monthly Magazine* for December, 1873, which, owing to the decease of its editor, was the last number—was an article entitled "W. H. Seward and Thurlow Weed as Anti-Masons." It was an extract from the strong and caustic papers in the *Galaxy*, reflecting on the official career of Mr. Seward, the author of which is the Hon. Gideon Welles, Secretary of the Navy under President Lincoln. We now present an extract from the January number of the *Galaxy*, taken from the paper addressed to Charles Francis Adams by the Hon. J. S. Black, in which the latter criticises the eulogy of Mr. Adams on the late Secretary of State in no measured terms.

We disclaim all intention of introducing politics into our columns; for the kindly spirit of Masonry forbids the dissensions among the Brethren, which are engendered and developed by party political controversy. Our purpose in citing from Mr. Black's paper is to show what, in the opinion of his contemporaries, Mr. Seward's Anti-Masonry was worth; that it was, what all old Masons knew it to have been, a *means* by which he sought to obtain political power. Besides, we desire to show up the calumniators of our great Brotherhood; and, in doing so, shall not be deterred in consideration of any social or official position they may have acquired.

"He began his active political life with Anti-Masonry. A charge was publicly made that one William Morgan, a citizen of western New York, had been forcibly seized by Masons and taken out of the State to prevent him from revealing the secrets of their society. To kidnap a freeman and lawlessly carry him away beyond the reach of *habeas corpus* or other relief, was at that time regarded as a most atrocious crime; and the people in great numbers cried aloud for the punishment of the malefactors. A judicial investigation was obviously proper; the accused parties were indicted and tried. Mr. Seward took no part in the legal proceedings which were instituted to ascertain the truth of the charges, and to punish guilt according to law. That was a business to which you say, with truth, 'he had an aversion.' He set himself the task, 'more congenial to his taste,' of hissing up popular prejudice against those who were known to be innocent. A faction was organized, which became locally powerful. He worked himself to the front of it, and was elected State Senator.

"The managers of this political enterprise seem to have had no sincerity.

They professed to believe that the country could not be safe until every Freemason was excluded from office and stripped of his influence; but as soon as they could, they transferred themselves and their followers, without reservation of body or soul, to another party, which John Quincy Adams described as 'a base compound of Royal Arch Masons and Hartford Convention Federalists, held together by no bond but that of a common hatred for better men than themselves.' They fostered the growth of Anti-Masonry until it was large enough to sell—just as a dealer in live stock fattens a calf until it is ready for the market, and then lets it go for what it will fetch. That Mr. Seward had any faith in the Anti-Masonic creed is rendered extremely doubtful by the alacrity with which he entered the service of the 'base compound,' and the rewards he took for doing so. If his indignation was actually excited by the abduction of Morgan, he must have got bravely over it before he boasted to Lord Lyons of his own exploits in the kidnapping line. The just and reasonable, as well as the charitable conclusion is, that on these, as on other subjects affecting the rights of his fellow-citizens, he had no convictions whatever.

"You are out in your chronology when you say that Anti-Masonry made him Governor of New York for two terms, unless you mean to credit Anti-Masonry with what Whiggery did in pursuance of the bargain and sale. But in fact, Mr. Seward, before his election as Governor, had shown the flexibility of his political principles by supporting Masons as heartily as he had ever opposed them. . . . . ."

Temple Building.

PERORATION OF AN ADDRESS DELIVERED BEFORE ANACOSTIA LODGE AT THE ANNUAL VISITATION, 1873, BY M. W. CHARLES F. STANSBURY, GRAND MASTER OF MASONS IN THE DISTRICT OF COLUMBIA.

Long ages past, a tiny insect, scarce visible to the unaided eye, lived a brief day in the bottom of the Southern sea. The whole business of his life was to gather and fashion from the material within his reach a casing of lime to form his shell. Dying, he laid his little life-work on the broad pavement of the tropical ocean. It was not till myriads of his kind had repeated his experience, that their united contributions formed a faint chalk mark on the submerged plain.

Through countless years the same microscopic labor went on, each little toiler bringing his minute contribution to the work, till a vast structure, proof against the lashing waves of an equatorial sea, rises through the blue waters and seeks the upper air. Emerging at last at the surface, it gathers soil from the floating trophies of the deep, and vegetable forms of verdant beauty begin to adorn its crown. Flowers bloom. The feathery palm springs aspiring to the sky—a landmark for the mariner, who, sailing through that summer main, finds, where once dark waters rolled, an island gorgeous with the vegetation of the tropics, fragrant with the spicy odors of the East, alive with birds of resplendent plumage, and adorned with the radiant flora of the equator—a glorious and fitting crown to labors so faithful, so persistent, so silent, so unselfish—an eternal monument to the first tiny toilers who brought their little life-atom to the great work so many ages ago.

And so of the building of that great and wonderful structure of universal MASONRY, which is still rising through the waves of time, whose first feeble foundations were washed by the dark waters of oblivion. Grand as it now appears, its growth has been the work of individual Brethren alone. Each toiler, as his life has passed away, has added but a single stone to the edifice. Humbly, patiently, with no thought of ever seeing the cap stone laid and the building completed, each worker put some portion of his own life into the offering he laid upon the rising walls.

And the structure still rises, as *we* bring *our* work to help it upward. It has left the "dark unfathomed caves" of the ocean bed, and fast aspires to the upper region of light and air. The flower of culture, the fruits of science, the bright winged cherubim, Faith, Hope and Charity, begin to cluster about and adorn its crown. But it shall never find its full and final glory till it emerges forever from the dark ocean of Time, and its sublime pinacles are garlanded with the fadeless flowers of immortality in the Paradise of God!

GRAND CHAPTER OF NEVADA.—A Grand Chapter was organized in Nevada, by authority of the General Grand High Priest, on the nineteenth day of November, 1873. It had four subordinates, but increased the number to six by issuing Charters to two Chapters, U. D.

The Re-Coronation of the King of Siam.

THE Siamese Sovereign has resumed his sceptre and planted the diadem once more upon his brows. This is the second occasion on which his present Majesty has undergone the costly and curious ceremonial of an antique Asiatic coronation. We doubt whether any precedent can really be pointed out among the Siamese—or, indeed, anywhere in Oriental history—for what is to all appearance so vain a repetition. Authorities on the spot, however, assure us that every good Buddhist should pass at any rate some short time in the priesthood after he attains his twentieth year, and the present King of Siam having been called to the throne before that age, his abdication and re-coronation were but necessary consequences of these native notions. This sounds very plausible, but perhaps, after all, the real though tacit purpose of the whole transaction may have been to mark emphatically the epoch at which the administration of the country was to pass from the hands of the Regent, and to be taken up in earnest by the Sovereign, who at last had left his boyhood behind him. Be this as it may, the solemnities which accompanied the coronation festival were so singular and so old-fashioned, so symbolic, that we cannot fail to interest our readers if we briefly reproduce them here. "The re-coronation exercises" (so the *Siam Advertiser* phrases it) commenced in the palace grounds on the sixteenth of November last. There the Princes of the Blood, the Ministers of State, the noblemen, and the leading officials in Bangkok and from the Provinces, had gathered together from early dawn; and at about six A. M. soft strains from conch shells and other instruments heralded the approach of the King. Borne in a palanquin on men's shoulders, his Majesty proceeded to the old audience hall, and, having first lit a taper, entered the apartment and took his seat upon the throne. Here he remained till all had been made ready for the rites of

CONSECRATION AND ABLUTION.

In an enclosed square to the south of the audience hall a dais had been set up, and from the centre of the canopy which overshadowed this dais there sprung a white tapering spire, divided into nine sections, and having ten smaller colored spires grouped round it. A golden seat rested on the dais beneath the canopy, while a slender white cotton thread had been carried from the central spire to two similar spires placed, one in the west, and the other in the east, in the audience hall within.

Presently the King, clad in a thin white costume, took possession of the golden seat, and then several rills of clear water began to trickle down upon him through the perforated ceiling of the canopy above. Next, the head priest of Siam, the Princes, the Brahmins, the Ministers of State and others in order of their rank presented water in gold utensils to their Sovereign, and the latter as he received it, sprinkled it over his person in the presence of the silent spectators. These purificatory rites completed, his Majesty exchanged his dripping apparel for a smart suit of pink and gold, and girded himself with belt and sword. Thus attired, he re-entered the audience hall, and seated himself first on the south side of an octagonal platform. Thereupon, a Brahmin rehearsed certain precepts, and then offered a chrism, with which the King anointed his face, and some holy water, which he poured down the back of his head. This done, the King spoke some few words in Pali, and then, all the while advancing carefully from right to left, he took up his position on each of the eight faces in succession of the octagonal seat, and on each change of place he repeated a rite similar to the one already described, that is eight times in all. When this was over,

THE CROWNING

and completing ceremony yet remained to be accomplished. This took place beneath the white spiral canopy of a throne at the west side of the hall. Here the Chief Marshal of the operations presented his Majesty, one by one, with the five insignia of Royalty—the Royal Shoes, the Sceptre, the Fan, the Sword, and lastly, the Crown—each offering being accompanied by a few formal instructions as to the duties of a monarch. As his Majesty placed the gift last handed to him on his head, the Royal Standard was unfurled outside the hall, music struck up in every quarter of the palace, and the pealing voices of one hundred and one cannon announced to the populace that the coronation was now complete. This business concluded, his Majesty scattered among the assembled nobility gold and silver artificial flowers, presented to the priests their morning repast, and then retired to his private apartments.

A GRAND AUDIENCE

followed at about half-past ten, and besides the native princes and noblemen who assembled in the audience hall on that occasion, the foreign consuls and two accredited representatives from Singapore had been invited to take part in the proceedings. At the favorable moment, trumpets, gongs, drums, and conch shells burst out into what was intended to be melody, the golden curtain which concealed the great throne was drawn aside, and disclosed the King once more to his courtiers in his robes of State. All heads were bowed, and the Siamese, prostrate on the richly carpeted floor, worshipped with palm-joined hands, raising themselves on their knees, bowing, leaning on their elbows and then thrice lowering their faces till they touched the ground.

THE PROCLAMATIONS.

His Majesty then read out two Royal Edicts. The first was an important one, and abolishes "crouching, crawling and prostrations, and substitutes standing, bowing and lifting the hat," for to "show honor by such squatting and worship," his Majesty very wisely "perceives to be of no benefit whatever to the country."

By the Edict next recited several existing Siamese orders or decorations were reconstituted and other new ones were created; and when his Majesty had finished reading, the Siamese simultaneously, and for the last time forever, repeated the respectful and reverential demonstrations as at first, and then the prostrate mass arose upright "in the most natural position, and respectfully bowed." After this

CONGRATULATORY ADDRESSES

were read. The first was presented by the oldest member of the Royal family; then followed the Regent, as "the Chief Executive Minister." He was succeeded by the British Consul, on behalf of the Consular body; and when the representatives from Singapore, who came next, had made an end, it was his Majesty's turn to reply. This closed the interview. Later in the day, the King gave a reception to some members of his own family, and bestowed decorations upon several of their number, and in the afternoon the

LIGHTED TAPER WAS PASSED ROUND.

This custom was accomplished as follows: seven sectioned, spiral, vases of glass, gold, silver, and plantain leaf, were set up in front of the throne, and then the Government officials within and without the hall simultaneously passed the lighted taper round, "dedicating the throne according to Royal custom."

AN IMPOSING RECEPTION,

attended by foreign guests, as well as by native nobles, took place the same evening, while the general public were glutted with that which every Siamese so dearly loves — a gorgeous and unlimited display of puppet shows, theatricals, fireworks and illuminations.

THE ADORATION OF THE PRIESTS.

This came off on the next day. Inside the Royal Audience Hall two hundred and sixty-two Palapoins appeared and paid their salutations, while fourteen hundred and twenty-eight members of the Holy Order rehearsed their adorations around the Palace walls outside. On the twenty-first of November his Majesty completed a

GRAND LAND PROCESSION

around the city, making his exit by the gate Wisetchaisee, turning always to the right, going round the Palace walls, and re-entering by the same gate. On the twenty-fourth, the

WATER PROCESSION

advanced from right to left along the canals which make the circuit of the city walls, and halted at several important temples which are to be found along the route. This brought the re-coronation ceremonies to a close.

Readers may perhaps be inclined to smile at much of what we have here been endeavoring to describe. Let us, however, assure them that the ceremony is modelled on old Brahminical usages, and though rare in modern days, we feel not a doubt that it is a more or less complete reproduction of what has taken place in India from the earliest times, whenever a Rajah of the Brahmin faith has ascended the throne. Siam is Buddhist, but there is a Temple in Bangkok where Brahmin priests are carefully kept as custodians of the traditionary usages to be observed in all grand ceremonials. Their antiquity, their mystic symbolism, and the risk lest the ritual be soon lost altogether, are the considerations which give interest to these solemnities, which certainly merit at the hands of Oriental scholars a much more careful investigation than we have been able to bestow upon it here. — *The London and China Telegraph, January* 5, 1874.

We are inclined to think that it may become necessary for the Masonic Fraternity to take a leaf out of the Brahmin's book and to devote a Temple, as in Bangkok, to the careful keeping of the custodians of our ritual, lest it be "soon lost altogether."— Eds.

Masonry in Cuba.

The following account of the condition of Masonry in Cuba, taken from the advance sheets of the Proceedings of the Supreme Council, Northern Jurisdiction, for 1873, is of considerable interest at this time.

T. T. G. O. T. G. A. O. T. U.

To M. Puiss. Bro. Josiah H. Drummond, 33°, *Sov. Gr. Com. of the M. P. Sup. Coun. for the Northern Masonic Jurisdiction, U. S. A., Portland, Me.*

The Gr. Foreign Representative of the M. P. Sup. Council of Colon and the West Indies.

H. E. P.

Dear Sir and M. Puiss. Bro. — I have the honor to place before you my Credentials as the G. Representative of the M. P. Sup. Council of Colon and the West Indies, near all the Supreme Councils with whom it may and should have relations of amity, to which position I have been appointed in place of Ill. Bro. Andres Cassard, resigned.

In begging you to accept and acknowledge these letters of credence, it is my earnest purpose to continue the fraternal relations which, I understand, were initiated through said Ill. Bro.; and I shall make it my first duty to do everything in my power to promote the most cordial understanding and intimate relations between the M. P. Sup. Council, 33°, for the Northern Masonic Jurisdiction, U. S. A., and that of Colon, of which I am an active member, now temporarily residing in this city; but to attain this desired object, I think it would be to mutual advantage to appoint G. Representatives and Guarantees of Amity near each other from among their respective members. I therefore present you the name of the Ill. Bro. Bismark, Gr. Master Gen. of Ceremonies of my Sup. Council, and a resident of the city of St. Jago de Cuba — the Gr. East — who will be cheerfully accepted and welcomed by the Sup. Council of Colon and the West Indies, should you see fit to appoint him to that honorable position. In exchange, I should request you to give me the name and address of the member of your Sup. Council whom it may please you to equally accept and welcome as the Gr. Representative of my Sup. Council near your M. P. Sup. Body.

As the relations between the two Bodies have been interrupted for some time, I deem it my duty, at this juncture, to give you a synopsis of the causes that have prevented my Sup. Council from keeping up the correspondence with Foreign Masonic Powers.

The Supreme Council of Colon, for the Masonic Jurisdiction of Cuba and the other unoccupied West India Islands, which was established at the Gr. East of St. Jago de Cuba, December, 1859, v. e., by proper authority emanating from the M. P. Supreme Council, 33°, for the Southern Jurisdiction, U. S. A., has had to contend with difficulties of a very grave nature, arising from the fact that the Masonic Institution was forbidden by the Spanish laws, which provided no less penalty for persons convicted of the charge of being connected with it, than expulsion from the country and confiscation of property, to say nothing of religious excommunication, which laws, although a dead letter in the Peninsula since the dethronement of the Bourbon-Queen Isabel II. have remained in force in Cuba.

Several of the Captains General and other officers who have ruled the Island being Masons, Masonry has at times been tolerated; and it has not failed to make as much progress as circumstances permitted; but, being compelled to work in the dark, it has ever been necessary to conceal, as much as possible, its existence; and the members have to make use of 'Masonic names' for fear that their own being discovered, they would be put to the penalty of the intolerant law of the land.

For the same reason the Supreme Council itself was named after the immortal discoverer of America — Columbus — (Colon in Spanish) it being desired to conceal even the Gr. East of the Order.

The difficulties of assembling large bodies of Masons will therefore be apparent, as well as the inexpediency of giving publicity to its operations, or even trusting to paper the mandates and Balustres of the Supreme Council, much less confide the same to the Post. It was deemed advisable to do as little in writing as possible, and in many instances committees were appointed in order to communicate personally and orally with the subordinate Bodies. Under such circumstances it was considered wise to confine the Foreign Correspondence to only one channel, and Ill. Bro. Cassard was appointed Gen. Foreign Representative, with powers to correspond in our name with all the Supreme Councils, and to appoint Guarantees of Amity near them, as he, being acquainted with the difficulties under which Cuban Masonry labored, would know how to conduct the correspondence, and prevent the publication of real names of the members, so that they should not be exposed to suffer thereby.

It is not my province to enter here into considerations as to the manner in which said Grand Representative has acquitted himself of his important mission; but I will state that I am sanguine of the results of my efforts to bring about more satisfactory intercourse between the various Supreme Councils of the world and my Supreme Council; and I hope that I shall thereby make myself worthy of the confidence placed in me, and I shall endeavor to obtain for it the consideration and esteem of those near whom I am accredited.

Our noble Institution thus besieged, and its members endangered all the time, there was nothing left to them but to do the best they could under these circumstances; and it is much to their honor that I may say that the light of Masonry was diffused with rapidity and success, the work progressing steadily, and that we had nearly succeeded in overcoming the distrust of the local authorities, and were on the high road to prosperity, with numerous Bodies working throughout the jurisdiction, when the unexpected event of the declaration of Cuban independence at Yara, October, 1868, spread consternation and disorder, and the regular course of individual and social life was most radically changed. Then came one of those periods of misery, cruelty and tears, and a fratricidal strife ensued, the history of which will, most assuredly, break the hearts of future generations.

War, with all its horrors in their most hideous colors, was now the all absorbing topic, and in its devastating, destructive operations, it has, like a whirlwind, swept away every comfort of life, and scattered the flock that was once united and compact in the pursuits of Masonry. Our M. P. Sov. Gr. Com., Ant. Vinent, of Gola, Marquis of Palomares, now deceased, and many others, abandoned the field of labor and absented themselves to different countries, not wishing to be witnesses to the scenes of horror that were enacted; and many, still more numerous, fled from their native lands to save their lives from the rage of those enemies of all human progress, who, being now set up in authority, and armed in the name of Spain, but really in the interest of ignorance, intolerance and the slave-trade, persecuted and hunted down all those whom they suspected of holding liberal opinions, and ideas contrary to their bigotry and ambition, no matter how passive in the strife that was to decide the future political existence of the country.

By the seizure of papers and diplomas belonging to members of the Masonic Order, they discovered that some of the men that were fighting for independence were Masons, and, without stopping to consider that in the opposite ranks they might have found equally as many of them, they engaged in a blind, brutal and inhuman crusade against the Craft in general, advancing the charge that this Institution was the cradle, the instigator and the provider of the insurrectionary movement of the natives.

It now becomes my duty to brand that charge as utterly false, unfounded and unwarrantable, and in the name of the Sup. Council of Colon, which I have the honor to represent, and of the Masons of Cuba in general, I declare in the most solemn manner, that no body of Masons under the jurisdiction of Colon has ever been directly or indirectly connected with the rebellion to the knowledge of said Sup. Council, and that the landmark of the Order, which forbids the discussion of political or religious matters in the Lodges, has constantly been enforced, and never violated by those hailing from the Sup. Council of Colon, which has always counted among its members both Spaniards and natives.

Said Sup. Body is aware of the fact that some of the officers and soldiers of the liberating army are Masons of its jurisdiction, and it deplores and deprecates that they should have considered it their duty *as citizens*, thus to depart from the charge given them when they were admitted into the Fraternity, "that they should not countenance rebellion against the legal authorities, and that they should submit cheerfully to the established laws of the land." The Sup. Council, as a high Masonic Body and the Head of the Order, would have rejoiced over the fact that this sanguinary war might be averted, by means of proper and sufficient concessions and reforms in the government of the country, which would have satisfied the claims of the aggrieved population, and that the wounds inflicted by the errors and misdeeds of past administrations might have been healed, and peace and harmony prevail among people of the same race and origin, created by the Eternal God to love and cherish each other, but now separated by the bloody chasm of the terrible war to which they have had recourse. But while these Brethren have chosen this method of upholding their rights *as citizens*, Masonry must disclaim all participation or connection with acts entirely out of its proper sphere; and leaving them to the consequences of their own individual conduct, even without expressing an opinion, it must stand before God and man, free from the charge maliciously set up against it, of going beyond its noble and glorious mission of opening the road and leading humanity to the highest possible degree of perfection, by the enlightenment and the diffusion of knowledge among all classes, and the observance of those moral and eternal principles and landmarks which constitute the basis of its organization.

Public opinion, however, seems to have settled somewhat upon this important question, as it appears by recent events that the ill-feeling against Masonry is rapidly disappearing; the authorities themselves seem to be quite satisfied that they have nothing to fear from our Institution, and a reaction is doubtless taking place, which permits a little more freedom to the members. The political revolution in Spain and the consequent proclamation of the inalienable rights of man, although not accepted and recognized in Cuba, as well as the recently established fraternal intercourse between the Masonic authorities in both countries, have tended to assuage the grudge against the Order, and it is hoped that even in the midst of the war which continues to rage upon that beautiful Isle, there will be more respect for Freemasonry.

The Grand Orient of Spain, which for a moment seemed to ignore the right of jurisdiction of the Supreme Council of Colon, has lately recognized it as a legitimate and independent Body, and a spirit of concord prevails now between the two Powers.

Thus the prospects of Masonry in Cuba and the West Indies commence to look brighter; and the Supreme Council, ever ready to profit by all the opportunities for extending the lights and benefits of the Order, has not lost a moment in giving more impulse to the work, which for a time had been confined to keeping up their interior organization.

It has therefore hastened to fill the vacancy in the position of Gen. Foreign Representative, and has instructed me to resume the relations of amity heretofore established, and to inaugurate similar intercourse with the Supreme Councils, who had not yet entered into correspondence with it.

It has itself resumed the work of extending the A. A. Rite to the other Islands of its jurisdiction, and a Gr. Consistory of SS. PP. of the R. S., 32°, is about to be established in St. Thomas and another in Porto Rico — and I have no doubt that it will continue to increase in number and importance.

The officers of the Supreme Council of Colon are now as follows, one vacant place to be filled at the next elections: M. P. Sov. Gr. Com., Obed; P. Gr. Lieut. Com.. Tiro; Ill. Gr. Minister of State, Tesalonica; Ill. Gr. Treasurer Gen. H. E., Hatney, 1st; Ill. Gr. Sec. Gen. and K. of Archives, Inri; Ill. Gr. Master Gen. of Ceremonies, Bismark; Ill. Gr. Hospitaler, Josaphat; Ill. Gr. Captain of the Guard, Constante.

The real names of the officers you will find in the enclosed slip for your private government, and are not stated here, to prevent their being divulged should this communication come to print.

Hoping that my efforts to carry out the ardent desire of my Supreme Council, of renewing the fraternal relations with your M. P. Supreme Body will meet with a warm acknowledgement on your part, I pray the G. A. O. T. U. to have you and your Supreme Council in His Holy keeping, and you, M. P. and dear Bro., to accept assurances of high fraternal regard and consideration, with which

I am yours faithfully,

BENJAMIN ODIO, 33°,

Gr. Foreign Rep. Sup. Council of Colon and W. I.

ORIENT OF NEW YORK, August 6, 1873, V. E.

Description of the Temple of Solomon.

[*Read at a Social Gathering of St. John's Lodge No.* 3, *of Bridgeport, Conn., in* 1866, *by Col. Sumner, W. Master.*]

IN ancient times, when Israel's king that famous fabric reared,
In which his glory and his wealth so manifest appeared,
He in his wisdom first gave heed to Heaven's great law to man,
And Order, beauteous and sublime, through all the process ran.

No sound of axe or metal tool through all the time was heard,
No craftsman broke the harmony with one discordant word;
For so the work was portioned out, by Solomon the wise,
From corner-stone to capital, no discord could arise.

Eleven hundred men, thrice told, as Master Masons wrought,
And eighty thousand Fellow-Crafts the quarried marble sought;
While entered as Apprentices were seventy thousand more,
Who, through the progress of the work, the heavy burdens bore.

A vast Fraternity they were — a labor vast to share,
Who always on the Level met, and parted on the Square;
And three Grand Masters gave the rules by which the work was done —
The King of Israel, King of Tyre, and he — the widow's son.

The columns and pilasters were of Parian marble wrought;
The timbers from the famous groves of Lebanon were brought;
Of cedar, fir, and olive wood, the stately walls were made,
And all within, and all without, with gold was overlaid.

Thus, two great structures had a birth — the one of wood and stone,
The other framed and fashioned of fraternal love alone;
The one was joined in all its parts by cunning work of art,
The other by the ligaments that fasten heart to heart.

The one stood out in bold relief against the vaulted sky,
The other raised no towering front to greet the vulgar eye;
The one was all resplendent with its ornaments of gold,
The other's beauty lay concealed beneath its mystic fold.

Age after age has rolled away with time's unceasing tide,
And generations have been born, have flourished, and have died,
Since wrought our ancient Brethren on that Temple's massive walls,
And thronged its lofty colonnades, and walked its spacious halls.

The Temple, with its wondrous strength, hath yielded unto time,
The Brotherhood that flourished there still lives and lasts sublime;
The one, a mere material thing, hath long since passed away—
The other holds its vigorous life, untouched by time's decay.

Long may it live, through coming years, its excellence to prove,
And Masons ever find delight in offices of love;
Till summoned hence, the glory of that upper Lodge to see,
When the Grand Master shall confer on each his last degree.

Sketch of the Life of Rev. Benjamin Putnam.

GRAND CHAPLAIN OF THE GRAND LODGE OF MASSACHUSETTS, FROM 1829 TO 1833, INCLUSIVE.

The following interesting and emphatic letter from R. W. Bradford L. Wales, M. D., Past Senior Grand Warden of the Grand Lodge of Massachusetts, portrays the sterling character of our late Brother Putnam so fully and in so admirable a manner as to show that he was, indeed, "a good man and true," and that his memory should be preserved and honored by Masons so long as Freemasonry shall endure. It will be observed that Bro. Putnam officiated as Grand Chaplain at the time when Freemasonry was most depressed in this Commonwealth.

Randolph, December 27, 1873.

Dear Brother:

Your letter of the twenty-fifth instant is received, and I am happy to be able to give you the information requested in regard to the character of Rev. Benjamin Putnam. I was more intimate with him, during his residence in Randolph, perhaps, than any man outside of his church. I have never seen in print any obituary notice of him. If there ever was any, it would be found, most likely, in the *Boston Christian Watchman*, about the time of his decease. Mr. Putnam was born in Bakerstown, Maine, Sept. 1, 1788. He commenced preaching in 1806, at the early age of eighteen, and closed a long and useful life, while Pastor of the First Baptist Church in Billerica, Mass., Dec. 21, 1850. He was installed over the Baptist Church in Randolph, July 2, 1823, and resigned April 1, 1829. Mr. Putnam in his manners was modest and unassuming, always manifesting a gentle and placid temper, a heart endowed with amiable and generous affections, and they were nowhere better exhibited than within the circle of his own family. He was a Christian gentleman in the best acceptation of that term. He was a diligent and faithful pastor, exhibiting a candor of mind which is rarely to be found; a man of strict integrity and always consistent in his Christian character. His intellect was naturally acute, clear and discerning. His power of acquisition, great. He possessed a vigorous mind, resolute will and sterling good sense. His sermons were generally doctrinal. The clearness of his conceptions, the accuracy and force of his language, and the dignity of his manner rendered him a most interesting speaker, though not what would be deemed in these days a finished pulpit orator.

Mr. Putnam was a benevolent man, his faith was strong, his hope cheerful, his charity extended to all mankind. A poor man, he was generous beyond his means. The great aim of his life was to make the human race better and more happy. He cultivated the spirit

"Which lays its own advantage by,
To seek a neighbor's good."

With all these virtues, he did not escape many severe trials. Unkind treatment from others he bore with great patience and meekness, showing entire command of his natural good temper. If he was convinced in his own judgment that he was right, neither slander nor abuse, persuasion nor persecution had any influence upon his opinions or his acts. This characteristic was strikingly manifested by his course in the time of Masonic persecution. I knew him intimately. He was my pastor and guide, spiritual and Masonic.

When the far-famed Morgan tornado swept across the country in 1826, it found a genial locality in Randolph. Mr. Putnam was a most ardent Freemason and at that time a member of Norfolk Union Lodge, and its Chaplain for several years. The Anti-Masons at once singled him out as the butt of their pent-up wrath. The church over which he acted as pastor, by a small majority, required him to renounce Freemasonry or resign his office. But, unfortunately for them, such a requirement, to become effective, wanted the concurrent vote of the parish. This they failed to obtain; a majority of the parish being composed of Masons, Jacks and Bats. This state of things continued for more than a year, meetings being held monthly and semi-monthly, with substantially the same results. The church, at length, finding themselves powerless, agreed, by way of compromise, to be content if Mr. Putnam would withdraw entirely from all Masonic meetings. On the Sunday succeeding this proposition, he gave his answer from the pulpit to a congregation far exceeding the capacity of the house, taking for his text Nehemiah 6th chap., 11th verse: "And I said, Should such a man as I flee? And who is there, that, being as I am, would go into the Temple to save his life? I will not go in." If you will read the context, you can judge pretty correctly what sort of an answer we got.

At a Parish meeting, subsequently held, a leading Anti-Mason delivered a violent tirade against the Masonic Institution in general, and the Bat-Masons in particular, closing by presenting the following preamble and resolution:

"*Whereas* it is apparent that this people care more for Masonry than they do for Christianity: *Resolved*, That a committee be appointed by the Moderator" (your humble servant) "to procure a square and compass, at a cost not exceeding fifty dollars, and place the same on the front of the pulpit."

The resolution, to the great mortification of the mover and his friends, was adopted by a unanimous vote. The committee was appointed, consisting of three Anti-Masons, and, though forty-five years have since intervened, the committee have never yet made their report. Mr. Putnam, at this time, in the honesty of his heart, believing that his usefulness as a Gospel minister was ended in this locality, resigned his office and was soon after settled at Springfield, Mass. When he left Randolph I left the parish, and have not troubled it since with my Masonic presence. The pulpit thus vacated by Mr. Putnam was soon filled by another, whose Christian character and opinions of Masonry were more in accordance with their own, and had he been endowed with more of the meekness and modesty of his predecessor, and more of the moral genius of Freemasonry, he would not have found himself, a few years later, an inmate of a State's prison, for the heinous crime of adultery. After Mr. Putnam's resignation, he was without the means of support for any length of time, and without prospect of immediate settlement. Most of the church of his denomination in Eastern Massachusetts, having been inoculated with Anti-Masonic virus, were at this time suffering from the disease in its most malignant type, and among the thousand different vagaries and insane mutterings—the legitimate symptoms of the disease—one was always present, and that was a holy horror for the man that would not go into the temple to save his life. In the midst of all these discouragements, with a large and dependent family around him, he was officially notified that after the end of the month, the time agreed upon for his resignation to take effect, his station was outside of the door of the parsonage house.

The members of Norfolk Union Lodge who had, to a man, stood by him in all his trials, again came to the rescue, procuring for him a house on a lease of one year; but by reason of other arrangements, most gratifying to him and his friends, he had no occasion to occupy it. Here ended this anti-religious war, so far as Mr. Putnam was concerned, and for lack of "food convenient" died ignominiously this many headed monster.

I have given you this brief account, not because I thought it would interest you as it has me, but rather to show more practically the character of my old friend Benjamin Putnam. "Blessed be his rest."

Fraternally Yours,
BRADFORD L. WALES.

JOHN T. HEARD, ESQ.

NOTE.—"Jacks" and "Bats" were names of reproach applied by Anti-Masons to all persons outside of the Fraternity who did not agree with them in their opinions and join them in their persecution of the Institution and its members. The Jacks were those who openly defended Freemasons both by their influence and their votes, and were more active and determined in their opposition to Anti-Masonry, if possible, than the Masons themselves. The Bats were those who stood aloof and said nothing, apparently taking no interest in the matter. To them, the Anti-Masons manifested the most intense hatred. The Bats were men, as a general rule, not greatly interested in politics, and of more than average influence in the community. Of their neutrality and disinterestedness the Antis were always jealous, and, as it proved in the end, not without good reason. The bat is said to be blind; as blind as a bat is an old proverb; therefore, those who shut their eyes to the horrors of Freemasonry were so named.

The application of these names to the classes described was universal in those days. The newspapers spoke of them thus: such a town elected so many Bats, so many Jacks, &c.; in such a town the jury box contains four Jacks, one Bat, fifty Antis, &c., &c.

When Moore and Sevey were on trial in the Municipal Court of Boston, in 1833, for an alleged libel upon the notorious Samuel D. Greene, the publisher of a paper called *The Anti-Masonic Christian Herald*, a witness from Randolph was called to the stand. The usual questions allowed by the Courts in all cases where Freemasonry was supposed to be influential were put to him prior to his examination, to wit: "Are you a Freemason? No sir. Are you a Jack Mason? No sir. Are you a Bat Mason? No sir. Are you an Anti-Mason? Not exactly, but a kind of Anti. What do you mean by a kind of Anti? I mean I am an Anti, but I don't go the whole hog!" Thereupon, Richard Fletcher, counsel for the defence, remarked inquiringly, "You are an Anti-Mason then, all but the *hog part?*" To which the witness replied, "Yes sir, jes' so."

I thought then, and think now, that if the hog part of Anti-Masonry had been extracted, nothing but a skeleton would have been left.—B. L. W.

NOT MERCENARY MASONRY.—The Grand Treasurer of the Grand Chapter of Nebraska was lately voted the sum of *ten dollars* as a compensation for his services for the present year, and then filed his official bond in the sum of *two thousand dollars* for the faithful discharge of the duties of his office. His Masonry no one can charge with being mercenary.—*Keystone.*

[CONTINUED FROM JANUARY NUMBER.]

Historical and Bibliographical Memoranda.

BY HON. JOSIAH H. DRUMMOND, PAST GRAND MASTER OF MAINE.

MARYLAND.—I. A Grand Lodge for the "Eastern Shore of Maryland" was organized in 1783, and held several meetings that year, but then discontinued them. It was reorganized in 1787, and has met semi-annually ever since Its Proceedings up to and including May, 1797, are published in full in the "Ahiman Rezon" of that year. Since then (or within a few years of that date), they have been published semi-annually (May and November), except that the two pamphlets for 1870 are stitched together. To 1819, inclusive, so far as I can ascertain, they were of quarto size, except May, 1817. Since 1819, they are octavo. II. There was an acting Grand Chapter for Maryland and the District of Columbia, before 1800, probably maintaining the same relation to the Grand Lodge as the Grand Chapter of Pennsylvania did; it met as late as 1807, but no Proceedings were published, and its records are lost. In 1814, a meeting of representatives of three Chapters was held, "for the purpose of revising and amending the Constitution of the Grand Royal Arch Chapter"; the first day it met as a Convention, the second day it met as a Grand Chapter, with Grand officers, *pro tem.*, adopted a few amendments to the Constitution, elected and installed Grand Officers, and closed to meet in 1815. The Proceedings were, *in form*, the continuing of the old Grand Chapter, but, *in fact*, a re-organization. After a few years, its annual meetings were arranged for January and November of alternate years, so that no sessions were held in 1819, 1821, or 1823. Two sessions were held in 1820, 1822, 1824 and 1842. The Proceedings in November, 1818, are dated at the commencement 1819, but the correct date is used afterwards. They are 12mo or 16mo to 1846, and since then octavo. IV. Organized in 1870. The Proceedings published with those of 1871.

MASSACHUSETTS.—I. St. John's Grand Lodge organized in 1733. The Massachusetts Grand Lodge organized in 1769. They united in 1792. It has met quarterly. The earliest printed Proceedings of which I have any knowledge are those of 1803; they were folio in size till 1826, inclusive. Those since 1803 have been published annually, except that those for 1830, 1831, 1832 and 1844 were never printed, so far as I know. Those for 1842 and 1843 are in same pamphlet; and those for 1872, and since, are published quarterly, but paged consecutively during the year. II. Organized in 1798. Proceedings first published in 1818. None published between 1834 and 1853, except 1835 (on a broadside) and 1840. 1853 and 1854 are in one pamphlet; so are 1856, 1857 and 1858; also 1859 and 1860. Those for 1818, 1824 and 1835 have been reprinted. III. Organized in 1826; was dormant several years. Its

Proceedings for 1859 and 1860 (in one pamphlet), 1861, 1866 (12mo), 1867 and since, have been printed. IV. Organized in 1805. No Proceedings published till 1864, in which year two pamphlets, one a history, were published.

MICHIGAN.—I. Organized in 1826, and, by resolution formally adopted, suspended labor in 1829. In 1841, it met on the day fixed in its constitution for the annual session, and re-organized. Its Proceedings were published in the "*Mt. Clemens Patriot*" of January 22 and June 11, 1842. It was not recognized by other Grand Lodges, and in 1844 the present Grand Lodge was organized. II. Organized in 1848. Proceedings to 1851, inclusive, published in one pamphlet; those since 1860 are paged consecutively. III. Organized in 1858. Met twice in 1861. Proceedings to 1863, inclusive, 12mo. IV. Organized in 1857. Proceedings of some of earlier years first published in 12mo, but afterwards those up to 1860, inclusive, were published in one pamphlet. Those for 1862 to 1865 also published in one.

MINNESOTA.—I. Organized in 1853. Met twice in 1858. Did not meet in 1862 or 1868. Reprint to 1868. II. Organized in 1859. Did not meet in 1862 or 1869. Proceedings of 1859 and 1860 in one pamphlet; also those of 1861 and 1863, and those of 1864 and 1865. Reprint to 1871. III. Organized in 1870. Proceedings of 1870 and 1871 in same pamphlet; also those for 1872 and 1873. IV. Organized in 1865. Proceedings of 1865 and 1866 published together; and those of 1865 and 1866 reprinted with those of 1867.

MISSISSIPPI.—I. Organized in 1818. Did not meet in 1862. Proceedings to 1824, inclusive, 12mo; those for 1844 and since, 8vo; those between are part 12mo and part 8vo. II. Organized in 1846; no session in 1862 or 1863. Proceedings to 1867, inclusive, reprinted; those of 1873 to be printed with those of 1874. III. Organized in 1856. No session in 1862 or 1863. The minutes of session of 1861 were burned, and the Grand Recorder dying soon after, no record was made, or Proceedings of that year published. IV. Organized in 1857 and the Proceedings published with those of 1858. No session in 1862, 1863, 1864, or 1865. Proceedings for 1866 to 1869 not yet published.

MISSOURI.—I. Organized in 1821. Met semi-annually till after 1831. Special sessions in 1843, 1844, 1845, 1847 and 1848. Proceedings from 1832 to 1836, inclusive, never printed. Those of the semi-annual session of 1824 published separately, and those of the annual session of same year published with those of 1825. Those of the two sessions in 1843 and in 1845, and in 1847, published separately; otherwise they are published annually. Those from 1839 to 1845, and those of 1850, are small octavo. In March, 1847, the Grand Lodge adjourned to meet in May to lay the corner stone of the Masonic College, but I cannot learn that any Proceedings were published. II. Organized in 1846; 1846 and 1847 in same pamphlet. Proceedings to 1854 small octavo. Reprint omits Reports on Correspondence. III. Organized in 1864. The

Proceedings of 1864 reprinted with those of 1867. No session in 1865. IV. Organized in 1860. Proceedings of 1861, 12mo. No session in 1862.

MONTANA.—I. Organized in 1866. Two sessions held that year, and the Proceedings published in separate pamphlets.

NEBRASKA.—I. Organized in 1857. Proceedings reprinted in 1867 with those of that year. II. Organized in 1867. Two sessions that year and the Proceedings published separately. III. Organized in 1872. IV. Organized in 1871.

NEVADA.—I. Organized in 1865. Two sessions held that year and two pamphlets published. The Proceedings from 1865 to 1869 paged consecutively as volume one; and those since paged consecutively. II. Organized Nov. 19, 1873.

NEW BRUNSWICK.—I. Organized in 1867. Two sessions in 1868. The Proceedings of 1867 published with those of first session in 1868. III. Organized in 1867. Proceedings of 1872 and 1873 to be published with those of 1874.

NEW HAMPSHIRE.—I. Organized in 1789. Proceedings to 1856, inclusive, reprinted in two volumes. II. Organized in 1819, but the Proceedings of a preliminary convention in 1818 are published. Those of 1819, 1820 and 1821; of 1835 and 1836; of 1837 and 1838; of 1839 and 1840; of 1841 and 1842; of 1843 and 1844; of 1845 and 1846; of 1847 and 1848; of 1849 and 1850; of 1851, 1852, 1853 and 1854; of 1855 and 1856; of 1857, 1858 and 1859; of 1861 and 1862; of 1863 and 1864; and of 1868 and 1869, are published together. Those to 1867 are 12mo; those from 1857 to 1867 (except Appendices) are paged for a volume; 1868 to 1871 are paged consecutively. III. One organized in 1823, but its Proceedings were probably never published and its records were lost, so that its very existence had been forgotten. The present Body was organized in 1862; none of its Proceedings before 1869 have been published. IV. Originally organized in 1826, and became dormant in 1837. Reorganized in 1860. Proceedings to 1869, inclusive, paged for a volume, 12mo; those since 1869, 8vo. Those of 1861 and 1862; 1863 and 1864; 1865, 1866 and 1867 are published together; those of the old Body are to be reprinted.

NEW JERSEY.—I. Organized in 1786. Proceedings to 1857 reprinted by JOSEPH H. HOUGH, Grand Secretary, Trenton; the originals cannot be procured. In 1848, the Proceedings from 1843 were printed, and the consecutive paging was continued through 1854. Those for 1855 to 1860; 1861 to 1865; 1866 to 1869; and 1870 to 1872, are paged for volumes. II. Organized in 1856. Proceedings to 1859 published in one pamphlet. III. Organized in 1860. First Proceedings 12mo, but reprinted with those of 1861, 8vo. Those of 1867 and 1868, and of 1871 and 1872, published together. IV. Organized in 1860. Three sessions in 1860 and two pamphlets published. The Proceedings of 1870 and 1871 paged consecutively.

New York.—I. Organized in 1781. In 823, divided into a city and country Grand Lodge, but reunited in 1827. In 1837, certain parties seceded and formed the "St. John's Grand Lodge," which merged in the other in 1856. In 1849, certain other parties seceded and formed another Grand Lodge, known as the "Phillips Grand Lodge," which merged in the other in 1858. The Proceedings were first published in 1816, and one pamphlet a year has been published since, except as hereinafter stated. In 1823, a "List of Expulsions" was published, and also a Circular Letter, setting forth the reasons of the division of the Grand Lodge, &c. I am informed that the City Grand Lodge published no other Proceedings in 1823, 1824, 1825, or 1826, and that the Country Grand Lodge printed none in 1823 or 1826. It is expected that the former will soon be reprinted, and R. H. Thomas (42 Beaver Street) is printing the country 1823 and 1826 for Kane Lodge Library. In 1827, two pamphlets (June and October) were published; in 1831, two (March and June); and in 1837, five (March, in relation to Processions, June, September and December); Jesse B. Anthony, Troy, N. Y., has published a "Review of the Transaction from 1781 to 1852."

The "Phillips Grand Lodge" published its Proceedings from 1849 to 1858: they may be distinguished from the others by their imprint of J. M. Marsh.

The "St. John's Grand Lodge" published its Constitution in 1837, also its Proceedings of that year. In 1839, its Proceedings from 1837. In 1848, its Proceedings from 1839. In 1851, its Proceedings from 1848 to its union with the other Grand Lodge in 1850, and also the Proceedings at the union. In 1853, an attempt was made to revive this Grand Lodge, and two pamphlets were published, one in 1853 and in 1854, but the attempt failed. A second edition of some of the pamphlets was issued.

During all these controversies, a large number of documents were published, which are valuable in connection with the Proceedings, and I give a list of those of which I have knowledge:

Circular in relation to division of Grand Lodge, 1823, City.

Circular from the "Geneva Committee," 1848.

Address and Proceedings of Masters and Past Masters, 1848.

Second Circular from the Geneva Committee, 1849.

Resolutions, &c., of Utica Lodge, 1849.

Report of Special Committee on the Riotous Proceedings in Grand Lodge, 1849, Regular.

"Historical Narrative," &c., in 1849, Phillips.

Report in Grand Lodge of Massachusetts on the extraordinary Proceedings in New York, 1849.

Opinion of Chancellor Walworth, with action of Sundry Grand Lodges, 1849.

Same, with additions, 1849.

Circular from the Grand Secretary of St. John's Grand Lodge, 1849.
Second, ditto, 1850.
Reply to last Circular, by Tisdall, 1850.
Rejoinder ("Another True Ray of Light"), 1850.
Condon's Circular, in reply to Tisdall's, 1851.
Reasons for reviving St. John's Grand Lodge, 1853.
Circular letter of Grand Master of St. John's Grand Lodge, 1854.
Two other Circulars of same (I have not their dates).
Proceedings in Court in case Phillips *vs.* Willard, 1850.
Proceedings of Ancient Chapter, 1851.
Proceedings of Columbian Encampment, 1851.
Report to Grand Lodge of Massachusetts in relation to visitors from New York, 1853.
Protest against the installation of Walworth as Grand Master, Circular and Reply, 1853.
Proceedings of a Convention of Lodges in Middle and Western New York, 1853.
Testimony before a Commission in London, 1855.
Address of Holland Lodge, 1855.
Early History of the Charter of the Grand Lodge of New York, 1856.
Freemasonry in New York, &c., impartially reviewed, 1856.
Letter to James Page, 1856.
Proceedings of Ancient Chapter, 1856.
Report of Committee of Holland Lodge, 1856.
Proceedings of Convention in reference to Articles of Union, 1857.
Action of Phœnix Lodge, in reference to same, 1857.
Papers relating to Pythagoras Lodge, 1855.
Review of Policy of Grand Lodge of Hamburgh, 1859.
Documents relating to the same, 1860.

II. Organized in 1798. Proceedings of 1823, the first published so far as I know. To 1857, the size was 12mo. They have been reprinted in two volumes from Organization to 1867, which are for sale by Grand Secretary, at $2.50 each. III. One formed in 1807 or 1809. Another in 1854. They united in 1860. The Proceedings of the former never printed. The latter up to 1872 are 12mo, but 1873 is octavo. Those for 1854 to 1856 are published together. Also those from 1862 to 1865. IV. Organized in 1814. Early Proceedings not published. Those up to 1858 were 12mo. Proceedings up to 1859 reprinted in octavo, but the book is very rare.

NORTH CAROLINA. — I. First organized in 1771, under authority from the Grand Master of England. During the Revolutionary War it suspended, and was reorganized in 1787. It held Special Sessions in 1821 and 1871. In 1827, it closed to meet as usual the next year, but did not meet in 1828, and met twice in 1829 (January and December). It had jurisdiction originally over Tennessee, and in 1830 took the title of the Grand Lodge of North Carolina and Tennessee, but in 1813 resumed its old name. Its Proceedings were published as early as 1797, but I am not familiar with those previous to 1820, with a few exceptions. Those of 1803 to 1807 are octavo; those of 1813 and 1817, 12mo; those from 1820 to 1831, octavo; those from 1832 to 1840 (except 1839) 12mo; and 1839 and those since 1840, octavo. II. Organized in 1822, and became dormant in 1830. Reorganized in 1847. Did not meet in 1861 or 1862. I have no knowledge that Proceedings before the reorganization were ever published. Those for 1863 and 1864 were published together. III. First organized in 1823, and met again the same year. The Proceedings of both Sessions were published in 12mo. It adjourned to meet in convention in 1824, to act finally upon a resolution (unanimously adopted by it) to place the Councils under the government of the Grand Chapter, and thereupon to dissolve the Grand Council. Whether the contemplated action was taken or not, I cannot ascertain, but the Body ceased to exist, and its very existence was unknown in that State, until recently.

The present Body was organized in 1860, but did not meet again until 1866. The Proceedings for 1860 were published in 12mo; those for 1866 and 1867 were published only with those of Grand Chapter. Those for 1868 to 1872 were published with those of Grand Chapter (but some years not with all the copies), and also separately. Those for 1873, published by themselves.

R. H. THOMAS (42 Beaver Street, New York), has reprinted for Kane Lodge and other Libraries, those of 1860, 1866 and 1868.

NOVA SCOTIA.—I. Organized in 1866. II. Organized in 1869.

ONTARIO.—III. Organized in 1871.

OHIO.—I. Organized in 1808. Proceedings from 1808 to 1847 reprinted as volume one; and those from 1848 to 1857 as volume two. The original Proceedings are not only out print, but I do not know that a single complete file exists. Bro. E. T. CARSON has a full set except those for 1809. II. Organized in 1816. Did not meet in 1822. The original Proceedings to 1825, are octavo; from 1826 to 1840, quarto; since 1840, octavo. Those from 1816 to 1850 have been reprinted. Bro. CARSON has a full set of originals, except 1836. III. Organized in 1830. Did not meet in 1832, 1833 or 1851. The Proceedings to 1840 are quarto. IV. Organized in 1843. Proceedings to 1853, reprinted in 1868. Another volume reprinted in 1873.

OREGON.—I. Organized in 1851. Some of earlier Proceedings, small octavo. Those of 1860, not printed till 1866. II. Organized in 1860; and the Proceedings published only as an Appendix to those of 1861. Those of 1863 and 1864, published with those of the Grand Lodge, but not with all the copies.

THE GRAND CHAPTER OF KENTUCKY, at its late Convocation, voted to resume relations with the General Grand Chapter.

[*For the New England Freemason.*]

An Appeal for Masonic Bequests.

In the Masonic Fraternity are to be found men of every degree, so far as this world's goods are concerned. It is to be noticed, that its active members are chiefly drawn from among those who have neither poverty nor riches, but who have to labor diligently for their own living. There is, however, a class of men, blessed with a superabundance — rich men, who, doubtless impressed with the respectability of Freemasonry, and believing that therefore a connection with it is desirable, seek and obtain affiliation with the Lodge. Having gained this object, with few exceptions, they look no further, attend but few meetings, arrive at no proficiency in the work. While they are rather inclined to boast that they are Masons, how to gain admission into a Lodge is a subject of which they are profoundly ignorant, as much so as they are of the dead languages. Proficiency is to them as unnecessary and unworthy of the toil requisite to obtain it, as it would be for them to attempt to write poetry or make wax flowers in their counting houses. They are Masons; to be able to say this, seems to them to be all they want, all that any one wants of the Fraternity.

To the enthusiastic Mason, whose whole being is wrapt up in the welfare of the Fraternity, what has been mentioned seems to be the status of these Brethren. To him, they appear to be mere drones in the hive, who do nothing to advance the cause of Masonry or humanity.

These Brethren are men of business, and business only; men with vast cares and responsibilities, with anxieties that possess them so keenly, that they have no energies left to enable them to engage in Masonic work. Converse with one of them, however, and it will be found that he professes to be profoundly impressed with the wonderful scope of the Institution. He will speak eloquently of the excellence of its moral teachings, declare that it contains the essence of religion, and conclude with deploring his inability to take an active part in an Association to which he affirms himself so warmly attached. When, however, the hour has passed in which he has relinquished his hold upon the riches, in the possession of which he has felt and has been deemed so fortunate, it will be found that he has endeavored to do that which will make his name remembered among men. He has bequeathed money to various beneficent objects. He has founded an hospital, added to public libraries, endowed institutions of learning, and charitable objects of nearly every kind—all grand and noble in their nature — *but not one cent has he given to Masonry.*

Now why is this? He had little sympathy probably, while living, with the objects he has remembered. He loved Masonry more than all. *Because he never knew that Masonry had any need of his benefactions.*

Brethren, keep before you continually, and present to those who have means, that there is no institution ever yet established by man, so broad in its scope for the display of glorious and disinterested benevolence. Certainly, none that assumes so much in its lofty professions, and yet has so little ability to carry them into effect, and entirely through the want of means. What grander object can there be for the wealthy Brother to promote in this jurisdiction, than for him to bestow his money, either while living, or after death, towards the liquidation of the indebtedness of the Grand Lodge of Massachusetts, that from the income of their magnificent building may flow a never failing, perennial stream of charity to all who need the kind offices of Masonry? What nobler monument can a Brother erect, than to endow asylums under the patronage and government of Masonry, which shall be refuges in the time of trouble to the distressed Brother, to the needy widow and orphan? Or, if his means will not reach so far, let him endow his Lodge with a permanent fund, that no applicant shall be turned away unsatisfied who needs assistance. Then shall we cease to hear the imputation that Freemasonry does not fulfil its proper mission — that it falls short of its professions.

In other countries, schools and asylums have been established in a similar way, and it is not too much to believe, that the disposition of our Brethren to display their liberality in this direction will not be found wanting, if they are prompted to do so by those who take an active part in the Institution. B. P.

The Late David Tillson,

PAST MASTER OF COLUMBIAN LODGE OF BOSTON, AND MOUNT HOREB LODGE OF WOBURN, MASS.

THE funeral ceremonies over the remains of our late Brother, David Tillson, were performed on the ninth of December last at the church in Bulfinch Street, Boston. The religious services were conducted by the pastor, the Rev. S. H. Winkley, while the Masonic exercises were, by request of the W. Master of Columbian Lodge, under the direction of our venerable Brother W. George G. Smith, the senior Past Master of Columbian Lodge, and an intimate personal friend of the deceased, of whose life he gave an interesting sketch.

Brother Tillson was born in Bridgewater, Massachusetts, July 29, 1797. He was initiated in Columbian Lodge April 5, 1821, and admitted to membership in 1824. He was almost constantly in office from 1828 to 1840, and served as Master in 1834, 1835 and 1836; he was also Master of Mount Horeb Lodge in 1856. As R. W. John T. Heard has said of him, he was "a 'good man and true,' and failed not in the battle of the persecution heroically to maintain his ground in the South, West or East, or wherever else duty called him."

Columbian Lodge adopted the following Resolutions of respect to his memory: —

"*Whereas* it has pleased the Supreme Architect of the Universe, the Creator and Disposer of all things, to terminate the earthly career of our beloved Brother David Tillson;

"And, *Whereas*, our late Brother was distinguished for true, faithful and firm adherence to our beloved Institution, throughout that long and gloomy period when the machinations of unscrupulous politicians and the bigotry of Anti-Masonry threatened its existence;

"And, *Whereas*, his relations with Columbian Lodge, continuing for more than half a century, have been characterized by the highest devotion to its interests and welfare, it is, therefore,

"*Resolved*, That in mourning for the death of our esteemed brother, we find consolation in contemplating his life of more than threescore years and ten, which affords so many examples worthy of emulation; in the admiration of his steady and firm principles which enabled him to withstand private and Masonic trials undaunted, and maintain his integrity unimpaired; and in reflecting upon his long and useful career as a member and officer of this Lodge, extending over a term of more than fifty years,

"*Resolved,* That the members of Columbian Lodge deeply sympathize with the family of our departed Brother in this hour of their great affliction.

"*Resolved,* That a copy of these Resolutions be presented to the widow of our deceased Brother.

(Signed) "JOHN T. HEARD,
PETER C. JONES,
JOSIAH A. STEARNS, } *Committee.*"

The funeral ceremonies were peculiarly appropriate and touching, and elicited the following expression of gratitude from a son-in-law of the deceased: —

"BOSTON, Dec. 10, 1873.

"*To the Brethren of Columbian Lodge:*

"With profound gratitude, allow me to address you in behalf of the family of the late David Tillson.

"Your attention to him during his brief illness, your appropriate services on the funeral occasion, and your generous appropriation, both of time and money, in giving him such a burial are much like the offering of 'spices and myrrh' when the body of our Lord was taken from the cross.

"Please accept the hearty thanks of the widow and her children for your kindness and evident sincerity in every expression of sympathy with us, and 'honor to the memory of the just.' All that the Worshipful Master said of him is true. David Tillson was an honest man; we all know that he wronged no man, and was noble in forbearance. God bless the Brotherhood which can encourage and ripen to maturity such noble traits of character. I belong not to the Order, but as a minister of the Gospel have always spoken well of it, and all true men among them have a place in my heart.

"The key note of my preaching for twenty-five years has been like that pronounced so touchingly over his coffin — Brethren, more love in the Lodges and in the churches. Yes, let us have more love the world round, until all of us on the earth shall simply re-echo the golden strains of the music in that New Jerusalem which is above.

"Very truly Yours,

"JOSEPH L. BENNETT,

"*Pastor of the First Congregational Church, Springfield, Ohio.*"

[*For the New England Freemason.*]

Charity Funds.

CHARITY is one of the first lessons taught in Masonry. Being "the grand aim we have in view," on this basis "we form our friendships and establish our connections." To the conscientious and enthusiastic Mason, who believes in the Institution, and endeavors to make its teachings the rule and guide of his life, how apparent are some of the shortcomings of its practice when compared with its lofty aspirations.

While it will be acknowledged that the Brethren are individually as strongly imbued with all the kindly sympathies of human nature and as liberal in their benefactions, and perhaps more so than any other class in the community, it is evident that as organizations they do not afford any evidence, either to the initiated or the profane, that they are in this particular in any way superior to many other societies that fall far short of them in their charitable professions. That much good is accomplished, traceable to the teachings of Masonry, is true, but when we consider that but few Lodges have any surplus funds worth mentioning, it is evident that almost all appeals for assistance must be made to individual Brethren, and the burden must fall upon them unequally and unfairly. Depending thus upon special personal effort and influence, rather than upon organic rule, our charities are to a great extent unreliable and uncertain. Now it is in the power of the Masonic Fraternity to see that none of its sick Brethren are unvisited, that none of its distressed Brothers are uncared for, that the widow's cruse does not fail, and that the needy orphans shall be supported and educated.

Each Lodge should take care of its own distressed worthy Brothers, their widows and orphans, and it should be the prime object of every Mason to use his influence to have the means provided for so doing in the shape of a permanent fund. To this end, quarterages should be increased, expenses diminished, resources husbanded. While the idea of promoting the social feelings of Brethren should never be lost sight of, it should be remembered that those who delight in such enjoyments ought to provide the means from their own pockets. No Lodge money should ever be spent in banquetings and festivities.

What is wanted, besides, are Grand Charity Funds, available for the relief of all cases which do not come within the scope of any particular Lodge, and asylums endowed with permanent foundations, where the needy widow and orphan may find homes. Such institutions are known in England, and steps have been taken in some of the Grand Lodges in this country to establish something of the same kind. Let not the Brethren of New England be found behindhand in this good work. Be assured that the blessing of the widow and the orphan has sweeter music in its tones than any sensuous or transitory enjoyment can afford. Brethren, your benefactions to the poor and needy will be the endowments which will adorn and ornament your advent to the City of the great King. P.

QUALIFICATIONS OF CANDIDATES. — The Temple should be a model for every Masonic Lodge. The material selected should be carefully examined, to begin with. No unsound stones or timbers can ever do any good. They will only rot or crumble away, and endanger the structure. They should be firm and true and sound; and they should be carefully fitted, and made perfect ashlars in the Lodge of Instruction; so that they will exactly fit their places in the Masonic Temple. They should be prepared by Prudence and Wisdom, adorned by Charity, and cemented into the Temple by Brotherly Love. A Masonic Temple built of such material, so fashioned, so adorned, and so cemented, will stand all the storms of adversity and all the assaults of enmity. It hath its foundation sure; peace is within its walls and prosperity within its gates; its labors are labors of love, and its works, seen and known of men, bring it honor and insure to it peace and prosperity. — *The Craftsman.*

Invocation.

BY BEATRICE.

GREAT Architect Supreme! wilt Thou
From the Grand Lodge descend;
And on the work which we have wrought
Fourfold Thy blessings send.

To Thee we look for present aid,
Upheld by thy right hand,
That when the Temple's walls we rear
We build not on the sand.

Though rough the road we travel o'er,
Still may the quarries yield
The perfect ashlars, Hope and Faith,
An ever present shield.

Teach us, O Master, how to build,
Ably to do and dare;
So that our work, accepted, pass
Thine own unerring Square.

Grant, Builder of that Royal Arch
(Thy covenant of old),
That when tried by Truth's triangle,
We pass the gate of gold.

No man possesses the inherent right to become a Mason, and we are certainly privileged to require, nay, more, it is our imperative duty to demand, that our candidates shall bring to us something of moral worth and position in society; something of settled principles and solid attainments, that in the world of worth shall possess a sterling value. — *Grand High Priest C. F. G. Collins, of Wisconsin.*

Editorial Miscellany.

ADDRESS OF THE GRAND MASTER OF MINNESOTA. — We have received the Annual Address of M. W. Grand Master Griswold, delivered before the Grand Lodge of Minnesota at its Annual Communication in January last.

He thus alludes to a pestilent fellow who ingloriously fled from Massachusetts, after making a good deal of trouble, and returned to his native haunts in Winona:

"Under date of April 1st, the Secretary of Winona Lodge, No. 18, wrote me that they had succeeded in obtaining a photograph of the notorious John H. Bean, who has figured so extensively in different parts of the United States humbugging the people by palming upon them a spurious Masonry. In accordance with the spirit of a resolution adopted at our last Annual Communication — see G. L. Proceedings, page 20 — I ordered the Secretary of Winona Lodge to obtain two hundred copies of said photograph and forward them to the Grand Secretary; this he did, in due time, at an expense of $24. The Grand Secretary, by my direction, issued circulars under date of May 26th, 1873, in which he gave a very life-like description of the 'gentleman' in question, which circulars, accompanied by the photographs aforesaid, were sent to all the subordinate Lodges in this jurisdiction, and to the various Grand Secretaries of other Grand Lodges, also to the different Masonic periodicals. The substance of the circular was also copied by the leading papers of the State. The effect was most excellent; the said Bean suddenly collapsed, his 'occupation was gone,' and he very soon left for parts unknown. He has since been heard of as attempting to operate in two or three different places in Wisconsin; but his fame had gone before him, and he found it convenient in each case to depart without taking even sufficient time to bid the Brethren of those localities an affectionate farewell."

In one of his decisions, the Grand Master remarks that he does not think it well to donate the price of the degrees to any class or profession as such — not even to ministers of the Gospel. An opinion in which we heartily agree with him.

He quotes from the New York papers accounts of the atrocities alleged to have been committed in Cuba upon Masons and their families, and while he expresses the strongest indignation at these outrages and the deepest sympathy for the victims, he, as we think wisely, concludes as follows: — "What can we, as a Grand Lodge, do for the relief of these sufferers? We might send them pecuniary aid, but the way is hedged up and it would never reach them. We could send them strong assurances of sympathy, but this would only serve to aggravate their enemies, and render their condition more hopeless than before. We might bring them to our own shores, and here extend to them the aid and sympathy denied them in their present abode; but, unfortunately, the Spanish Government has strictly forbidden their leaving the island. We might memorialize our government to interfere in their behalf, but in that case we would be interfering with national questions, and our movement would have a very strong political coloring—or, in other words, we would be travelling on Masonically forbidden grounds. In short, I see nothing that this Grand Lodge, as such, can do in the premises that would be of any avail. I have yet to learn that any action has been taken on this subject by any of our sister Grand Lodges. As citizens, in conjunction with other citizens, we may, and I think should, call upon our government to interfere in behalf of these sufferers; but, as Masons, it would appear that we can do nothing. I, however, submit this whole matter to you for your consideration."

He recommends the adoption of the system of District Deputy Grand Mastership, which now prevails throughout the New England States with the exception of Connecticut, and as a remedy for the crying evil of non-affiliation advises the abolition of affiliation fees. Both of these recommendations were adopted. The following is the list of Grand Officers elected: Rev. Charles Griswold (re-elected), Grand Master; J. N. Castle, Deputy Grand Master; Edgar Nash, Senior Grand Warden; J. B. Cummings, Junior Grand Warden; E. D. B. Porter, Grand Secretary.

A WORKING DAY.—Friday, the twenty-third of January, was quite a busy day with many of the officers and representatives of the Grand Lodge of Massachusetts.

In the western part of the State, at Hinsdale, R. W. Daniel Upton, by authority of a Special Warrant, opened a Deputy Grand Lodge, and, with a full corps of assistants, dedicated the new Masonic Hall of Globe Lodge.

Nearer the centre of the State, at Athol Depot, Past Grand Master R. W. William Parkman, with a competent number of other Grand officers, dedicated to Masonic purposes the new apartments of Star Lodge. And the officers of the Grand Commandery of Massachusetts and Rhode Island constituted Athol Commandery of Knights Templars and installed its officers.

At the Grand East, the M. W. Grand Master installed the officers of Zetland Lodge in the presence of a large number of the Brethren, with their ladies and other invited guests, the Grand Secretary acting as Chaplain.

THE SPEIGHT CASE.—The Grand Lodge of Mississippi at its recent Communication, at Canton, settled an important principle, namely: that when the Grand Lodge, on appeal, abrogates or reverses the decision of a subordinate Lodge suspending a member indefinitely, he is not thereby restored to membership without the consent of the Lodge.

The question came up on report from the Committee on Masonic Law and Jurisprudence, in regard to the status of S. R. Speight. The Committee affirmed that he could not be restored to membership after indefinite suspension without the consent of his Lodge, notwithstanding the Grand Lodge had set aside the judgment and granted a new trial. The question was argued by Past Grand Masters Gathright and Howry in favor of the report, and by Past Grand Masters Fearn and Walter and Brother Frederick Speed against it. The report, which also affirmed the report of the Committee on Masonic Law and Jurisprudence of last year, was adopted by a vote of 1058 to 67.

The Grand Lodge of Mississippi has at last arrayed itself by the side of the other Grand Lodges of the United States on this question. The subject has excited great interest in that and the neighboring jurisdictions for the past four years, and has been most freely and vigorously discussed. The Constitutions and the Law seem to be very plain on the subject, but the lawyers got hold of the case and insisted to the last upon the opposite view to that taken by the Grand Lodge.

The Constitutions of the Grand Lodge of Massachusetts are very clear and explicit upon this subject. Part III., Article V., Sect. 2: Whenever this Grand Lodge shall reverse or abrogate the decision of a subordinate Lodge, suspending or expelling a Brother, and shall restore him to the benefits and privileges of Masonry, he shall not thereby be restored to membership with the Body from which he was suspended or expelled, without its unanimous consent."

PUBLIC MASONIC CEREMONIES. — In his Annual Address, delivered before the Grand Lodge of Massachusetts on the tenth of December last, the Grand Master gives the following timely caution:

"I have endeavored to check as far as lay in my power the too prevailing inclination for public Masonic ceremonies and displays, and for publishing to the world reports of Masonic elections and proceedings. I fear that in too many instances such parades and publications are prompted principally by a desire on the part of the Brethren who are made conspicuous, to glorify themselves before the public, and thus contribute to their own social, political or pecuniary advancement. I believe it to be for the interest of the Institution to avoid publicity as far as possible. Its rapid growth and great popularity since the revival have led to the formation of an innumerable host of secret societies, many of which have copied our regalia, our form of government, our titles, and even mimicked our ritual and ceremonies. The latest of these organizations, formed ostensibly for the protection of farmers against railroad imposition, have gone so far as to adopt and use a burial-service, which is described as 'impressive, though long, including selections from Scripture, addresses, scattering of flowers on the grave, and closing with the depositing of a handful of earth by the *Master*, with the formula, 'In the name of the Grange, I now pronounce these words: *Brother*, farewell!'

"It is certainly highly unbecoming and improper for any Mason to encourage or promote the adoption by any other organization of the peculiarities of Masonry. They should be considered sacred.

"The effect of these imitations is to lead the uninitiated to regard these associations as on an equality with our Institution, perhaps conceding the latter to be a little older and more respectable. Some of these organizations, undoubtedly, have worthy objects in view, but they follow Masonry at a long interval. They are modern, local and short-lived, while Freemasonry is ancient, universal and immortal.

"In this connection I cannot refrain from condemning in the strongest terms the transmitting of Masonic notices upon postal cards and in unsealed envelopes; the advertising of Lodge meetings in the public prints, and especially of the work to be done at such meetings. Such practices are totally at variance with the time-honored usages and customs of the Fraternity, and can only tend to that familiarity which breeds contempt.

"Nothing will more surely maintain the dignity and high importance of Masonry than a return to the good old practices of the fathers, to guard with jealous care the work of the Lodge and everything connected with it; to keep and conceal it from the profane, absolutely; and to communicate it only to those of the Craft entitled to know it, and to them only under proper circumstances, and with the most careful restrictions; to avoid appearing in public as Masons except upon strictly Masonic occasions, and those of the highest importance, sanctioned by long usage; never to write or print Masonic intelligence for the gratification of the curiosity of the profane, or the vanity of the initiated. We have wandered far from this high standard, and the return may be difficult; but I am convinced that the closer we confine Masonic affairs to Masonic breasts, the better it will be for the Fraternity and its reputation."

GRAND LODGE LIBRARIES.—The Grand Secretary of the Grand Lodge of California, in his annual report for the year 1873, gives a detailed account of the additions made to the Grand Lodge Library, of which he is so justly proud. Hear him crow! "The undersigned has heretofore stated, perhaps more than once, that the Library of the Grand Lodge of California, probably contains the largest collection of purely Masonic books to be found upon the Continent. He is inclined to think so still, notwithstanding that larger catalogues have been published, and that an assertion to the contrary has been made in at least one Report on Correspondence during the past year. A pamphlet of a dozen or twenty pages, occupies as imposing a space in a catalogue as a volume of a thousand leaves, and, when judiciously thus presented, with suitable amplification of title page and contents, a catalogue may almost (in appearance) become a library itself. When pamphlets, or publications of any kind, have been considered worth preserving here, they have been bound together, properly classified, in such a manner that each so-called volume was really a book, and not merely a 'broadside' or a primer; and an examination of our catalogue, will show that the seven hundred and eleven bound volumes upon our shelves, will average in their contents about four hundred and ninety pages each. It has cost but little trouble to ascertain that the number of *pages* in our library is as follows: quarto, three thousand and eighty-six; octavo, three hundred and twenty thousand, three hundred and ninety-six; duodecimo, twenty thousand four hundred and fifty-six; 16mo, 24mo and 32mo, five thousand eight hundred and fifty; being in all, three hundred and forty-nine thousand seven hundred and eighty-eight pages of real books, handsomely and uniformly bound. If any Grand Lodge, or any other Body, or anybody else, can make a better showing, it will be the immediate business of the undersigned to proceed to beat that showing."

Now, Brother Abell will have to "proceed," for we undertake to say that the Grand Lodge of Massachusetts can beat that "showing" away out of sight. It will cost us a good deal of trouble to give the exact number of pages our library contains, but we will undergo even that if the present statement does not make him "come down." The Library of the Grand Lodge of Massachusetts contains the following bound volumes:

Proceedings of Grand Lodges,	175
" " " Chapters,	34
" " " Councils,	9
" " " Commanderies,	25
Masonic Periodicals,	250
Miscellaneous,	520
TOTAL,	1,013

All strictly Masonic, exclusive of duplicates, and a large quantity of Proceedings and other pamphlets nearly ready for the binder.

"How is that for high," Brother Abell?

THE FEAST OF ST. JOHN THE EVANGELIST. — We referred very briefly in our January issue to the celebration of the Feast of St. John the Evangelist by the Grand Lodge of Massachusetts, on the thirtieth of December last. It was one of the most enjoyable occasions of that sort we have ever attended, and deserves a more extended notice. The Constitution provides that when the Festival falls on Saturday, Sunday or Monday, the Installation of the Grand Officers shall take place, and the Feast shall be held, on the Tuesday following. Accordingly on Tuesday, the thirtieth, about two hundred Brethren assembled at 4 o'clock, P. M., in Corinthian Hall, to witness the ceremonies of installation. Past Grand Master William S. Gardner installed the Grand Master elect, using one of the old charges of the last century.

The Grand Master installed the Deputy Grand Master, the Grand Wardens, the Grand Treasurer, the Recording and Corresponding Grand Secretaries, the District Deputy Grand Masters and the Grand Lecturers. The Deputy Grand Master installed the remaining Grand Officers. At the conclusion of these ceremonies, about six o'clock, the Brethren, to the number of about one hundred, repaired to the banquet hall where a bountiful dinner was served, to which ample justice was done. The Grand Master then announced the discovery and recovery of certain long-lost and very valuable records, including those of the First and Second Lodges in Boston, the Masters Lodge and the Massachusetts Grand Lodge, and read interesting extracts from them, relating particularly to the celebration of the Feast of St. John the Evangelist in the olden time. He introduced as the first speaker, the Senior Past Grand Master, R. W. Winslow Lewis, who made one of his characteristic speeches, brimful of humor, kind feeling and classical quotations. Past Grand Master Heard was next called upon, and gave an account of some interesting and amusing incidents whcih had come to light in his researches into the lives of the Chaplains of the Grand Lodge of Massachusetts. These reminiscences gave occasion for calling upon Rev. Brother William R. Alger, one of the Past Grand Chaplains, who responded in such eloquent and beautiful language that the whole company listened with breathless attention, as if spellbound, and when he sat down they cheered him to the echo. We regret exceedingly that we cannot present the speech itself, but it was so thoroughly impromptu, and both speaker and hearers were so absolutely absorbed in the enthusiasm of the moment, that our memories retain only the keen sense of exquisite delight, without the power to recall the words which excited it.

The Senior Grand Chaplain, Rev. Alonzo H. Quint, D. D., having been obliged to retire at an early hour, the Grand Master next introduced the Junior Grand Chaplain, the Rev. Joshua Young. In the most humorous manner, Brother Young proceeded to give an account of what he called his life-long and vain efforts to accomplish the task of making an amusing after dinner speech, explained how his brothers and himself happened to bear the good old Scripture names of Moses, Aaron and Joshua, and closed with a feeling and affectionate tribute to his father, who, at the age of ninety-two, still lives, a devoted and enthusiastic Mason. When the applause subsided, Brother Alger remarked that, in spite of the absence of Dr. Quint, and Brother Young's protestation that he could not make an after dinner-speech, the company would conclude that YOUNG'S NIGHT THOUGHTS CONTAINED THE VERY QUINT-ESSENCE OF THE WHOLE MATTER!

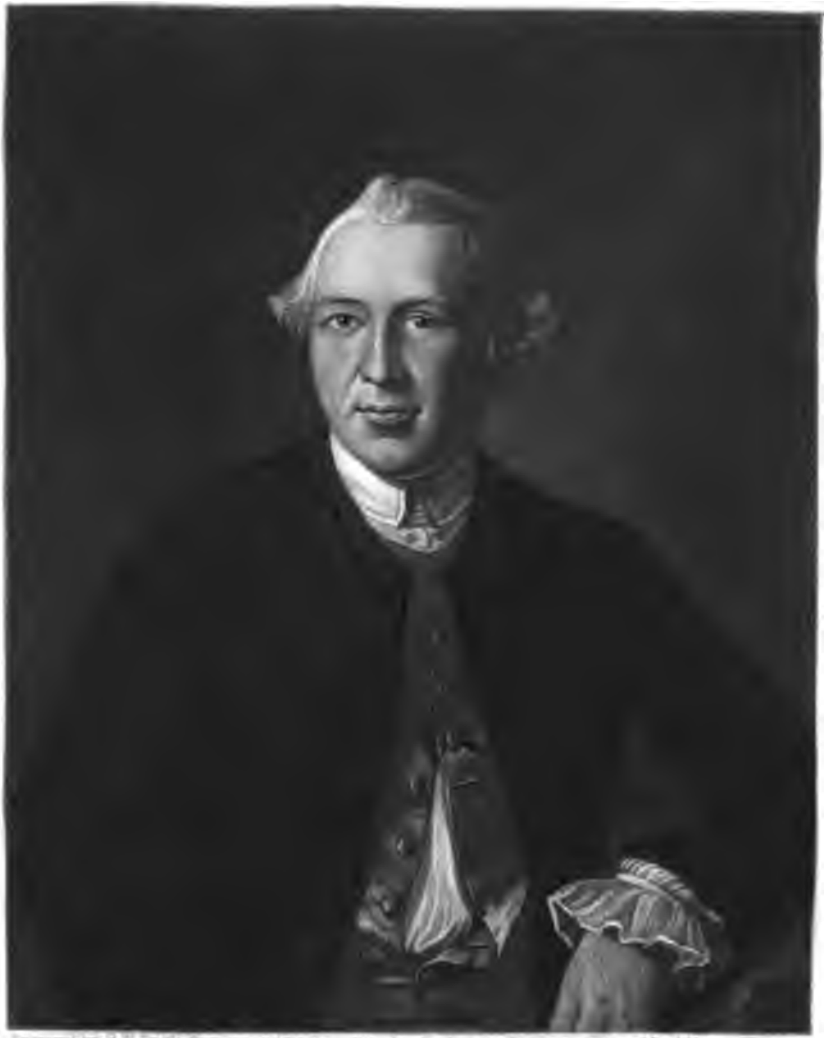
The Grand Master recalled the manner in which the Collector of the Port of Boston was introduced at the Centennial Celebration of the Boston Tea Party, a few evenings before, in Faneuil Hall. The President said, on that occasion, "You all remember Father Taylor, who was respected for his many manly qualities, and especially by the young men for the possession of three or four pretty daughters. This Collector of Ports became the fortunate husband of one of them, and it was the custom of the old gentleman to dilate upon the many virtues of his new son-in-law. Upon one occasion, he was met by the query, 'Is he a Christian?' 'Well, no. I can't say he's a saint, but he's the sweetest little sinner you ever saw.'" "I presume," said Mr. Quincy, "that many of the ladies present would prefer a sweet little sinner to a sour old saint." "And so," said the Grand Master, "I suppose it is with you, Brethren. We have heard a good deal from and about the saints, let us now turn to —— no, I will not say what I was going to; but will simply give you the health of Brother W." Whereupon Brother W. made a capital speech.

The Grand Master quoted the toast reported to have been given at the celebration in 1817, by the colored men in Boston, of the anniversary of the abolition of the slave trade: "Governor Brouks — may the mantel-piece of Caleb Strong fall upon the hed of his distinguished predecessor." He expressed the hope that "the mantel-piece of " Brother Moore might "fall upon the hed" of Brother Titus, the present Grand Secretary.

Brother Titus responded in a humorous strain; and, after short speeches from Brothers Lee and Howland, of New Bedford, and Brother Huntoon, of Canton, the company separated, with many expressions of satisfaction with the evening's entertainment.

Errata. — Our first number was prepared under difficulties. It appeared within one month after the editors decided to undertake the enterprise, and during all that time the printer was busily engaged in arranging a new office, with new presses, new type, new shafting — in short, new everything. Under such circumstances, it is not strange that some misprints occurred in the first issue. We beg our readers to make the following corrections:

At the bottom of page 16, add, "be appointed to communicate the action of the Grand Lodge to Brother Moore forthwith. Whereupon the Grand Master appointed Past —;" page 43, line 6, for "desirious" read "desirous;" line 22, for "1831" read "1821;" page 45, line 10, for "olio" read "folio;" page 46, 8th line from bottom, for "1859" read "1857;" page 47, line 5, insert after "consecutively" "for volume three, which is very rare. 1864 to 1868, inclusive, are paged consecutively;" 9th line from bottom, for "I" read "It;" page 48, in some copies, at the end of the 25th line, add "ly;" page 48, line 37, for "1869" read "1867;" page 53, line 18, for "subsequent" read "previous."



Engraved by H. W. Smith from an original picture by Copley in the possession of Dr. J. Mason Warren.

Joseph Warren

THE

EW ENGLAND FREEMASON

I. MARCH, 1874. No. [illegible]

General Joseph Warren,

FIRST GRAND MASTER [illegible] THE MASSACHUSETTS GRAND [illegible]

[illegible]SEPH WARREN is pre[illegible]tly the [illegible] England he[illegible] [illegible]rst man of distinction to [illegible] down [illegible] in the ca[illegible] [illegible]erty [illegible] fell upon a [illegible] which we [illegible] been ac[illegible] [illegible]ed to regard as [illegible] annals of our Revolution [illegible] was [illegible] patriotic and brave. [illegible] was [illegible] gentle in his manner [illegible] [illegible]ege, therefore, that while he [illegible] th peculiar respect and affecti[illegible] his memory should be embalmed [illegible] a special pride in his record [illegible] the few [illegible] served his country so zealously [illegible] [illegible]ring diligently to promote the in[illegible] of the [illegible] and serving it most gracefully [illegible] the ca[illegible] Grand Master. His Brethren were [illegible] search for [illegible]ins, the first to erect a monument to his m[illegible] they [illegible] the last to cherish the sweet remembrance of [illegible] [illegible] was born in Roxbury, Mass., June 11, 1741. He g[illegible] at [illegible] College in 1759. While there, an incident occur[illegible] the fearless intrepidity for which he was always no[illegible] [illegible]s thus described by Loring, in "The Hundred Bos[illegible]

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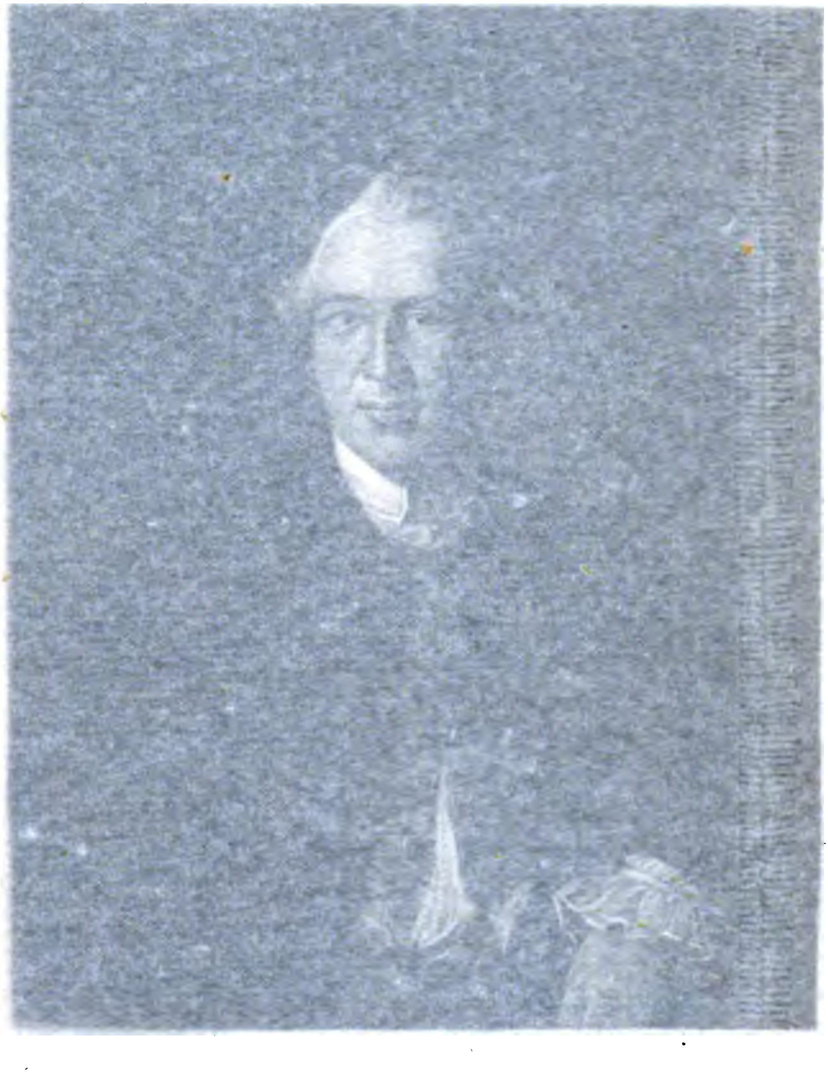

eph Warren

THE

NEW ENGLAND FREEMASON.

VOL. I. MARCH, 1874. No. 3.

General Joseph Warren,

FIRST GRAND MASTER OF THE MASSACHUSETTS GRAND LODGE.

JOSEPH WARREN is pre-eminently the New England hero. He was the first man of distinction to lay down his life in the cause of American liberty. He fell upon a field which we have all been accustomed from childhood to regard as one of the most honorable and glorious in the annals of our Revolution. He was young, handsome, energetic, patriotic and brave. In short, he was the very type of the true gentleman — gentle in his manners and manly in his actions. It is not strange, therefore, that while he lived his countrymen regarded him with peculiar respect and affection, and that after his glorious death his memory should be embalmed in their hearts. As Masons, we feel a special pride in his record, because during the few years in which he served his country so zealously in various capacities, he was laboring diligently to promote the honor and usefulness of the Fraternity, and serving it most gracefully and acceptably in the capacity of Grand Master. His Brethren were the first to search for his remains, the first to erect a monument to his memory, and they will be the last to cherish the sweet remembrance of his virtues.

He was born in Roxbury, Mass., June 11, 1741. He graduated at Harvard College in 1759. While there, an incident occurred illustrating the fearless intrepedity for which he was always noted, and which is thus described by Loring, in "The Hundred Boston Orators." Some of his classmates were engaged in a merriment which they knew Warren would not approve, and adopted a plan to prevent his attendance. They fastened the door of the apartment, which was in the upper story of a college building. Warren, finding that he could not get in at the door, and perceiving that there was an open window, determined to effect his entrance by that way, from the roof. He accordingly ascended the stairs to the top of the building, and, getting out upon the roof, let himself down to the eaves, and thence, by the aid of a spout, to a level with the open window, through which he leaped into the midst of the conspirators. The spout, which was of wood, was so much decayed by time, that it fell to the ground as Warren relaxed his hold upon it. His classmates, hearing the crash, rushed to the window, and when they perceived the cause, loudly congratulated him upon the escape. He coolly remarked that the spout had retained its position just long enough to serve his purpose; and, without further notice of the accident, proceeded to remonstrate with them on the mischief they intended to perpetrate, which had the desired effect. The same author relates another anecdote, illustrative of Warren's fearlessness, gathered from the traditions of the family. About the time of the Revolution, criminals were publicly executed upon a gallows erected on the Neck, near Roxbury. As Warren was one day walking in that direction, he met three British officers, one of whom muttered as they passed, "Go on, Warren; you will soon come to the gallows!" Whereupon, all three burst into a loud laugh. An insult from them was not to be borne. He, therefore, turned back immediately, and coolly demanded to know which of them had uttered the offensive words. They stood silent and crestfallen until, finding no answer could be obtained, he left them, heartily ashamed of themselves and each other, and completely cowed by the manly bearing of this mere stripling.

This trait in his character was still more strikingly illustrated on the occasion of his delivery of the oration on the anniversary of the Boston Massacre in 1775, only three months before his death. Several distinguished citizens were invited to officiate, but declined. Warren, however, volunteered, probably stimulated by the threats of some of the British officers, that the attempt to speak on that anniversary of the event of the fifth of March, 1770, should cost the orator his life. "Warren's soul took fire at such a threat so openly made, and he wished for the honor of braving it." The day came, and the weather was remarkably fine. The Old South Meeting House was crowded at an early hour. One of the Royalists, in an abusive account published in a Tory newspaper, says, "we all sat gaping at one another, above an hour, expecting!" If this was true (which is very doubtful), the orator was probably detained by some very pressing professional engagement. "At last," the sneerer continues, "a single horse chair stopped at the apothecary's, opposite the meeting, from which descended the orator of the day; and, entering the shop, was followed by a servant with a bundle, in which were the Ciceronian toga, etc." The scene is thus graphically described by a later and more friendly historian:

"The British officers occupied the aisles, the flight of steps to the pulpit, and several of them were within it. It was not precisely known whether this was accident or design. The orator, with the assistance of his friends, made his entrance at the pulpit window by a ladder. The officers, seeing his coolness and intrepidity, made way for him to advance and address the audience. An awful stillness preceded his exordium. Each man felt the palpitations of his own heart, and saw the pale but determined face of his neighbor. The speaker began his oration in a firm tone of voice, and proceeded with great energy and pathos. Warren and his friends were prepared to chastise contumely, prevent disgrace, and avenge an attempt at assassination.

"The scene was sublime. A patriot, in whom the flush of youth and the grace and dignity of manhood were combined, stood armed in the sanctuary of God, to animate and encourage the sons of liberty and to hurl defiance at their oppressors. The orator commenced with the early history of the country, described the tenure by which we held our liberties and property, the affection we had constantly shown the parent country, and boldly told them how, and by whom these blessings of life had been violated. 'If pacific measures are ineffectual, and it appears that the only way to safety is through fields of blood, I know you will not turn your faces from your foes, but will undauntedly press forward until tyranny is trodden under foot, and you have fixed your adored goddess, Liberty, fast by Brunswick's side, on the American throne.' There was in his appeal to Britain, in his description of suffering, agony and horror, a calm and high-souled defiance which must have chilled the blood of every sensible foe. Such another hour has seldom happened in the history of man, and is not surpassed in the records of nations. The thunders of Demosthenes rolled at a distance from Phillip and his host, and

Tully poured the fiercest torrent of his invective when Catiline was at a distance, and his dagger no longer to be feared; but Warren's speech was made to proud oppressors resting on their arms, whose errand it was to overawe and whose business it was to fight"

During the delivery of the oration, a British officer, seated upon the pulpit stairs, held up one of his hands with several pistol bullets in the open palm. Warren observed the action, and quietly dropping his white handkerchief over the outstretched hand, went on with his discourse. The Tory reporter above quoted says, that "he was applauded by the mob, but groaned at by people of understanding."

During the year 1760 he was employed as a teacher in a public school in Roxbury, and in the following year commenced the study of medicine under Dr. Lloyd, an eminent physician of that day. He began practice in 1763 and is said to have distinguished himself at once. In 1764, the small-pox prevailed extensively in Boston, and he was very successful in treating it. He thus gained the good will of the people and he never lost it. "His personal appearance, his address, his courtesy and his humanity, won the way to the hearts of all, and his knowledge and superiority of talents secured the conquest"

About this time he began to take an active part in political affairs, and his letters to public men and newspaper essays soon attracted the attention even of the government. Considering his age, many of these productions are remarkable for clearness of thought, terseness of statement and cogency of argument. He had caught the spirit and the style of Samuel Adams, the prime mover in the Revolution. The biographer of Adams says: "The bond of friendship and unreserved confidence was perfect between them, despite the difference in age," and Perez Morton, in his eulogy on Warren, declares that "their kindred souls were so closely twined, that both felt one joy, both one affliction." "Warren was the closest friend that Samuel Adams ever had. No one among his younger associates in the cause, not even John Adams, ever enjoyed the confidence of Samuel Adams to such an extent as Warren, and that vacancy in his heart was never fully supplied. . . . . . In no letter of Samuel Adams can any allusion be found to the death of Warren. His sorrow was probably of that nature which could find no solace in writing or commenting upon his loss."

In 1774, when Adams went to Philadelphia as a delegate to the

Continental Congress from Massachusetts, Warren was chosen to represent the town of Boston in the Provincial Congress, and in the following year he was elected President of that Body. Here he manifested extraordinary powers of mind and a peculiar fitness for the guidance and government of men in times of difficulty and danger. "Cautious in proposing measures, he was assiduous in pursuing what he thought, after mature deliberation, to be right, and never counted the probable cost of a measure, when he had decided that it was necessary to be taken." The Congress was then sitting at Watertown, and it is said to have been his custom every day upon the adjournment to mount his horse and hurry off to the camp, there to participate with the common soldiers in the exercises and drill, and to encourage and animate them by exhortation and example. He thus became well known to most of the soldiers, and was readily recognized and welcomed by them when he made his appearance in their midst on the memorable seventeenth of June. The Provincial Congress offered him the appointment of Surgeon General, but he declined it and accepted a commission as Major General dated only three days before the battle. He arrived upon the field only a few moments before the first attack of the British troops. This fact is accounted for by his nephew in a different manner from that heretofore received. In a recently published memoir of Dr. John Warren (Grand Master in 1783), the author says: "I have attended a lady who was born in Dedham on the seventeenth of June, 1775. Dr. Joseph Warren was engaged to attend her mother in her confinement. It is stated that he visited her on that morning, and finding she had no immediate occasion for his services, told her that he must go to Charlestown to get a shot at the British, and he would return to her in season. On the night of the sixteenth, it is well known that he presided at the meeting of the Colonial Congress, which continued in session a great part of the night in Watertown. It is very probable that he returned to visit his mother and his children at Roxbury before the battle, and from there went to visit his patient. It is well known that he was late on the battle field. Of course he never returned to her again and she was attended by his pupil, Mr. Eustis. Thus it appears he was in active practice almost to the moment of his death."

The story of the battle is familiar and also his share in it. His repeated refusal to take the command when offered it by Putnam and Prescott, his seizing a musket and flying from place to place wherever the fight was hottest, his reluctance to obey the order to retreat, being at only a few rods distance from the redoubt when the British had obtained full possession, his instant death by a bullet in the head, and his burial on the following day in a shallow grave beside the body of a butcher, — all these facts have been often recounted. Congress passed a resolution that a monument should be erected to his memory, and even prescribed the inscription, but it was never carried into effect.

Immediately after the evacuation of Boston, his Brethren determined to go in search of the body. They repaired to the spot indicated by an eye-witness of his death. It was at the brow of the hill, and near the head of the grave was placed an acacia tree. Upon the removal of the earth, which appeared to have been recently disturbed, they indeed found the body of their Grand Master. The remains were discovered on the sixth of April, 1776, carefully conveyed to the State House in Boston, and on the eighth of the same month were borne in solemn procession to King's Chapel, where an oration was delivered by Perez Morton, who was at that time Grand Marshal. His eulogy has often been compared to the oration of Mark Antony over the dead body of Cæsar. The exordium was in these words:

"Illustrious relics! What tidings from the grave? Why hast thou left the peaceful mansions of the tomb, to visit again this troubled earth? Art thou the welcome messenger of peace? Art thou risen again to exhibit thy glorious wounds, and through them proclaim salvation to thy country? Or art thou come to demand that last debt of humanity to which your rank and merit have so justly entitled you, but which has been so long ungenerously withheld? And art thou angry at the barbarous usage? Be appeased, sweet ghost! for, though thy body has long laid undistinguished among the vulgar dead, scarce privileged with earth enough to hide it from the birds of prey — though not a kindred tear was dropped, though not a friendly sigh was uttered o'er thy grave — and though the execrations of an impious foe were all thy funeral knells — yet, matchless patriot! thy memory has been embalmed in the affections of thy grateful countrymen, who, in their breasts, have raised eternal monuments to thy bravery!"

In another passage the eloquent orator says:

"In the social departments of life, practising upon the strength of that doctrine he used so earnestly to inculcate himself, that nothing so much conduced to enlighten mankind and advance the great end of society at large, as the frequent interchange of sentiments in friendly meetings, we find him constantly engaged in this eligible labor. But on none did he place so high a value as on that most honorable of all detached societies, the Free and Accepted Masons: Into this Fraternity he was early initiated, and after having given repeated proofs of a rapid proficiency in the art, and after having evidenced by his life the professions of his lips — finally, as the reward of his merit, he was commissioned the Most Worshipful Grand Master of all the Ancient Masons throughout North America. And you, Brethren, are living testimonies, with how much honor to himself and benefit to the Craft universal he discharged the duties of his elevated trust; with what sweetened accents he courted your attention, while, with wisdom, strength and beauty, he instructed his Lodges in the secret arts of Freemasonry; what perfect order and decorum he preserved in the government of them; and, in all his conduct, what a bright example he set us, to live within compass and act upon the square.

"With what pleasure did he silence the wants of poor and penniless Brethren; yea, the necessitous everywhere, though ignorant of the mysteries of the Craft, from his benefactions felt the happy effects of that Institution which is founded on Faith, Hope and Charity. And the world may cease to wonder that he so readily offered up his life on the altar of his country, when they are told that the main pillar of Masonry is the love of mankind.

"The fates, as though they would reveal in the person of our Grand Master those mysteries which have so long lain hid from the world, have suffered him, like the great master builder in the temple of old, to fall by the hands of ruffians and be again raised in honor and authority. We searched in the field for the murdered son of a widow, and we found him, by the turf and the twig, buried on the brow of a hill, though not in a decent grave. And though we must again commit his body to the tomb, yet our breasts shall be the burying spot of his Masonic virtues, and there

'An adamantine monument we'll rear,
With this inscription — Masonry lies here.'"

After the funeral ceremonies, the remains were deposited in a tomb in the Granary Burying Ground, where they remained for nearly fifty years, and the place of deposit was forgotten. In 1825, the laying of the corner-stone of Bunker Hill Monument revived the memory of General Warren and prompted a long search for his ashes, which was successful. They were identified, as in the previous exhumation, by the left upper eye-tooth, which had been secured in its place by a golden wire, and by the mark of the fatal bullet behind the left ear. The sacred relics were carefully collected, deposited in a box of hard wood, designated by a silver plate, and placed in the Warren Tomb under St. Paul's Church, Boston. A few years since they were again removed, and now rest in Forest Hills Cemetery.

To King Solomon's Lodge, of Charlestown, belongs the honor of erecting the first monument to the memory of Joseph Warren. At a meeting on the eleventh of November, 1794, a committee was appointed "to erect such a monument in Mr. Russell's Pasture, provided the land can be procured, as in their opinion will do honor to the Lodge, in memory of our late Brother, the Most Worshipful Joseph Warren." In the following month, the committee reported, through their chairman, Brother Josiah Bartlett (Grand Master in 1798), that Mr. Russell had generously offered a deed of as much land as might be necessary, and they had erected, at a cost of one thousand dollars, a Tuscan pillar, eighteen feet high, resting upon a platform eight feet in height, eight feet square, and fenced around to protect it from injury. On the top of the pillar was placed a gilt urn, with the initials and age of General Warren enclosed within the square and compasses. On the southwest side of the pedestal was this inscription:

> Erected A. D. 1794, by King Solomon's Lodge of Freemasons, constituted at Charlestown, 1783, in memory of Major General Warren and his Associates, who were slain on this memorable spot, June 17, 1775.
>
> "None but they who set a just value upon the blessings of Liberty are worthy to enjoy her. In vain we toiled; in vain we fought; we bled in vain, if you, our offspring, want valor to repel the assaults of her invaders."
>
> Charlestown Settled, 1628; Burnt, 1775; Rebuilt, 1776. The enclosed land given by Hon. James Russell.

The committee recommended that the Monument be placed under the immediate care of the Master and Wardens for the time being, whose business it should be to visit the spot as often as occasion might require, and to keep it in complete repair at the expense of the

Lodge forever. The report was unanimously accepted. It was then voted, "That the Lodge proceed this day to dedicate the Monument which, by the report of their committee, hath been erected." Accordingly, at two o'clock, P. M., a procession was formed at Warren Hall, where the Lodge then met, consisting of "the members of the Lodge and other Brethren, the Magistrates, Selectmen, Ministers and Deacons, Town Treasurer and Clerk, the Parish Officers, Officers of the Artillery Company, Militia Officers, Citizens who have borne military commissions and the Trustees and Scholars of the Public Schools." They proceeded in solemn silence to the Hill where the ceremonies of dedication were performed and a short address was delivered by the W. Master, John Soley, Jr., (Grand Master in 1827).

The Lodge kept the monument in repair until the eighth of March, 1825, when they voted to present the land and Monument to the Bunker Hill Monument Association, "upon condition that there should be placed within the walls of the Monument they were about to erect a suitable memorial of the ancient pillar, in order to perpetuate that early patriotic act of the Masonic Fraternity." In fulfilment of that condition, King Solomon's Lodge, on the twenty-fourth of June, 1845, placed within the obelisk an exact model in marble of the original Monument. The public ceremonies were conducted by the Grand Lodge, and were witnessed by a large assembly, including many distinguished Brethren from other jurisdictions. An interesting feature of the occasion was the presentation of the working tools to the Grand Master, Augustus Peabody, by Past Grand Master John Soley, who had himself fifty years before dedicated the first Monument.

The corner-stone of the present Monument was laid with Masonic ceremonies, on the fiftieth anniversary of the battle, under the direction of Grand Master John Abbot, assisted by our illustrious Brother, Lafayette. The completion of the Monument was celebrated on the seventeenth of June, 1843, the Masonic portion of the procession being under the direction of King Solomon's Lodge. On that occasion, Past Grand Master Benjamin Russell, a soldier of the Revolution, wore the Masonic apron of General Warren. On the seventeenth of June, 1857, M. W. John T. Heard, Grand Master, assisted by the Grand Officers and two thousand Brethren, inaugurated a statue of General Warren, in presence of about five thousand persons, seated under a mammoth tent erected on the Monument grounds, and delivered an interesting historical address.

Joseph Warren was initiated in St. Andrew's Lodge, of Boston, on the tenth of September, 1761. He received the second degree on the second of November following, but there is no record as to the third. On the fourteenth of November, 1765, the Lodge voted unanimously that Dr. Joseph Warren, be re-admitted a member of the Lodge. He was elected Master in 1769. In December of the latter year, he received from the Earl of Dalhousie, Grand Master of Masons in Scotland, a commission, bearing date the thirtieth of May previous, appointing him Grand Master of Masons in Boston, and within one hundred miles of the same. In 1773, he received another commission, dated March 3, 1772, and signed by the Earl of Dumfries, then Grand Master, extending his jurisdiction over the "Continent of America." He was installed under each of these commissions on the twenty-seventh of December of the respective years.

Grand Master Warren presided over all the forty meetings of his Grand Lodge held previous to his death save four, namely, those of Dec. 27, 1770 (the Feast of St. John the Evangelist), June 16, 1773, June 3, and Sept. 2, 1774. On the last but one of these occasions, the record recites that the Grand Lodge "adjourned to Tuesday Evening Next, 7 o'clock; by reason of the few Grand Officers present; Engaged on Consequential Public Business." On the first of June, 1774, Gen. Gage put in force the Boston Port Act, closing the harbor against all inward bound vessels, and on that day his predecessor, Ex-Governor Hutchinson, sailed for England. Great distress was caused by the sudden transformation of a busy, thriving town (whose inhabitants were mostly traders, shipwrights and sailors), into a scene of idleness and want. On the fifth of June, Joseph Warren reported to the Committee of Correspondence of the town of Boston a "Solemn League and Covenant" for the suspension of all commerce with the Island of Great Britain, until the repeal of the Port Act and the restoration of the charter rights of the Colony. Verily, the Brethren had "Consequential Business" on their hands about that time, and the Grand Master gave it his particular attention. He was present, however, at the adjourned meeting of the Grand Lodge, on the seventh of that month.

When we consider his youth; the responsibilities and care of a young family devolved upon him as the surviving parent; the anxieties and labors of the large practice of a popular physician; the demands of an extensive correspondence both at home and abroad, personal as well as political; his constant attendance upon the meetings of the Committee of Correspondence, the Committee of Safety, town meetings, the Sons of Liberty, and other caucuses; his numerous newspaper articles and State papers — when we consider all these things, we are filled with wonder at the energy and talent of the young hero, but we are at no loss to understand how it was that even in those troublous times Masonry flourished and prospered under his administration.

Surely the Fraternity owe him a debt of gratitude. It is fitting that we should perpetuate the remembrance of so amiable, distinguished and exemplary a character. Let every Brother revere his name and imitate his virtues.

Abdel Kader,

EX-SULTAN OF THE ARABS OF ALGERIA.

THE death of this distinguished man at Damascus has recently been announced. His life was a practical exemplification of Masonic obligations and religious duties. His generous impulses, large charities and purity of character, commanded the love and respect of all who knew him. In the Preface of a book printed in London, in 1867, entitled "The Life of Abdel Kader," by Col. Churchill, the author gives as a principal reason for publishing it, that its readers would find it "an opportunity of being urged to greater self-discipline, to the attainment of more mental hardihood, to the practice of more severe abnegation, by having placed before them the record of a life, marked and distinguished by such absorbing devotion to a sense of duty; such fixity and concentration of purpose; such unflinching and indomitable perseverance," We propose to give a brief account of his life and character, which are fully set forth in this authentic record:

"Abdel Kader was born in May, 1807, in the province of Oran, in Algeria. His physical constitution early exhibited a robust development; whilst, by a strange contrast, his disposition displayed a great natural timidity. His mental powers were more than usually precocious. At the age of five he could read and write; at twelve he was a Taleb, or an approved proficient in the Koran, and all the most esteemed religious expositions. Two years later he attained the highly-prized distinction of being a Hafiz, or one who knows the entire Koran by heart. In his seventeenth year he was conspicuous amongst his associates for his strength and agility, and his equestrian skill. His countenance, of the purest classic mould, was singularly attractive, from its expressive and yet almost feminine beauty." He accompanied his father in a pilgrimage to Mecca, and in another, scarcely less sacred, to the tomb of the patron Saint of Algeria, at Bagdad. In the accomplishment of these pious duties he was absent more than two years. Upon his return, he determined to adopt a life of religious seclusion, and devoted himself to the study of the works of Plato, Pythagoras, Aristotle, treatises by the most famous authors of the Arabian Caliphates, on ancient and modern history, philosophy, philology, astronomy, geography, and even works on medicine.

In 1830 the French took possession of Algiers. While they remained within the city, they encountered no opposition; but as soon as they started out to occupy the towns along the coast they were met by a spirit of defiance and resistance on the part of the Arabs. Some of the tribes, hostile to the Turkish tyranny in Oran, thought it a favorable opportunity to be relieved from oppression, and refused to aid Hussein Bey in defending the city against the French. In January, 1831, General Damremont entered the port of Oran. The Bey surrendered and embarked for Alexandria. It was at this time that the Arabs urged and entreated the father of Abdel Kader, to be their Sultan. He said to them, "You know that I am a man of peace, devoting myself to the worship of God. The task of ruling involves the use of brute force and the shedding of blood But since you insist on my being your Sultan, I consent; and abdicate in favor of my son." Abdel Kader, impelled by a sense of duty, assumed the responsibilities which were forced upon him. In May, 1833, he started from Mascara, of which place the Arabs had taken possession, and at the head of nine thousand troops, marched towards Oran to drive out the French. He infused his own heroism into his soldiers. They fought as men only can, when defending their homes, their country and their religion. But he was not successful in his attack, and the French remained in possession of the city. General Desmichels made attempts to advance into the country to seize other important towns, but was forced back within the walls of Oran. He was "paralyzed by the boldness and ubiquity of his redoubtable foe, and finding his resources failing, his supplies cut off, and famine ready to swoop down on his men, saw no alternative before him but evacuation or peace." In this emergency he appealed to Abdel Kader for a cessation of hostilities. A treaty was made. During its continuance, Abdel Kader devoted himself to the internal affairs of his kingdom. Jealousies had risen to disturb the stability of his government. He had no faith in the permanence of peace. The words of the treaty were ambiguous and hostilities were resumed. They continued more than ten years, during which time the French troops were commanded by Trezil, Clausel, Bugeaud, Valêe, Lamoncieu, and other distinguished generals. In 1845, "the French felt the coming storm; they recognized the genius of Abdel Kader; the danger was imminent. Lamoncieu, Cavaignac, Bedeau and others, pressed the government for reinforcements. Marshal Bugeaud left France, accordingly, and in October, 1848, reached Algeria at the head of 120,000 men."

By religious exercises, Abdel Kader found strength; by self denial, humanity, charity and noble purposes, he acquired magnetic influence over his people. He had successfully resisted the power of the French, but he was soon destined to yield to the force of organization and numbers. In December, 1847, having provided for the safety of his few remaining troops, he surrendered to General Lamoncieu, upon the stipulation which was approved by the Duke D'Aumale, Governor General, that he and his family should be conducted to St. Jean D'Acre or Alexandria.

His military career was ended. The man of war was to become a man of peace. Upon arriving at Toulon, he and his family and followers were escorted to a fortress. He remonstrated, but was told that it was a matter of form till the consent of the Turkish or Egyptian Governments could be obtained for his removal to one or the other of those countries. When asked if he would remain in France and be supported in princely style, he replied "you have given me your solemn word, I am your guest. Make me your prisoner if you will; but the shame and ignominy will be with you, not with me." His fears were realized and he keenly felt the effect of broken promises. His health suffered from long confinement in palace-prisons.

When again urged to remain in France, he insisted upon the execution of the engagement which had been made with him.

At last, after five years of imprisonment, on the sixteenth of October, 1852, Prince Louis Napoleon paid him a visit at the Chateau of Amboise, and said, "I am come to announce to you your liberty. You will be conducted to Broussa, in the Sultan's territory, as soon as the necessary arrangements can be made. The French Government will give you a pension worthy of your former rank." The pension, amounting to one hundred thousand francs, was paid to him, annually, till his death.

On the twenty-first of December, 1852, he embarked for Broussa, where he remained till the town was destroyed by an earthquake, in 1855. From that time, by consent of the French Government, he took up his residence at Damascus. In 1860, he was active in defending the Christians against the murderous attacks of the Druses, and, in so doing, saved the lives of thousands. His services were appreciated throughout the Christian world, and he received decorations and presents and letters of thanks from nearly every country.

His whole time was occupied in public devotions, religious instruction and practical charity. As a crowning act of sacred duty he left Damascus in January, 1863, to spend a sufficient time in Mecca or Medina, to entitle him to the privilege of being a "Fellow of the Prophet." He accomplished the object, and in June, 1864, on his return from Mecca, arrived at Alexandria. "Abdel Kader had just succeeded in achieving, after much toil and self-abnegation, the highest distinction to be attained in a religious profession, pre-eminently dogmatic and exclusive. By a singular contrast he now wished to wear the badge of a society based and established on the principle of universal brotherhood. The Masonic body in Alexandria hastened to welcome the illustrious neophyte. The Lodge of the Pyramids was specially convoked for the occasion, on the evening of the eighteenth of June. Abdel Kader was initiated into the mysteries, and to the privilege of being the 'Fellow of the Prophet,' added the more time-honored privilege of being a 'free and accepted Mason.'"

He returned to Damascus, where he pursued the even tenor of his way, and died, lamented by the community, a devout Mussulman and a practical Christian. T.

[We stumbled the other day upon an article in one of the early volumes of the FREEMASONS' MONTHLY MAGAZINE, which we found exceedingly interesting, and, as nearly a generation has passed since its publication, we venture to reprint it, in the hope that it may prove as new and as interesting to our readers as to ourselves. — EDITORS.]

Frederick the Great and Gen. Wallrave.

"Be true to your Country as well as to God and the Craft."

NOT a few of the biographies of Frederick the Great are extant; but, like all histories of European nations and their monarchs, they deal only in generalities; — they treat of governmental politics, of national schemes and diplomacy, but they leave altogether untouched, or only slightly dwell upon, the intellectual, the moral, and, if I may so speak, the *individual* history of a people and their rulers; least of all do they enter into those details of private character connected with social life, which alone most truly serve to develop the causes of human action. The work of the hands, and occasionally of the head, may be made apparent to the public scrutiny, but very seldom are the promptings of the heart, that well-spring of the affections and the moving cause of deeds the most momentous, explained or even understood, or, if understood, appreciated. The ostensible, not real, motives are exposed to view and commented on. The historian seems to confine himself to what is defined to be his technical literary province, the recording of national acts, with a general philosophizing on them. The antiquary's province is to investigate the most minute facts regarding individuals, and to preserve them. I assert the right and perform the duty of antiquary in presenting to you the subjoined passage in the life of Frederick II., late King of Prussia. It is translated from a German work of authenticity, entitled "Erwinia."

It will not be impertinent or out of place to premise, that Frederick the Second, surnamed the Great, was born on the twelfth day of January, 1712, and died August 17, 1786. He was initiated into the mysteries of Freemasonry while Prince Royal, at his own special request, at a special Lodge held for the express purpose at Brunswick, on the nights of the fourteenth and fifteenth of August, 1738. The circumstance which induced him to offer himself as a candidate for initiation, is somewhat singular, and deserves special notice. His father was a violent opposer and enemy of the Freemasonic Order, and was unsparing in the anathemas which he pronounced against it. While at Brunswick, a day or two previous to his initiation, a warm discussion on the merits of the Order took place between his father (the then King of Prussia) and some of his friends, in the presence of Prince Frederick. He was silent; but weighing well the arguments advanced *pro* and *con*, he in his own mind decided in favor of Freemasonry. He took occasion to speak in private to one of the gentlemen who had stood forth as a champion of the Order, and who was himself a Freemason, and expressed an earnest wish to be admitted into the Fraternity. A Lodge was accordingly summoned, and he was initiated with the utmost promptness and privacy. The exalted opinion he entertained of the Order after his initiation, is well expressed in the article from which I shall presently quote.

On his return to Berlin, he favored the raising of the Lodge there, to which he gave the name of "The Three Globes." The patronage and aid which he extended to the Freemasonic cause during the lifetime of his father, he durst not extend openly; indeed, while his father lived he did not even avow himself a Freemason. But on ascending the throne, he publicly declared himself to be a member of the mystic Order. He constituted the aforesaid Lodge of "The Three Globes," or Grand Lodge, and to the astonishment of all Europe, and the great joy of the Fraternity, he proclaimed himself its Grand Master, and the protector of ancient Free and Accepted Masonry.

I proceed now to the promised extract from the work referred to.

Y.

Frederick had learned to understand the true aim of the Freemasons. He looked upon the Institution as one entirely devoted to the welfare of humanity, and which had assumed the task of striving to elicit or cause to germinate all the good and noble sentiments of man. He considered it as designed to be a school for the human heart, as a mediator between law and virtue, as a teacher of true philosophy, equality, fraternity, concord, benevolence, honesty, and all the social virtues, of our duty to God and our country, ourselves and our fellow-men. He made himself fully acquainted with all Freemasonic laws and regulations, and those ancient descriptions of the purest morality which have been perpetuated to the present day, and those fundamental principles professed and propagated in all the Freemasonic reunions established over the surface of the globe. He considered the Masonic Order, whilst it remained faithful to its original mission, as a most holy institution, of which under its allegoric and symbolic envelope, he had discovered the profound aim (the hidden meaning).

In the first year of his reign he founded a private Lodge, in which he held the mallet as Worshipful Master. This Lodge was composed of his most intimate friends, whom he highly appreciated. He knew, or sincerely believed, them all to be men of *loyalty*, as well as morality. But, alas! all who happen to be called are not chosen; and man cannot always read the heart of his brother. In man, who carries within himself the germ of evil as well as good, the noxious plant of evil will sometimes shoot forth and choke the wholesome flowers and fruits of virtue. Imperfection marks everything sublunary, and man remains fragile in whatever position in life he may be placed; from weakness no one is exempt. Frederick was destined to pass through a practical experience of this melancholy fact. Within the small circle of his Lodge, composed of no more than twenty-seven members, was found a man who proved a traitor to his king, his country and the Order; and to this Judas, Frederick conducted himself, as a king and a Freemason, with more than human generosity.

The great king, after having conquered Silicia, found it necessary to take proper measures to secure his conquest, as well as to preserve his other provinces. He accordingly resolved to rebuild or repair his ancient strong places, and also to erect new ones. He confided the execution of these plans to *Gen. Wallrave*, one of his most learned engineers. The fortress of Neise, in particular, he resolved to put in the most complete state of defence, by the erection of forts and mines, which surrounded the city to the distance of a quarter of a league. It was a frontier post, destined to defend Prussia against Austria. Gen. Wallrave was the acknowledged and especial favorite of King Frederick, and one of the *select* twenty-seven of the Lodge over which the king presided; yet Wallrave, not having the moral principle fixed firmly within him, yielded to temptation. He caught at the bait of *gold* which was offered to him. Seduced by a bribe, he entered into a correspondence with Prince de Kaunitz, at Vienna, and bargained to sell, at a stipulated price, the plan of this fortress, indicating the mines and their communication with the works of the place. But his negotiations not having been conducted with sufficient caution and prudence, the Director General of the posts had his suspicions awakened, and communicated them to the king. The General was watched, and the first letter that he attempted to send was intercepted and carried to King Frederick, who broke it open, and found in it the most direct and certain proof of Wallrave's criminality. He found himself betrayed by his favorite, by a member of his Lodge, united to him by the most sacred ties; one in whose fidelity and devotion he had placed the most implicit confidence. He found that he was the victim of a betrayal the most base, that he had been sold as a king, as a friend and a Freemason, and reduced to the necessity of punishing, as guilty of high treason, him whom he had loaded with favors and embraced as a Brother.

After long and serious reflection, Frederick determined upon a course of conduct truly magnanimous, and which elevated him to the rank of a *true Mason of the G. A. of the Universe.**

He convoked a meeting of his Lodge. After the Lodge had been opened, he spoke with warm eloquence of the duties every true Mason owed his Order and his Brothers, and the State and country he lived in, and which protected him in his rights. At the conclusion of his discourse, he arose in his seat and added, with emphasis, the following words, which sent a thrill of astonishment among his auditory:— "One of the Brethren here present has violated at once the laws of the Order, his duties towards the State, and his obligations as a subject of the civil government and as a member of the Freemasonic Order. Forgetting every sentiment of fidelity and gratefulness towards his Worshipful Master and his King, he has been guilty of an enormous, a capital offence. As king, I desire to know nothing; as Worshipful Master, I pardon him; as a Brother, I extend to him my *right hand*, to raise him from his fallen state; and as a man, I wish to forget the past. All I exact is, that he here avow his guilt; that he re-enters within himself (holds communion and counsel with his own heart and conscience), forsakes his evil designs, and *amends*, asking forgiveness. If he does this, all will be well. The knowledge of his *treason* shall be kept secret in the breasts of the members of this Lodge, and no further mention shall be made of it. But if he remains silent and does not accept the proffered pardon, I must inform him that I shall retire from this Lodge as Worshipful Master, and in virtue of my duty as king, and chief functionary of the State, I shall deliver him into the hands of justice."

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* "To err is human, to forgive divine." Our conduct deserves to be called *super*human, in the same proportion that it resembles that of the Deity. "He that *confesseth* and *forsaketh* his sins, God is merciful and just to *forgive* those sins, and blot them from the book of his remembrance." An offending Brother who expects "healing" and forgiveness without confession of wrong and amendment of conduct, expects more from men than the Deity awards under like circumstances. Y.

In silence and dismay, each looked at each other with an interrogating eye. The terrible words of the king no one could explain to himself except Wallrave, the guilty one. He was taken by surprise at the sudden discovery of his treason, and well knew that it was of *himself* the king spake, his own conscience telling him "thou art the man." He, however, remained silent and sullen. After a short pause, the king repeated the same words. Still the silence remained unbroken. Frederick then made a *third* appeal. No one answered. With eyes filled with tears, the king resumed: "As a Freemason, I have fulfilled my duty. I am reluctantly convinced that no Masonic sentiment can unanimously reign even among so small a number of selected initiates as constitute this Lodge — that vows of duty and fidelity and gratitude, are not all powerful to bind men and bridle the heat or effervescence of human passions; I shall, therefore, this day, *for the last time*, close this Lodge.[*] "Its mallet I shall never more resume."

Frederick then proceeded, with due solemnity and agreeably to ancient Masonic form, to close his Lodge, which he had founded for his own special enjoyment and, improvement with select and tried companions. Moved to the very bottom of his soul, with head uncovered, he deposited the mallet on the altar. In the ante-chamber, the king ordered Gen. Wallrave to give up his sword, and had him arrested and put in judgment.

The culprit was condemned to perpetual banishment (a mild punishment compared with his deserts). He was conducted to Magdebourg and confined in a prison, with the construction of which he had once himself been charged. That prison had been expressly prepared for a State prisoner, and so constructed as to render impossible escape or suicide. The captive could not even wound himself by striking his head against the walls or any other parts of the rooms, as they were mattressed and covered with black hangings. Wallrave passed seven years in close captivity, deprived of all light other than a faint light admitted from the top of his prison, without paper, pen, ink, or books, abandoned to himself and his own reflections. No one was allowed to speak to him, not even the officer appointed to bring him his food, which he was obliged to take without knife, fork, or spoon. At the expiration of seven years, his captivity was mitigated. He was removed to a more comfortable prison. He had at his disposal a small garden, where he could breathe the air and move with more freedom. He remained thus secluded from the world until the day of his death, or for thirty years, from 1746 to 1776. During all this period did Wallrave remain stubborn, and refuse to ask pardon of his king. Only once did he make approximation towards it, when he sent to the king a copy of the eighty-eighth Psalm of David. The monarch replied by sending him the one hundred and first Psalm.

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[*] It may be asked why King Frederick should resolve to forego the active duties of a Lodge, because of the defection of a single member of the Fraternity. But, if we duly consider the precise position in which he was placed, if we duly weigh the peculiar and extraordinary circumstances of the case in question, we can readily account for the revulsion his feelings must have undergone at the conduct of Wallrave, that induced his sudden determination to which he so rigidly adhered through life. The erroneous opinion entertained by some that he forsook the Order, had its origin doubtless in the well-known fact of his dissolving his own private Lodge. His determination would have been different had Wallrave accepted the terms offered to him. Strange, indeed, appears the infatuation which led him to reject those terms! Y.

From the moment Frederick had been thus forced to break the ties which had bound him to a Brother Freemason, he ceased to engage in the active "*works*" of a Lodge. But this did not induce this great king, this crowned philanthropist, to dissolve his connection with the Order. Until the day of his death, he never ceased to honor the Order, and extend to it his powerful protection and patronage. He was convinced that the members of the Order, in general, were true to their obligations and sincerely devoted to their king and country.

WHO has not remarked the difference which presents itself in the character of Lodges in different localities? What constitutes this difference? It is not in Masonry itself. Its principles, teachings, obligations, are the same everywhere. The difference is in its ministers. Where virtue interprets and exemplifies, there is strength, and beauty and blessing. Where immorality ministers, there is weakness and deformity and shame.—*M. W. Thomas H. Logan, of W. Virginia.*

E. A. M.

BY BEATRICE.

TILE your hearts carefully, truly,
Skilfully sin spreads its snare;
With caution watch over the jewels
The Master entrusts to your care.

Truth, Union, your watchwords forever,
With Deity both are allied;
As the sun opes the gates of the morning,
Truth opens the hearts of the tried.

Listen, be silent, be faithful!
Listen for cries of distress;
Silence is gold, says the adage,
Only the *faithful* He'll bless.

The All-Seeing Eye never slumbers,
His Word alone leads to Light;
The wilderness badge of your Master
Keep ye in its purity, white!

Worthily wear you the lambskin;
Purity, rectitude, love,
Are the grand passwords essential
To enter the great Lodge above.

THE last number of the *Masonic Token* contains the following notice:

"Wanted, Grand Council of Maine, 1858, for which any reasonable price will be paid. Send to this office."

What Bro. Berry wants of, or expects to do with, the "Grand Council of Maine, 1858," is what we want to know. We have heard of such a thing as buying up a Municipal Council, but never before of a Grand Council. How much does Bro. Berry regard as a "reasonable price?" We think this matter should be investigated by the next General Convention of Royal and Select Masters, at New Orleans. — *Masonic Advocate.*

The Brotherhood of Freemasonry.

BY ALBERT G. MACKEY, M. D.

Beyond and without its speculative character as a science of symbolism, teaching in its own peculiar way the great truths of religion and moral philosophy, Freemasonry presents itself to our consideration in its practical aspect as a mighty social organization, intended to secure the blessings of order and civilization to its members. It is in this respect that the outside world principally — nay, almost exclusively — regards it. The profane know nothing of its inner, philosophic life, and look at it only as an association organized for the mutual benefit of its members. And of its own disciples, too many, ignorant or forgetful of its speculative and intellectual character, view it only in reference to the social element of which they suppose it to be a development.

Now, here, as is always the case in extremes, there is a great error. He who looks at Freemasonry only in its intellectual operations, as the symbolic teacher of truth, loses sight of one of its great practical aims as a human institution; while, on the other hand, he who regards it only in a practical light, as a social or charitable association, abandons that higher prospect of it as a science of morals.

It must be contemplated in both of these aspects, the one being by no means incompatible with the other. At present I propose to confine myself to a consideration of its practical, social character; certainly not the most elevated position that it assumes, but by no means unworthy of our respect nor incapable of securing our attachment.

The speculative element of Freemasonry, which makes it a science, is founded on its symbolism. The practical element which constitutes it an association, is based on the principle of brotherhood.

The brotherhood of man is a sentiment that underlies the whole social organization of Freemasonry. This is because that sentiment seems almost innate in the human heart. Man is in every respect a gregarious animal. Unfitted by his natural infirmity of physical constitution for the maintenance of solitude, he seeks the company and the assistance of his fellows. Thus the weakness of one is compensated by the strength of many; for each man after all is but one of a bundle of fagots, whose successful resistance to outward pressure is only secured by a union of the whole.

Lightfoot has endeavored to maintain that the sentiment of brotherhood is peculiar to the Christian policy, because, as he says, the Jews confined the appellation of "brother" to the Israelite by blood, while they designated the proselyte as a "neighbor," and the Gentile as a "stranger," while Christ and the Apostles extended the word "brother" to all Christians of every race and nation.

As a religious technicality, this was undoubtedly true. It is noticeable that in the Old Testament the word "brotherhood" is used but once, where the prophet Zechariah speaks of sundering the brotherhood between Judah and Israel; and once in the New Testament, where the Apostle Peter exhorts the disciples to love the brotherhood. Wicliffe gives another instance when he translates that portion of St. Paul's Epistles to the Thessalonians, where the modern version has the words "brotherly love," by the far more beautiful expression of "the charity of brotherhood." Great pity is it that the doctors of King James did not preserve in this place the version of Wicliffe. It embraces in those four words, "the charity of brotherhood," all that that sentiment is intended to represent.

But, in fact, long before St. Paul, or St. Peter, or the advent of the Gospels, a Roman dramatist had described the true principle of brotherhood, when he exclaimed, or rather made one of the personages of his drama exclaim: "I am a man, and nothing that pertains to man is foreign to me."

The idea of equality must exist, before there can be an idea of true brotherhood. He who is great in rank, powerful in position, or abundant in wealth, can have no real brotherhood with him who is humble, weak and poor. There may be and there frequently is kindness — exhibited too often in patronage — but that is not brotherhood. And, on the other hand, the humble, weak and poor may have kindliness of heart towards those who are far above them in rank, in position and in wealth. But this is often shown in awe and reverence, or at least in profound respect, and this, too, is not brotherhood.

To constitute a brotherhood, the men who partake of it must first place themselves on a common platform. They must feel a common weakness — a common necessity for union. And hence it comes that the first step in the doctrine of Masonic brotherhood is the doctrine of Masonic equality. By this is not meant — it cannot too often be said — a subversion of social rank, but that equality of man as a creature in the sight of his Creator; that equality of the finite in its relation to the infinite; that equality which emanates not from partial strength, but from universal weakness.

Communism is, therefore, antagonistic to the brotherhood of Freemasonry. That is founded on agrarianism; this on a right conception of human rights. The same Apostolic injunction which says, "love the brotherhood," says also, "honor the king." That is the sentiment of Masonic brotherhood. It is founded on the fatherhood of God, which implies a common brotherhood of man, and yet withal a respect and reverence for all constituted civil and political authority.

Again, the idea of unselfishness must exist before there can be an idea of true brotherhood. If a man would feel that the interests of man are not alien to his own interests, he must come out of his own exclusiveness. He must think and feel for others. He must be ready to make sacrifices of himself that others may be benefitted by them. He must ask, not alone how can I do good to myself, but also how can I do good to others. In short, he must be, not a worker in the plan of life — a worker for and by himself — but a fellow worker in the plan with others. This is what Wicliffe meant when he spoke of the "charity of brotherhood," thus translating the *philadelphia* of the Apostle. It is the benevolence, the well-wishing, the sympathy, which unites man with his fellow-man.

Ascetism is, therefore, antagonistic to the brotherhood of Freemasonry. The anchorite, who dwells in his cell, secluded from the joys and the woes of his fellow creatures, or the hermit, who lives in the desert, immersed in filth and self-abnegation, unmindful of the world that is beyond him, has no feeling of brotherhood. The lesson has not been taught him, or he has not learned it, that man was made for man, and that God loves only him who loves his fellow. Ascetism is a life of passive endurance. Freemasonry initiates a life of active duty. Its motto is, "Labor is worship." The more we do for others, the more we show our true interpretation of the principle of brotherhood. Abou ben Adhem was only enrolled among those who loved their God, when he had been represented as one who loved his fellow-man.

So, then, the brotherhood of Freemasonry means neither more nor less than a social sentiment founded on the belief that all men, being in the sight of God equal as to their simple humanity — descending from one common origin, tending to one common end — are placed here on earth to institute a community of mutual helpers. This brotherhood is a chain whose links are all united in adding each to the other, and all united to form a bond of love. Such a sentiment of brotherhood teaches us that it is the duty of men to

> "Give each other pity, aid, and strength,
> And consolation — man was made for man."

— *The National Freemason.*

[CONTINUED FROM FEBRUARY NUMBER.]

Historical and Bibliographical Memoranda.

BY HON. JOSIAH H. DRUMMOND, PAST GRAND MASTER OF MAINE.

PENNSYLVANIA. — I. Organized as a Provincial Grand Lodge in 1764. The Independent Grand Lodge formed in 1786. Its Proceedings have not been published regularly. Those from 1824 to 1837, inclusive, are quarto, and paged consecutively for two small volumes, one of which is known as "the Blue Book." From 1838 to 1849, inclusive, only two pamphlets were published, containing abstracts of some of the Proceedings of 1845, 1846 and 1847. From 1850 they have been published annually. II. Organized as subordinate and appendant to the Grand Lodge in 1795; became independent in 1824. Save an occasional pamphlet, no Proceedings prior to 1864 were printed till 1870, when the whole to 1864 were printed. Those for 1865, 1866, and 1867 are in same pamphlet, also those for 1868 and 1869. Those for 1872 are labeled on the cover "1873." III. Organized in 1847. Disbanded and reorganized in 1854. Early Proceedings not published at the time. Meagre abstracts published in 1860, 1864, and 1867. Since 1869, they have been published annually, and in 1872 the Proceedings from the organization were published, but those for 1872 are paged by themselves. IV. Organized in 1854 (April), and met again in June. Held a special session in 1867. A Body was also formed in May, 1854, under the authority of the Grand Lodge of Pennsylvania, but in 1857 it merged in the other. None of its Proceedings were published.

QUEBEC. — I. Organized in 1869. The Proceedings of that year reprinted in 1872.

RHODE ISLAND. — I. Organized in 1791. I have no knowledge of any published Proceedings prior to those of 1819. From 1819 to 1831, the Proceedings were published annually. They were also published in 1834, 12mo. As to the other years, between 1832 and 1840, I have no information. Those from 1841 to 1851 are 12mo; those of 1845 and 1846 are in one pamphlet; also those of 1847 and 1848; also those of 1850 and 1851; also those from 1852 to 1855. II. Organized in 1798. The earliest published Proceedings of which I have any knowledge are those of 1845. Those from 1845 to 1852 are 12mo. Those of 1845, 1846 and 1847, are in one pamphlet; also those of 1848, 1849 and 1850; also those of 1851 and 1852; also those of 1853, 1854 and 1855; also those of 1856 to 1858; also those from 1859 to 1862; also those of 1864 and 1865; also those of 1866 to 1868; and those of 1872 to 1874 will be when issued. III. Organized in 1860. It has issued but two pamphlets, one containing its Proceedings from 1860 to 1866, and the other those from 1867 to 1869.

SOUTH CAROLINA.—I. A Provincial Grand Lodge was organized in 1754. It declared itself independent at the close of the Revolution. In 1787, there were four Lodges of "Ancient York Masons" chartered by the Grand Lodge of Pennsylvania. After an ineffectual attempt to form a union with the existing Grand Lodge, these Lodges formed in 1787 the "Grand Lodge of Ancient York Masons." In 1808, these two Grand Lodges united, but some disagreement arose, and the "Ancient" Grand Lodge was revived in 1809. In 1817, a union was again formed, and the two old Grand Lodges were formally dissolved. The Proceedings before 1817 were not regularly published, and I have but scanty information concerning them. The contest was between the "Ancients" and the "Moderns," and the following documents which were published are of special interest: The Proceedings of 1808 (folio), of 1809 (folio), and of 1814 (quarto), and the Grand Lodge Circulars of February and April, 1809, on one side; and the Circulars of St. Johns' Lodge of January and March, 1809, the Circular to revive the Ancient Grand Lodge in May, 1809, and the Proceedings of the latter in 1815 (octavo), in which the opinion of the Supreme Court in a suit between the two Grand Lodges is given. In 1814, the united Grand Lodge published their action in relation to the union of the English Grand Lodges, with an account of the union in 1808. The Proceedings of both Grand Lodges in 1817 were published under the title "The Masonic Family re-united." The Proceedings have since been published annually, except that those of 1818 to 1820 were published in one pamphlet, and also those from 1861 to 1866, and I cannot tell about those from 1838 to 1844. II. Organized in 1812. Did not meet in 1863, 1861 or 1865. I do not *know* that any Proceedings were published prior to 1856 except those of 1826. Those of 1862 to 1867 are published together. Those for 1861 are *very rare*. III. Organized in 1860, and the Proceedings published only with those of Grand Chapter. It did not meet again till 1869, since which time its Proceedings have been published biennially.

TENNESSEE.—I. Organized in 1813. It did not meet in 1861 or 1862. It met twice in 1842. The Proceedings of 1851 have "1850" on title page, but the imprint is 1851. Those for 1863 to 1865 are in same pamphlet. Many of those before 1828 are 12mo. Those from 1858 to 1866 are paged for a volume; also those from 1867 to 1870, and those since are paged consecutively. II. Organized in 1826. Did not meet in 1862, 1863, or 1864. Its Proceedings for 1861 and 1865 are published together. Those for 1866 and 1867 are paged consecutively. III. Organized in 1847. Did not meet in 1862, 1863, or 1864. Its Proceedings from 1847 to 1867 (except 1866) are published only with those of the Grand Chapter, 1861 to 1865 being in same pamphlet. IV. Organized in 1859. Did not meet in 1862, 1863, 1864, or 1869. Its Proceedings for 1861 to 1865 in same pamphlet. Those for 1871 have "1870" on title page, but imprint is "1871."

TEXAS.—I. Organized in 1837. The early Proceedings are of various sizes. Those to 1857 are reprinted in two volumes. It met twice in 1858, and published two pamphlets of Proceedings. II. In 1841, a Grand Chapter was organized by Chapters which received their charters from the Grand Lodge. It disbanded in 1849. Its Proceedings for 1844 and 1845 (in one pamphlet), 1846 and 1847 were published. The present Grand Chapter was organized in 1850. III. Organized in 1856. Disbanded, and surrendered control of the degrees to the Grand Chapter in 1864. It met in 1861, but the Proceedings were neither recorded or printed. Those for 1862, 1863 and 1864 are published only with those of Grand Chapter. R. H. THOMAS (42 Beaver Street, New York), has reprinted for Kane Lodge those of 1863. IV. Organized in 1855, and met again same year, and the Proceedings of each session published. Those for 1863 are printed only with those of Grand Chapter. R. H. THOMAS has reprinted 1862 and 1863.

UTAH.—I. Organized in 1872. Met again same year. Proceedings published for each session.

VERMONT.—I. Organized in 1794. Suspended in 1836, and reorganized in 1846. The Proceedings before reorganization to be reprinted. They were published sometimes annually, sometimes biennially, and once triennially, in small 12mo or 16mo. II. Organized in 1804. Suspended in 1834, but the records of the three previous years are said to be lost. Reorganized in 1849. The Proceedings before 1851 to be reprinted. III. Organized in 1854. Did not meet in 1861. The Proceedings for 1854 have been reprinted. IV. Organized in 1824. Suspended in 1832. Reorganized in 1851, and adjourned to meet in 1853. The organization being pronounced irregular, it was reorganized in January, 1852, and the Proceedings published with those of 1851. The Proceedings to 1852 have been reprinted. Special session in April, 1862.

VIRGINIA.—I. Organized in 1777. The Proceedings before 1800, so far as any were published, were 12mo, though the Grand Lodge usually sent to other Grand Lodges an abstract on a broadside. There was no session in 1838. There were two sessions and two Proceedings in 1840 (January and December), 1850 and 1858. In 1872, the Grand Lodge ordered a Reprint of its Proceedings, and it is understood that it is in progress. II. Organized in 1808. It did not meet in 1838, but had two sessions and two Proceedings in 1840. Its Proceedings for 1808 and 1820 are published in DOVE's Text Book of the Grand Chapter. The Proceedings of 1823 are 12mo. Those from 1824 to 1839 are generally octavo, and those from 1840 to 1855, 12mo. Those since, octavo. III. Organized in 1820, and disbanded in 1841. It held two sessions in 1828, at the first of which the business of the annual session of 1827 was transacted. The Proceedings of the two sessions of 1828, and of those of 1829 and 1830, are published together. I am of the opinion that no session was held between 1820 and 1828, though one was called in 1821. The only Proceedings published, so far as I am informed, are those of 1820, 1828 to 1830, and 1839. IV. Organized in 1823. Came under jurisdiction of Grand Encampment of the United States at a special session in 1824. Proceedings from 1823 to 1826 published together. Those to 1856 are 12mo or 16mo, and those from 1856 octavo, those for 1856 being published in both forms. It did not meet in 1832, 1835 to 1838, or 1840 to 1844, and it adjourned for want of a quorum in 1847 and 1848. The meeting in 1839 was a special one. In 1845, it organized *de novo*, and independent of the Grand Encampment, U. S. A. In 1850, it renewed its allegiance. During the war it seceded, but at its close returned under the jurisdiction of the Grand Encampment. The Proceedings from 1839 to February, 1849, are published together, and the Proceedings in December, 1849, are published in the same pamphlet, and paged consecutively, but not in all the copies. The annual session in 1851 adjourned till January, 1852, but the Annual Session for 1852 was held in December, and the Proceedings published. I am informed that the Proceedings of 1828, 1831 and 1834 were never published. Those of 1862 were reprinted in 1872.

WASHINGTON.—I. Organized in 1858. The Proceedings to 1865 paged for volume one, and those from 1866 to 1871 as volume two.

WEST VIRGINIA.—I. Organized in 1865. Two sessions in 1867. The Proceedings for 1865, 1866 and first session of 1867 in same pamphlet. The Proceedings to 1869 paged for a volume. II. Organized in 1871. Proceedings for 1872 to be published with those of 1873.

WISCONSIN.—I. Organized in 1843. No annual session in 1844 or 1851. Two sessions in 1848 (January and December). The early Proceedings small octavo. II. Organized in 1850. Met twice in 1850, and did not meet in 1851. The Proceedings of the second session in 1850 are published with those of 1852. Those from 1858 to 1864 are 12mo, or small octavo. III. Organized in 1857. Did not meet in 1860. 1857 and 1858 are published together. Also those for 1861 to 1864; and those for 1865 to 1867; and those for 1868 to 1870; and those for 1871 and 1872. IV. Organized in 1859. The Proceedings are published annually in small octavo.

"The Pest of Masonry."

THE Pope has addressed a letter on the subject of "the pest of Masonry" to a Brazilian bishop, from which it would seem that unless the anti-Masons in South America rally round him very soon, there will be very little left of either religion or liberty in that country. The Pope says that "the plague is ancient;" Clement XII., in the year 1738, having said of it, in his Encyclical letter of April 28: "We have learned that certain societies, vulgarly called Freemasons, each day make new progress, in which associations men of all sects, affecting an appearance of natural honesty, array themselves together in an impenetrable pact;" and adding that the greatest vigilance was necessary in order that "such of these men as were thieves should not enter the house, and such of them as were foxes should not destroy the vineyard." And the Pope who succeeded him ordered severe measures for the suppression of the sect; but, nevertheless, "this criminal society, always secretly increasing," dividing itself into different sects with various names, but "remaining still one in community of sentiment and wickedness even till now," is now attempting to "abolish the Catholic religion, and for that purpose to attack the Roman See, the centre of unity; to upset all legitimate human authority; to constitute man in a complete autonomy, without any law, free even from the ties of blood, and ruled only by his appetites." The "satanic spirit of the sect" also showed itself "at the end of the last century in the violent revolutions in France," and made the wise fear "a total dissolution of human society." The Pope therefore gives a year's warning to all Catholics in Brazil, and tells them that if they do not give up Freemasonry in that time, they will be in very serious spiritual danger, and he earnestly prays, in conclusion, that the "ruin of so many souls" may be averted. It would be an interesting inquiry for students of comparative politics to trace what connection there may be between the ferocious anti-Mason movement headed by Pius IX. and that of a generation ago in the United States, headed, on quite other than religious grounds, by the late Mr. Thaddeus Stevens and other well-known statesmen. — *Nation.*

By-Laws of a Military Lodge.

BY BRO. WILLIAM JAMES HUGHAN, P. M., ETC.

WE present an exact copy of the Laws governing a *Military* Lodge of more than a century old, and which came into our possession in a strange way. The Laws are evidently the *originals* as accepted by the members, and were taken bodily by me out of the "Constitution of the Freemasons of 1723," in which they were written in the first part of the volume, the extra paper having been bound up with that old book.

That they date more than one hundred years back there is sufficient internal evidence to prove, but their precise date we have not yet been able to decide, for, unfortunately, there is no "water-mark" in the paper, and there is nothing in the writing to fix positively the date of the caligraphy. Further on, at the top of the "fly leaves," there occurs "November ye 6th, 1768," but the writing is not by the same hand, and apparently more modern than in the former portion. By-Laws of Military Lodges of a century and upwards in age are rarely met with, and it is the first we have come across in our researches. Lodges held in Regiments had a most transitory or troubled existence, and for migratory proclivities could vie with the nomadic tribes. The Lodge with which we are more immediately connected by the ties of a Past Master, was warranted to be held in the 67th Regiment, A. D. 1772, then transferred in 1807 to the Cornish Miners' Militia Regiment, and again, in 1826, changed to a civil Lodge. During its eventful career, it must have gone with the regiments through England, Ireland, Scotland, India, and pretty well around the globe from east to west, and north to south; what wonder, then, that all its records are lost from 1772 to 1807? We know nothing of its early By-Laws, though we have succeeded in tracing its history from collateral sources from its institution down to the present day.

With respect to the By-Laws now under consideration, we can neither decide, as yet, either as to their date or the number of the Lodge; we hope, however, ere long to report progress.

"Rules, Regulations and By-Laws to be strictly observ'd by the Lodge of Free and Accepted Masons, Held by Authority in his Majesties 12th Regiment of Foot, by title and Denomination, the Duke of Norfolk's Mason Lodge."

1. "The Body, when assembled, shall be govern'd by one Master and two Wardens, who are to be very Diligent in Puting the by-laws in their proper force as they must answer to the Contrary."

2. "The Body to assemble at a house most convenient for their Purpose, the first Tuesday in every month, if conveniency will permitt. That Master, Warden, or Member Neglecting to appear at the Place and hour appointed, Except lawful Necessity calls him otherways, shall be fin'd as the list of Fines annexed."

3. "All Due Honour to be paid to the Mr. dureing Lodge hours & whenever he commands Silence in the Body, that Brother Neglecting to obay the same shall be fin'd as the List annexed."

4. "A Lecture on Masonry to be given every Regular Lodge Night by the Master or Order, for the better edyfication of the Brethren, the secretary to be exempt the Lecture the better to observe any misbehaviour — Curseing or Swearing, Comeing drunk to the Lodge, interruptions in the Lecture or otherways, and likewise to take a particular acct. of the Charges, and Acquaint the Master when it amounts to ten Light Stivers each member."

5. "Any member interrupting another while Addressing the chair or at any Other time dureing Lodge hours shall be fin'd as Annexed."

6. "Any Person who shall be desireous and found worthy to be receiv'd in this our body, at his Reception Pay the sum or value of one pound one shilling sterling money, to be appropriated for good of the Lodge. Any old Mason who shall be admitted to joyne this Body as a member shall pay the sum of five shilling for the good of the Regulation afore mention'd."

7. "The Lodge to be clos'd every night at the Discretion of the Master, but any Bro. having Business be permitted to go by applying to the Master for Leave."

8. "It is strongly recommended to every member when the Lodge is closed and the charges of the house defray'd, that every Brother repair immediately to their Lodgings, as there are several bad consequences attend late hours beside the extravagent expenses we run ourselves into, and often causes great disturbances in our familys; The extreme hurt we do our bodily healths and often renders us incapable of persuing our Daily occupations, beside gives the scandilous Tongues of ill-disposed people or enemies to the Royal craft, the greatest Liberty of Ridicule."

9. "Any member who shall Behave himself indecently out of the Lodge so as to be anyways a stain to the character of a Mason, shall be publickly excluded."

10. "Every Brother must always consider that whenever he enters the Lodge he is in a Place where Masons are met in order to work, and that Wisdom, Strength and Beauty are our chief supports. *First*, then, our Wis-

dom in abstaining from all rude and frothy expressions. Lett unanimity be our strength, and then Beauty & order will be their natural consequences. Lett us stamp our seal of secrecy on whatever is said or done there, and never permitt anything to be publish'd out of those Doors, for when Masons are mett together they should unbosom themselves freely without reserve, well Knowing and reason expecting that whatever unguarded expressions may be accidentaly made use of they ought to go no further, but are or ought to be lock'd safe in those breasts alone that know to whom & in what Place to reveal them, and Lett every Bro. consider that Masons are a society of men closely knitt together & that true Masonry will certainly like the square, will reduce all rude matter into form, and rub of all Rust of conversation, which very often renders a man unfitt for human society. Good manners, the true character of a Gentleman, & good sence distinguishes us from the lower class of mankind — are to be attained & Improved by Masonry."

11. "Every Brother to take his seat and keep strict silence whenever the Master shall think proper to rise from the chair and call to order, and every Bro. who shall have occasion to address the chair, shall rise and keep standing till he has made his address, nor shall any presume to interupt him, except the Master find him wandering from the point in hand — shall think fitt to reduce him to order till he is sett to right again, then he may proceed if he pleases, but if he refuses, the Master may order him to quit the room for that night. So, Brethren, we are all sensible it is our duty allway to keep our Tongues within compass, then we need nott doubt but we shall allways be found within the square."

12. "That our behaviour both in and out of the Lodge be agreeable, for it is not sufficient that we shew ourselves Masons in the Lodge only, but that we lett the kind influence of Masonry at all times, and in all Places teach & direct us to govern & subdue our Passions, for that man will be a very little creditt to our Society, who tho' he may behave with becoming decency in the Lodge, yett — if without — a malicious, revengeful, or perhaps a common swearer, what opinion must sober thinking people's have of Masons when their actions are so counter to their professions."

13. "Every Bro. is desired to be very diligent in enquireing into the character of every Person who shall Pettition them to be admitted into our fraternity, and permitt me here to observe that Masonry is universal, and neither is or can be confin'd to any state or condition in life, for honour, virtue and honesty are not allways in the possession of those of affluent fortunes only, but are often found amongst those of inferior Rank, nor can we as Masons reject any one on account of his station in life, so that the want of Riches and high Stations can be no reasonable objection against an honest and virtuous man, that is, as far as we can judge, who pays his Duty to the Grand Architect, his neighbour and himself, for if they have not His fear, they can have no regard to the most solemn obligations—but will turn rebels and endeavour to bring into Disgrace that Royal Craft. Those Perfections they can never arrive at, and if by outward appearance we should be so much imposed upon as to admitt such profligates as triffle with and pay no regard to that obliga-

tion in which they have so voluntarily bound themselves, lett us not in the least be afraid to expell them immediately, but cutt them of like rotten Branches. Such resolution will bring creditt to ourselves and honor to the Royal Craft."

14. "Whatever Brother shall be so rude as to hiss at another, or at what he says, or has said, shall be expell'd till another time, and publickly owns fault before the Body, and his grace be granted by asking Pardon of the Party offended."

15. "The Master and Wardens may alter or add to these By-Laws as they shall think most convenient for the good of the Lodge. No visitor to be allowed except by consent of the Body."

Here end the By-Laws of this "Military Lodge," of which it may truly be said that the compilers rightly appreciated the pure and high character of Freemasonry, and when viewed according to the times and circumstances, no better laws for Lodges have ever been compiled.

We consider them a most valuable addition to our By-Law literature, and out of some six hundred specimens of such publications, we have none in which the true spirit of Masonry is better illustrated, though, of course, in the more modern publications there is a polish which the foregoing necessarily lacks. Were but all Masons faithful to their obligations, none of the stupid bigots would have a "leg to stand upon" in denouncing the tendencies of the Craft.—*The Voice of Masonry.*

"We must remember that we have other duties than making Masons; that we owe something to those who are already Masons."

"We have nothing to fear from the crusades of our open enemies, but very much to fear from those who are brought to our portals, actuated by our popularity and influence and not by an intelligent appreciation or love of our principles, who are not primarily prepared to become Masons, but hope and expect to profit by being known and recognized as such."

Death of Eminent Masons.

DURING the past month two bright and shining Masonic lights have been extinguished. As both were extensively known and esteemed by the Fraternity throughout New England, we feel confident that full notices of them will prove interesting.

PAST GRAND MASTER BRUNS, OF SOUTH CAROLINA.

Robert Stuart Bruns was born in Charleston, S. C., on the seventh of September, 1834. He was initiated in Orange Lodge, No. 14, of that city, in 1856, was elected Master in 1859, and twice re-elected. At the Annual Communication of the Grand Lodge in 1865, he was chosen Junior Grand Warden, and in 1866, Grand Secretary. He was re-elected in 1867–68, after which he declined a re-election. While holding the latter office, he wrote the Reports on Foreign Correspondence, which were highly approved. In 1872, he was elected Grand Master, and continued in the faithful discharge of the duties of his office until December last. In that capacity, he dedicated the new Masonic Temple in Charleston on the tenth of December, 1872. "The erection and completion of the building was due, in a large measure, to his energy, perseverance and ability. He devoted his time to the task, and when, for want of funds, the work languished, he, with other members of the committee, freely pledged his personal credit to raise the money necessary for continuing operations. The Temple was the crowning work of his Masonic life, and so he regarded it."

He was elected High Priest of Zerubbabel Chapter, of Charleston, in 1859; Grand High Priest of his Grand Chapter in 1867; Deputy General Grand High Priest in 1868; and Eminent Commander of Commandery No. 1, in his native city, in 1870. In 1859–60, he received the grades of the A. and A. Rite to the thirty-second inclusive.

After the war, in company with the late William Gilmore Simms, he visited the Northern cities, and so effectively presented the wants of the Southern Lodges and Brethren that he returned with several thousand dollars, which afforded much needed relief.

The *Charleston News and Courier*, from which the facts related are gathered, thus sums up the character of Brother Bruns:

"In temperament he was remarkably vivacious, and the sallies of his wit, in private and in public, will not soon be forgotten. He was an accomplished speaker and a graceful writer, and his mind was so constituted that he accomplished without effort what was deemed the result of long toil and study. Readiness in word and act, promptness of decision, liberality of opinion, coupled with frankness of speech, boldness tempered with prudence, inexhaustible energy in his every undertaking — these were characteristics of the remarkable man whose death we deplore."

For several years he had borne with heroic patience the most acute suffering from a chronic disease. He visited Boston late last Fall, and as he bid adieu to one after another of his Brethren here, he said to each one, with the utmost calmness and resignation, "You never will see me again! I am going home to die!" On his dying bed, and in the midst of torture, he prepared his last address as Grand Master, which was read by his successor, and closed with these touching words:

"And now I lay down, with the office which your confidence has so long bestowed upon me, my life's work. Those of you who know me best, best know with what unswerving zeal and with what single devotion, from the first hour of my manhood to this day, I have spent and been spent in the service of Masonry. Standing as I do upon that narrow span which divides Time from Eternity, I look back upon that portion of the first, which I fain trust will prepare me for the latter, and without any reservation can unfeignedly say, that next to the holy precepts of our Divine Religion, her service has best fitted me (if, save by God's mercy alone, man can be fitted) to answer with trembling hope to the declaration: 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' My heart's desire and prayer is, that our Order may grow in strength and unity, that our counsels may be blest with all wisdom, our officers endued with all knowledge and zeal, and our Craftsmen with every perfect gift.

"If my tongue falters when it would utter thanks for the large confidence and the distinguished consideration with which you have ever honored me, believe me that it is because the heart is too full to give it play. The emotions that crowd on me in this supreme moment beggar language. I can only stammer out a heartfelt God bless you, and a solemn FAREWELL!"

On the fourteenth of February last his sufferings ended and the weary spirit was at rest.

PAST GRAND MASTER LYNDE, OF MAINE.

The Craft in Maine have been called to mourn the sudden death of their Junior Past Grand Master, John H. Lynde.

Bro. Lynde was born in Vermont, Dec. 18, 1827; came to Maine while a lad; learned the printer's trade; in 1854, in connection with another, purchased the *Bangor Whig and Courier*, of which he became the sole proprietor in 1868, and which he carried on till his death. He became a Mason in 1859, was elected Junior Warden of his Lodge the same year, Senior Warden in 1860, Master in 1861 and 1862 He was elected Junior Grand Warden in 1864 and 1865; Deputy Grand Master in 1866, 1867 and 1868; Grand Master in 1869, 1870 and 1871. He held also various stations in the Grand Commandery. He received the thirty-third degree of the A. and A. Rite in 1871. The prosperity and continually increasing influence of his paper for twenty years demonstrate his ability and energy as a business man. The unexampled rapidity of his promotion in Masonry attests the opinion his Brethren entertained concerning him. His administration of the office of Grand Master for three years drew from Committees on Correspondence in other States encomiums for ability, fidelity and good judgment rarely accorded to any one. Scarcely a decision, among the hundreds which he made, was overruled by the Grand Lodge.

A few years since, the Fraternity in Bangor had no hall worthy of the name. Now they have halls hardly surpassed in the State. They owe this change to Brother Lynde, more than to any other man. It is exceedingly doubtful if the enterprise had succeeded, had it not been for his courage, zeal, and persistent labor.

An earnest and self-reliant man, he was a devoted friend. Of strict integrity, he could not endure wrong and duplicity in others. Naturally somewhat impetuous, he was still tender-hearted as a child. A dutiful son, a loyal husband, a tender father and a generous friend, he attached himself strongly to all whom he respected. Frank and out-spoken in the denunciation of wrong, he sometimes incurred ill-will; but while he regretted it, he was not thereby moved to concede the iota of a principle.

He was emphatically a working man; and probably the strain upon his system, occasioned by his business and Masonic labors, was the indirect cause of his death. Finding himself somewhat prostrated, he started for Florida to recuperate, took cold on his journey, causing congestion of the lungs, and he died at Savannah on the twelfth of the current month. He leaves a widow and three sons to mourn his early death, after a career so brilliant that it gave abundant promise of great usefulness in the future, had he been spared to them. While the Craft honor his memory, they should endeavor to emulate his example.

Editorial Miscellany.

LAYING OF THE CORNER-STONE OF THE CAPITOL OF OREGON. — On the eighth of October last, at the special request of the State authorities, Grand Master Thomas McF. Patton laid the corner-stone of the new Capitol to be erected in the City of Salem. Over forty Lodges were represented. The orator of the occasion was Past Grand Master S. F. Chadwick, whose address is described as a deeply interesting production. The editor of the *Masonic Review*, however, thus takes the speaker to task for a very singular omission: "It [the oration] is mainly historical and statistical, and contains a bird's eye view of the settlement and progress of the State, with the wonderful development of its industries and resources. Brief references are made to the foundation of colleges, schools and churches; the establishment and growth of its manufactories; the immense production of the salmon fisheries; the extension of its commerce and internal improvements, &c. All the instruments and elements that give strength and prosperity to the State are brought into view, but *not one word is said about the introduction and progress of Masonry in the State!* This is the more singular, as almost every other interest and organization, designed to promote social progress and intellectual culture, is referred to. But the Order, by whose instrumentality the corner-stone of the State Capitol was being laid, the Grand Lodges and members of which were then present, and whose orator was delivering his address by virtue of his official position in the Grand Lodge, — the Order was forgotten and the introduction and history of Freemasonry *entirely ignored!*

"It reminds us of Webster delivering his great oration on Warren, on Bunker Hill. Everything else in the character and doings of the great martyr of Bunker Hill was repeated — except his connection with Masonry. He was Grand Master at the time of his death, in the first great battle of the Revolution; the Craft built the first monument to his memory on Bunker Hill, a model of which was there present before the orator; the Grand Lodge of the State was present to formally dedicate the new monument; some of the aged members were on the platform at his side, and hundreds were clustering about him covering the summits and sides of old Bunker Hill, and yet Webster *made no reference to Masonry!* It could not have been an oversight — it must have been that he feared the Anti-Masonic element in society.

"But there was no such excuse for Past Grand Master Chadwick, for political Anti-Masonry is unknown in Oregon. It could not have been forgotten by the orator, for the reasons we have already given. Why, then, did he ignore the subject? Among all the other elements of social progress and moral influence, had Freemasonry no part? Did not the early Lodges established in that new country, among a stranger people gathering from various States and countries, have an influence for good? We seriously doubt whether any single organization wielded a happier or more powerful influence among those early settlers; and yet the Past Grand Master, in that otherwise excellent historical oration, a copy of which was sealed up in the corner-stone of the Capitol for the inspection of future ages, made no reference to Masonry!"

We think the criticism is well taken. The critic hath the orator on the hip.

The omission from the oration on Bunker Hill excited much comment at the time, but the account given in the *Review* is incorrect in one particular; the Grand Lodge was represented, but took no active part in the ceremonies. Brother Charles W. Moore, who was present, reports that the procession was arranged in four divisions, at the head of the third of which, and on the right of the other societies, was placed King Solomon's Lodge. After recounting the services of that Lodge as related in our notice of General Warren, Bro. Moore says, "It was in consideration of these facts, that the committee of arrangements for the celebration were led to assign to this Lodge the distinguished and honorable station which it occupied in the procession. They also furnish a sufficient reason why it was proper that it should appear as the *principal* Masonic Body, in preference to the Grand Lodge.

"Our only cause of regret is, that Mr. Webster, as the orator of the day, did not think the services of this Lodge, nor the relation in which it stood to the occasion, of sufficient importance to entitle it to his notice. He very properly alluded to the assistance which had been rendered by various associations and individuals. But he could not find one word of thanks, not one poor expression of gratitude, for the Lodge which was the first to erect a Pillar to the virtues of their patriotic *Brothers*, on whose bones he was himself erecting a monument to his own fame!

"He was not ignorant of the facts here stated, for he had been furnished with them. He could not have forgotten them, for the Lodge was before him. He could not have forgotten them, for he was surrounded by aged and venerable Brethren, decked in the paraphernalia of the Order — some of whom were his personal acquaintances — gentlemen who had largely contributed of their talents and influence to elevate him to the commanding position he now occupies, and whom he knew to have been engaged in the Revolutionary struggle, in achieving the events which he was so eloquently eulogizing. He could not have forgotten them, for the aged Brother, who had the happiness and the honor to pronounce the address at the completion and dedication of the *first* Monument, *sat by his side!*

"There were about seven hundred Masons in the Procession who wore their regalia, and probably three times that number who did not. It was not designed to be a general muster of the Fraternity. Those who appeared, were the guests of King Solomon's Lodge. Had the Grand Lodge assumed the direction the number present would have been very large. That honor, however, more properly belonged to the Lodge in whose hands it was placed; and well and fitly were the responsible duties entrusted to it discharged."

A HIGH MASON AND HIS BETTER HALF.—The *Masonic Review*, of Cincinnati, boasts of the biggest subscriber in the United States. He rejoices in the high-sounding name of Martin Van Buren Bates, was born in Whitesburgh, Letcher County, Kentucky, in 1846, and is, therefore, twenty-eight years of age. He is *seven feet eleven and a half inches in height*, and weighs *four hundred and seventy-eight pounds*. While travelling in England, a few years since, he met a little woman, who was born in Colchester County, Nova Scotia, in 1848, stands precisely *eight feet in height* and weighs *four hundred and fifteen pounds*. The parties very naturally concluded that it was not worth while to look any farther for a match, but to hitch up and go in double harness for the future. Accordingly in June, 1871, at St. Martin's Church, London, in the presence of four thousand wondering cockneys, by the Rev. Rupert Cochran, this sixteen feet and nine hundred pounds of humanity were welded into one common mass. They were subsequently *audienced* by the Queen and *interviewed* by the Emperor William, of Germany, and many other distinguished persons in England and on the Continent. He was made a Mason in Union Crown Lodge, No. 103, Glasgow, Scotland. Both man and wife are said to be well proportioned and symmetrical in shape, very intelligent and highly respectable, exemplary in private life and much respected by all who know them. The parents of both were persons of ordinary size. One child has been born of this union, who died. Our "big Brother" is now settled as a farmer near Medina, Ohio, and seems, notwithstanding his noble presence, not to be *above* his business; for we are told that, although the husband of "a beautiful woman" whose jewelry "is said to be worth some twenty-five thousand dollars," he was seen "in town, recently, with a load of potatoes in his wagon, which he sold at one dollar and twenty cents per bushel." We are not informed as to the size of the *pommes de terre*, but the vendor certainly was no *sardine*.

MAKE YOUR FRIENDS USEFUL.—There is a grim humor about the reports of the Grand Secretary of California which sometimes tickleth our diaphragm exceedingly. In the last (1873) he discourseth in this wise:

"The usual, or perhaps rather more than the usual, number of letters from persons in the United States and Europe, inquiring for fathers, husbands, sons, or friends who have been lost in the great vortex of California, have been received; and it is gratifying to be enabled to say that this year, as heretofore, in most of the cases where such information was given as would afford an initial point for inquiry, the parties sought for have been traced and placed in communication with their relations or friends, either by a constant succession of letters to the place or places where they were last heard from, or by notes of inquiry appended to the bi-monthly lists of rejections, &c., transmitted to the Lodges. Sometimes, however, it becomes rather difficult to obtain or give satisfactory information when, from Ireland, France, Germany, or even portions of the United States, comes an inquiry regarding some person who was thought to have come to California some twenty years ago, and who, being supposed to be a Mason, must probably have joined 'the Lodge.' In such cases, unhappily, the trail is somewhat indistinct, inasmuch as the person may never have come to California — as California covers sundry thousands of square miles — as the party may never have been a Mason at all — as he may never have joined 'the Lodge' here if he was — and as, if he did, there are nearly two hundred of 'the Lodges' in our State. And sometimes, too, comes a case where the solicitous inquirer has not been particularly anxious about the roving propensities, during life, of a wife or husband, either geographically or connubially, but when the death is heard of and a supposed amount of property is thought to have been left, the ties of kindred and the bonds of the Fraternity are brought into service with an amount of tension which it is very refreshing to let stretch. ('Let stretch' is good!—EDS.) The following extract from a letter lately received, though done in rather worse English than some others, is a tolerably fair sample of some of the correspondence of that class :

"'I have the news of Sanfrancisco by a friend that my wife is ded and she is bury in the freemasons cemetery as I know that no person can not get in there without an order from the Gr.·. Lodge I beg to you the frat.·. of the order to se for get me a certificate of her burial, and to seek by the frat.·. Bros.·. of all Lodges to try to recover for me all she had, such as a policy of insurance and my life for $5000. two bank book where she was deposited money but allway and her old name Mrs. ——, she had to with her a large book the life of Christ which my name is on the cover in gold letters, the certificat of mariage, and a big square Trunk which I buy in —— for her and full of every thing for table use as table cloths fingers napp. cloths for herself any quantity as well quilts and blankets and cheets and pillow caises, the friend who wrot me this news say that she had give the lie that she was separeted from me and had maried another man at —— and not agree came in Sanfrancisco and die the parti told me she had maried a rich man and she had money to herself, so Dear bro.·. I hope that you will do all in your power by the frat.·. to find out all this things and the name of the Gentleman she had maried for I will use the United States law for those get marrid with another man wife without Divorce, the Gentleman which I give you the name above is a witness of all for he have read the letter I have sent to her. hoping Dear Bro.·. that you will do all best for a poor unfortunate M.·. the Bank Books Was on New York banks I am goes to wrot a letter as well at —— where she had maried, I have the name of the W.·. M.·. of —— Lodge for try to get the name and address of that gentlemen have marriage with her, and please give me the address of some Brother who are doing business in san francisco so I could get correspondance with them and that affair who is great pity for me.' "

A New Grievance. — The *Woman's Journal* of March 7, contains a communication purporting to be written by "A Free Mason," and entitled "Reform Needed Among Free Masons," in which the writer "wishes to ask his (?) brother Master Masons in general, and married ones in particular, if they can longer approve of the Masonic classification of their mothers, wives, sisters and daughters with 'old men in their dotage, young men in their nonage, atheists, libertines, madmen and fools?' " Bless its delicate little stomach! If it doesn't wear petticoats its parents must have made a mistake, for it certainly ought to!

A Grand Commandery for the State of West Virginia was constituted last month by Deputy G. Master James H. Hopkins, as proxy for the M. E. Grand Master.

Officers of Massachusetts Consistory. — At the stated rendezvous of Massachusetts Consistory S. P. R. S. 32° A. & A. Scottish Rite, held on the twenty-seventh of February ult., the officers elected for the ensuing three years were duly installed into their respective stations. The ceremony of installation was performed by the Deputy of the Supreme Council N. J. for the State of Massachusetts, Ill. Bro. Samuel C. Lawrence, 33°, in his usual graceful and impressive manner. The officers installed were Ill. Com. in Chief, Benjamin Pope, 33°, Boston; Ill. 1st Lieut. Com., John L. Stevenson, 32°, Boston; Ill. 2nd Lieut. Com., Geo. R. Waterman, 32°, Melrose; Ill. Min. of State G. O., W. F. Salmon, 32°, Lowell; Ill. Grand Chancellor, W. H. Chessman, 32°, Boston; Ill. G. Sec. & K. S., John L. Brigham, 32°, Boston; Ill. G. Treas., John McClellan, 33°, Boston; Ill. G. Eng. & Arch,. Charles L. Ireson, 32°, Boston; Ill. G. Hospitaller, Daniel E. Chase, 32°, Somerville; Ill. G. Mast. Cer., Geo. S. Carpenter, 32°, Boston; Ill. G. Standard Bearer, Ralph Crooker, Jr., 32°, Boston; Ill. G. Capt. Guard, Edwin R. Frost, 32°, Boston; Ill. G. Sent., Benj. F. Nourse, 33°, Cambridge. Trustees — For three years, Samuel C. Lawrence, 33°, Medford; for two years, Newell A. Thompson, 33°, Boston; for one year, Z. H. Thomas, Jr., 33°, Cambridge.

Settlement of the Canadian Difficulties. — We take great pleasure in announcing the settlement of the question of jurisdiction, which has for several years disturbed the harmony of our Brethren in Canada, and which has even been a bone of contention in the Grand Lodges throughout the United States. In the year 1871, the Grand Lodge of Canada voted to leave the adjustment of all questions in dispute to its loyal subordinates resident in the Province of Quebec. Accordingly, a conference was held in that year between committees representing the two parties, but no result was reached: the committee representing the Grand Lodge of Canada, claiming that the other committee were not duly authorized to deal with the question. Since that meeting, the opinion has prevailed that further negotiations would be useless unless conducted by committees vested with full powers to settle all questions in dispute without referring their conclusions to their respective Grand Lodges for confirmation. This was at length conceded by both sides and the committees were appointed in January last. They met in conference at Montreal, on the seventeenth of February, and agreed upon the following terms of settlement:

"*Whereas*, there has existed in the Province of Quebec, for some time, a serious Masonic dispute between the Brethren hailing under the Grand Lodge of Quebec and those hailing under the Grand Lodge of Canada, to the scandal of Freemasonry and the serious injury of the Craft; and, *whereas*, the Grand Lodge of Canada did at its Annual Communication, held in the city of Ottawa in 1871, agree to leave the settlement of all Masonic disputes to the Brethren within the said Province of Quebec, binding itself in advance to give up and cede all the territory which it has occupied since 1855, in that part of Canada constituting the Province of Quebec, make all just and proper financial settlements, remove all suspensions, and do all such things as may become necessary, so soon as it should receive notice that a settlement or compromise, mutually satisfactory, has been effected between the Masons residing in the Province of Quebec who have been and are now faithful to the said Grand Lodge on one side, and the members of the Grand Lodge of Quebec on the other, in such manner as they decide among themselves whilst acting in true Masonic spirit; and, *whereas*, the Grand Lodge of Quebec did, at a special Grand Communication held in the month of January last, in the city of Montreal, adopt a resolution requesting and authorizing the Grand Master of the said Grand Lodge to appoint a committee of seven to take such steps as to them shall seem fit, whereby a termination may be put to the present unhappy and anomalous state of Masonry in this Province, with full powers to make a final adjustment of all differences between the Grand Lodge of Canada and this Grand Lodge, provided always that the committee, to be appointed by the Grand Lodge of Canada, or the Grand Master of the Grand Lodge of Canada, shall possess equally full powers with the committee to be appointed under this resolution; and further authorizing the said Grand Master to ratify and give effect to any agreement such united committee may arrive at without further reference to the said Grand Lodge:

"And, *whereas*, the Grand Master of the Grand Lodge of Canada has, at the request of a meeting of representatives of the Lodges, working under the authority of the said Grand Lodge within the Province of Quebec, appointed a committee to meet a committee appointed by the Grand Master of the Grand Lodge of Quebec, under the resolution herein before recited; and the said committees are fully empowered by the action of their respective Grand Lodges to make such settlement of the Masonic differences existing in this Province as may to them seem meet;

"And, *whereas*, the committees here assembled in conference are fully impressed with the importance of restoring peace and harmony to the Craft within the Province of Quebec;

"*Therefore, Resolved*, That with the view to the settlement of the Masonic differences unhappily existing within the Province of Quebec, and with the object of restoring peace and harmony and brotherly love in the Craft, it is agreed to unite under the following terms and conditions, viz.:

"1. That all acts done and Masonic rank conferred by the Grand Lodge of Canada and the Grand Lodge of Quebec, respectively, be, for the purposes of this settlement, declared to have been legally done and conferred.

"2. That in view of the arrangement made between the Grand Lodge of Canada and the Grand Lodges of England and Scotland, by which the former obtained the Masonic recognition of the latter on condition of the Lodges then working under the said Grand Lodges of England and Scotland, being permitted to continue their work, the said Grand Lodges agreeing not to grant any further warrants within the Province of Quebec, and having regard to the fact that there still exist within the Province of Quebec three Lodges working under warrants from the Grand Lodge of England and one Lodge working under that of Scotland, in conformity with this arrangement it is agreed that, while every effort shall be made to induce these Lodges to surrender their warrants and come under the jurisdiction of the Grand Lodge of Quebec, the said Grand Lodge will recognize the arrangement herein before recited until the relations of those Lodges towards the Grand Lodge of Quebec have been finally decided upon between the said Grand Lodges and the Grand Lodge of Quebec.

"3. That the Lodges within the Province of Quebec shall be renumbered, according to the dates of their respective warrants, and for the purpose of such renumbering the question of priority of those Lodges holding originals and duplicates of the same warrants shall be determined by lot, and in such case the place on the registry of the Grand Lodge shall be according to the date of the original and duplicate warrants respectively; it being understood that the question of priority thus determined shall not establish any claim to property or funds, which is to be left to be settled as fixed by the fifth condition, the ballot to be drawn forthwith by the Chairman of the respective committees.

4. That so soon as the new warrants can thus be prepared by the Grand Master of the Grand Lodge of Quebec, and so soon as the Grand Lodge of Canada, at its next annual Communication, shall, in accordance with the pledge contained in the resolution herein before first recited, pass the formal resolution of recognition of the Grand Lodge of Quebec, ceding to the said Grand Lodge that part of the territory heretofore claimed by the said Grand

Lodge of Canada, known as the Province of Quebec, subject to the obligations in the second clause of these conditions mentioned, that they, the Lodges now working under the said Grand Lodge of Canada within this Province, shall cease so to work and shall become a part of the said Grand Lodge of Quebec.

"5. The settlement of all questions relating to property or finance between the Grand Lodge of Canada and subordinate Lodges working in that part of the jurisdiction hitherto claimed by the said Grand Lodge, known as the Province of Quebec, shall be left to the Board of General Purposes of the said Grand Lodge for the present year, and the settlement of all questions relating to funds or property in dispute between individual Lodges shall be left to a committee of three, one member each to be appointed by the Grand Masters of the Grand Lodges of Canada and Quebec respectively, and the third by the Brethren thus appointed; the decision of this committee being in all cases final."

The ballot provided for in the third resolution was immediately taken, and the conference closed.

Peace and good will are thus happily restored among this branch of the Fraternity, a consummation to be desired on almost any terms.

A QUARTERLY COMMUNICATION of the M. W. Grand Lodge of Massachusetts was held on the eleventh inst., at which ninety-four Lodges were represented. The usual amount of business was transacted, but the whole having been carefully prepared and none of it giving rise to discussion, the session was very short.

TRIENNIAL CONVOCATION OF THE GENERAL GRAND CHAPTER.—We have received a circular letter from the General Grand High Priest in which he announces his decision in regard to a change of the time and place of meeting of the General Grand Chapter, for and against which he has received many communications. His conclusion is, "that the Constitution of the General Grand Chapter (Art. I. Sec. 1.) gives him the power to change the *time* if, in his opinion, *there shall be danger to life or health from sickness or any other local cause*, by any meeting being held at the time appointed." In the present instance the request is not based upon any such ground and does not come within this provision. The Constitution having given him the power to change the time *for reasons therein expressed*, by necessary implication deprives him of the power to make the change for *any other* reason. Nor is the power to change *the place*, under any circumstances, given to the General Grand High Priest. The next Triennial Convocation of the General Grand Chapter will therefore be held at Nashville, Tennessee, on the last Tuesday of November, 1874, according to the vote at the last Convocation, and M. E. Companion Drummond trusts that all "members of the General Grand Chapter will cheerfully acquiesce in its action and will endeavor to make the approaching Convocation one of the most useful in its history."

A CURIOUS TRACT.—In 1768, a pamphlet was published in London entitled "Free Masonry the Highway to Hell; a Sermon, wherein is clearly proved, both from Reason and Scripture, that all who profess these Mysteries are in a state of Eternal Damnation."—*Lyon's History of the Lodge of Edinburgh.*

LORENZO DOW.—A correspondent of the *Freemasons' Repository* furnishes the following information in regard to this eccentric preacher: "There is a tradition, among the members of St. Alban's Lodge, that Brother Dow was initiated, passed and raised on a Sabbath day. By reference to the records, we find that this is not exactly true, he having been initiated on Saturday, December 25th, 1824, passed and raised on the following Sunday. One of the aged Brothers of the Lodge states that it was provided in his petition that, if found worthy, he should receive the degrees of Masonry during his visit to Bristol. On Saturday evening he was initiated an Entered Apprentice. The day following, he preached morning and afternoon in the Methodist Church, and, after the latter service, was passed to the degree of Fellow Craft, the Lodge having been duly convened for that purpose. The Brethren were then called from labor to refreshment, after which the Master Mason's degree was conferred,—the whole closing before the time for the evening service to begin.

"If this eccentric divine was not what can be termed a 'railroad Mason,' we know not where to find one. Through all his after life he most faithfully exemplified the teachings of our Order. When the days of persecution came, he stood steadfast. It is related of him that at one time a crowd followed him on his way to the Lodge, expressing their disapprobation of his course in a manner which must have been exceedingly unpleasant to the unwilling listener. He said nothing until he reached the door to the Masonic Hall, when, turning to the crowd, he exclaimed, 'Whither I go ye cannot come,' and then entered, leaving a somewhat confused audience.

His membership may be claimed by other Lodges, but the records of St. Alban's show that he was there made a Mason; and as no entry of his dimit occurs, the fallacy of their claim is easily proved.

The life of this man is so well known that it would be useless to recount it here. Probably there was no 'circuit rider' of his day who attained the wide-spread reputation enjoyed by this eccentric and truly good man. After a life of great usefulness, he died at the national capital, where his remains now repose."

GRAND ROYAL ARCH CHAPTER OF RHODE ISLAND.—The seventy-sixth Annual Convocation was held in the City of Providence, on Tuesday, the tenth instant M. E. Grand High Priest Francello G. Jillson, of Woonsocket, was unanimously re-elected.

GRAND CHAPTER OF ROYAL ARCH MASONS OF MICHIGAN.—The twenty-fifth Annual Grand Convocation was held at Detroit, on the 20th and 21st of

January last. We have received the "Transactions" in a pamphlet of 200 pages, beautifully printed upon tinted paper. The volume reflects the highest credit upon the good taste and energy of the very efficient Grand Secretary, Companion J. Eastman Johnson. We are not surprised that he should find frequent occasion to acknowledge compliments like the following, from the Kentucky Committee on Foreign Correspondence: "Here is a 'blue grass' illustration of the looks of our pamphlet: 'Companion Johnson is Grand Secretary, and prints his Proceedings upon tinted paper, and in the highest style of the typographic art. A page of the Michigan Minutes looks as rich as the cream on a crock of milk from the udder of an Aldernay cow, or perhaps it would be more poetical to say, as beautiful as if each were laminated Parian marble.'" Pursuing the lacteal comparison, and looking aloft (after the manner of Masons), we should say that Companion Johnson's Reports sparkle like the milky-way. He makes another elegant extract from Comp. Rev. H. A. M. Henderson's Report (Kentucky), complimentary to New England:

"The following question we are happy to be able to answer in the affirmative: 'Companion Henderson, were you ever in good old New England, the land of the Pilgrims?' Yes; we went to school up there three years, and haven't got over our love for brown bread, codfish and potatoes, baked beans, and broiled halibut yet, though such habits are not admired by our fellow Kentuckians. It was at the Revere House where a Kentuckian unwittingly broke open a fish ball and exclaimed with supreme disgust, 'there's something dead in these 'taters.' Yes, we have stood on Boston Common when it was trigged out in its holiday attire; sailed down to Nahant when the harbor was filled with excursion yachts and steamers; frowned at Fort Warren as it kept its grim watch over the sea-gate to the city; climbed those stone stairs on Bunker Hill; we have glided on the Lady of the Lake over the beautiful waters of Winnepiseogo, and taken trout in its patron brooks; we have made the ascent of Mt. Washington, and caught haddock and a bad cold at the Isles of Shoals; but a blue grass pasture, flecked over with prancing steeds and herds of shorthorns, can make a man forget New England and the Pil*grim* fathers."

Turning over a few pages more of Companion Johnson's Report, we were astounded at meeting with the following resolution, taken from the New Jersey Proceedings: "*Resolved,* That the Grand Chapter make an appropriation of $50.00 to Miss Caroline S. Corson, daughter of our Grand Secretary, as a token of our appreciation of her services in writing the Report on Foreign Correspondence." We thought we had seen some curiosities in the way of Foreign Correspondence, but to find a whole Report written by a young lady seemed to us "most tolerable, and not to be endured." We naturally experienced a desire to witness a specimen of the work of this new and strange reviewer, and fortunately Companion Johnson furnishes a sample. Under the head of California, she says: "Companion Charles L. Wiggin presented the report on Correspondence, in which the Proceedings of thirty-three Grand Chapters are fraternally noticed. We approach the consideration of this report, as also that of the Grand Chapter of Oregon, with great fear and trepidation: and we involuntarily place our hands upon the few remaining strands of capillary substance which sparsely sprout upon our venerable caput, because we fear that the Modocs are not all dead yet. And we cannot restrain a slight shudder as we stand in the presence of 'Schon Chin John' Wiggin and 'Captain Jack' Patton, lest our unfortunate scalp should dangle from the belt of one of these trenchant warriors." Surely, we said to ourselves, the plot thickens! What does the jade mean by calling a chignon "the few remaining strands of capillary substance?" Lost in wonder and amazement, we read on until we found the mystery solved in the "Conclusion" of her report. "Thus, Companions, I present you my annual report, which can hardly be called mine, inasmuch as not one single word of it has been written by myself. The entire report has been written by a faithful little daughter, who wrote as I dictated. Those who have prepared such reports, know how much labor is required in the performance of the task, even under the most favorable circumstances; and they can understand, to some extent, how very tedious and tiresome the work must be when performed by the slow process of dictation and copying. But for the assistance of my daughter, who sacrificed her pleasures to aid me in my work, and faithfully wrote during the most sweltering days of summer, when her inclinations and natural choice would have made her join her youthful associates, this report could not have been prepared. Nor would I have undertaken the work, had I not believed it my bounden duty to do so. I know how very imperfect and incomplete the report is. For many years I have had the pleasure of preparing annual reports, but none has cost me so much labor as this, and none has given me so little satisfaction.

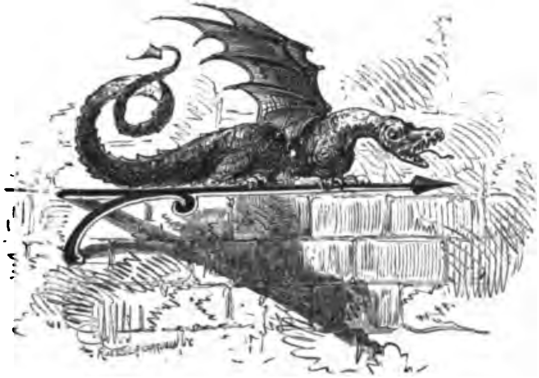
Justice to myself, as well as to the Companions of this and other jurisdictions, requires that some explanation should be given of my reason for thus apologetically appearing before them. For nearly three months (most of which time I was compelled to sit with bandaged eyes in a darkened room) I was confined to the house by a severe disease of the eyes, which deprived me of the ability of reading or writing. And even now the sight is so much impaired (which impairment I have reason to hope will eventually be greatly relieved if not entirely removed), that reading and writing are performed with so great difficulty that these luxuries (and none can tell, until deprived of these pleasures, what luxuries they are) have to be indulged in very sparingly. But though the eye may be dimmed for a time, the heart has lost none of its zeal for the good cause, nor has it abated one jot or tittle of its interest in all that concerns the welfare of our beloved Institution, and its love for Masonry and Masons can never grow cold while life lasts."

The report is signed with the familiar name of Thomas J. Corson. We most heartily join in the expression of sympathy in his affliction and in the hope that in his future Masonic labors he may never lack, when in need, so true a helper. *So mote it be.*

A SINGULAR SPEECH.—A unique speech of a German at a Masonic dinner, in Laconia, N. H., has been furnished for publication. It was in response to the toast, — "To dye to live, and live to die," and was as follows:

"Brothers and friends, — I dye now since thirty-six years, and this enables me to live among you on this happy occasion. I am not generally making speeches, but seeing those beautiful flowers before me, I find that God, too, is a dyer; he colored those beautiful lilies with the color of purity and innocence; here the rose, the color of love and zeal; here the pansy, the color of unity and friendship; even the yellow bell reminds us to be cautious of imposition; the green leaves remind us of eternity; those colors of the flowers, with their perfumery, make harmony; harmony being the strength and support of all society, more especially of ours; they are also emblematical, being represented by our sisters around us, with their blue eyes, rosy cheeks and sweet smiles, making life more heavenly. Now, brothers and friends, I would advise you all to become dyers, and imitate your Creator, and color all your transactions with the innocence and purity of the lily, with the love of the rose, and the friendship and purity of the pansy; and when you do this you may look with pleasure on the green leaves, and be reminded that all your transactions are on perpetual record, and then you can die in peace, after a well spent life."

GUARD WELL THE OUTER DOOR. — If you have been imposed upon by unworthy Brethren—if you have been betrayed and wronged in the name of Freemasonry — on your own heads the blame must rest, for you hold in your own hands the remedy for all those evils; and I adjure you once more, if you would preserve untarnished the lustre of the name you bear, be more diligent in the application of those remedies. If you are too cowardly to reject the doubtful or expel the unworthy — if you receive into your ranks the applicant of indifferent character because your treasury is impoverished and your revenues are falling away, you have converted your trust into merchandise, and the fate of the ancient money changers ought to fall, and will fall, upon your heads. Reduce your numbers, surrender your Charters, let your Lodges perish, and seek Masonic associations elsewhere, if need be, rather than degrade your profession and compromise the Fraternity by the acceptance of unworthy material. I caution you again against making Freemasonry too popular, too common, too cheap. I renew the admonition more emphatically, to-day, because you are again in the midst of a season of marked prosperity, than which nothing more imperils purity of character. The danger must grow with your growth. As you increase in numbers and apparent power and influence, the shrewd and designing, the selfish and the ambitious, will seek to ally themselves with you, not for the purpose of becoming serviceable to their fellow-men, but with the intent to make Freemasonry serviceable to themselves. Let sleepless vigilance be the guardian at the portals of your temples. — *M. W. Leonidas E. Pratt, of California.*



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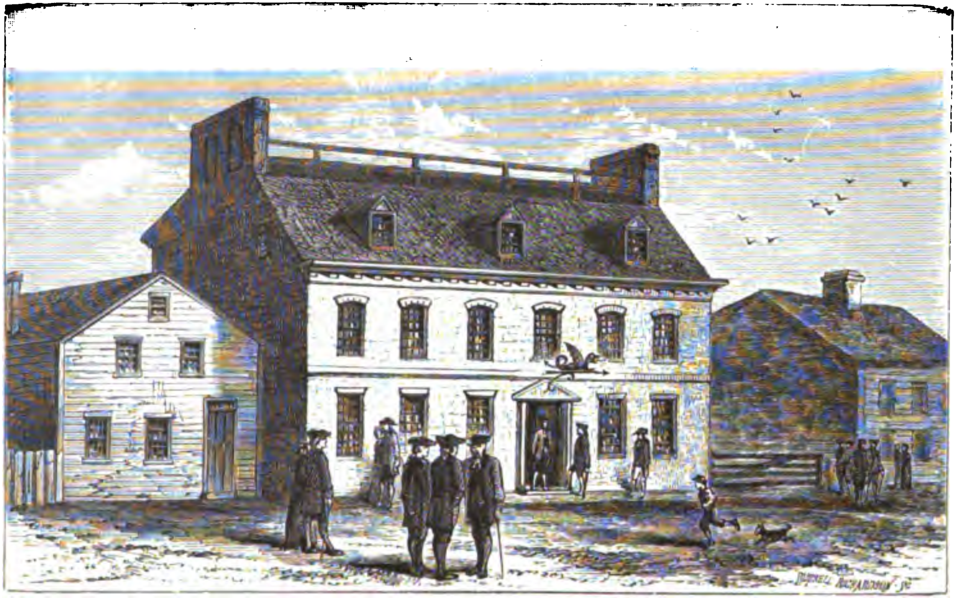
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THE

NEW ENGLAND FREEMASON.

Vol. I. APRIL, 1874. No. 4.

The Green Dragon Tavern.

During the closing days of the month of March last, a hearing was had before referees, to determine the amount to be paid by the city of Boston for that portion of the Green Dragon Tavern estate taken for the extension of Washington Street. The proposed cutting divides the estate in the middle, and great interest has been taken in the hearing, on account of the different opinions as to the question of damages and the historical associations connected with the spot. The estate has been in the possession of St. Andrew's Lodge, of Boston, just one hundred and ten years, having been conveyed to Moses Deshon and others, a committee of the Lodge, by Catherine Kerr, widow, by deed dated March 31st, 1764, in consideration of the sum of £466 13*s*. 4*d*. In October, 1828, it being deemed advisable to widen Green Dragon Lane, the old building was taken down by order of the city authorities, and a considerable part of its site taken for the proposed widening. Upon the remaining land the Lodge proceeded to erect a large warehouse, covering the whole estate, which was, for many years, occupied as a carriage depository and auction mart. In its turn, this structure has yielded to the necessities of travel and the march of improvement, and again the city fathers have carved a big slice from this very valuable property; this time from its very heart.

A special meeting of St. Andrew's Lodge was held on the spot, on the evening of March 31st, 1864, for the purpose of celebrating the

Centennial Anniversary of the purchase of the estate. Most interesting details of the associations connected with this "locality dear to every Masonic heart, to every patriot's breast," were furnished by Brothers Charles W. Moore and Nathaniel B. Shurtleff, both members of the Lodge. We have never seen these reminiscences in print except in the elegant "Centennial Memorial," published in 1870. Only five hundred copies of that work were printed, and one can hardly be had now for love or money. As most of our readers have probably never seen it, we have culled from it the most interesting facts in regard to the famous old hostelry, and present them to our readers very nearly in the language of the Brethren just named.

The old tavern stood on the westerly side of Green Dragon Lane, afterwards the northerly portion of Union Street, leading from Hanover Street to the Old Mill Pond, now filled up. It was built of brick, and in its latter days was painted of a dingy color. In front it showed only two stories and an attic; but in the rear, from the slope of the land and the peculiar shape of the roof, three stories with a basement were seen. It covered a piece of land fifty feet in front and thirty-four in depth, and had connected with it a large stable and other out-buildings. In recent times the lower story was used as the common rooms of a tavern, while in the second, on the street front, was a large hall used for public as well as Masonic purposes. The attic story afforded ample accommodations for sleeping apartments. The chimneys were substantially built in the side walls, and were of the style usually found in houses built at the close of the seventeenth century. The attic windows on the front part of the roof, and the walk railed in on the upper part, added much to the appearance and comfort of the building, which, in its best days, must have been commodious and comfortably arranged.

The whole estate comprised a large lot of land, the main portion being situated back of Green Dragon Lane, with other estates in front, and extending northerly to the Old Mill Pond. The extensive yard was much used by the boys, who dwelt in the neighborhood, as a playground; and here it was, undoubtedly, that the youthful Franklin essayed his mechanical feat of building a stone wharf, alluded to in his autobiography.

In front of the building there projected from the wall an iron crane, upon which was crouched a Green Dragon. This peculiar mark of designation was very ancient, perhaps as old as the building itself.

It was formed of thick sheet copper, and had a curled tail. From its mouth projected a fearful looking tongue, the wonder of the younger portion of the community. When the building was taken down, this curious relic of the handiwork of the ancient mechanics of the town disappeared, and has never since been found, although sought for most diligently. In 1855, the Lodge caused to be inserted in the front wall, near Hanover Street, of the brick building then recently erected on the old site, a representation skilfully carved in sandstone, of the old weather-beaten dragon which had, for nearly a century and a half, withstood the storms and tempests of the hard New England seasons, and outlived the violence of political mobs, and the rudeness of hostile soldiery in time of war.

The old mansion-house must have been erected not far from the year 1680. In 1695, and perhaps earlier, it was used as an inn. No authentic picture of its appearance has been preserved. But Brother Shurtleff, from his own personal recollections, made a drawing and model of this old landmark, which was approved by many persons who had known and remembered well the original. From this model a picture was engraved for the Lodge.

With, perhaps, the single exception of Faneuil Hall, there was no public building in Boston, at the close of the last century, which had acquired a more extensive notoriety, or filled a larger place in the local history of the town, than the old Green Dragon Tavern. It was here that many of the most important and eventful of the political transactions preceding the Revolution were, if not positively inaugurated, discussed, matured and put in execution. That this was so, is undoubtedly to be accounted for, in some measure, by the fact, that the Hall in the building was the only room in the northern section of the town, excepting Deblois' Hall on the corner of Queen and Hanover Streets, which was adapted to popular assemblies; and by the additional, and, perhaps, more significant fact, that the principal leaders of the Revolution in Boston, were members of the Masonic Fraternity, and many of them of the Lodge which held its Communications there, — a circumstance which would very naturally influence them in the selection of the place for their private consultations. It is not, however, to be inferred from this, that they either met as Masons, or used Masonry as a cover to their purposes; for others than Masons were associated with them.

One of the largest and, perhaps, one of the most efficient of the political clubs which sprang into existence during the troublous times of 1768, and onward, was that known as "The North-End Caucus." This body was composed, almost exclusively, of North-End mechanics — distinguished for their daring and activity — and held its meetings in the Hall of the Green Dragon Tavern. Warren, who Frothingham says "was idolized by the North-Enders," was an influential member of it, as were Paul Revere and others of his personal friends.

The Hall was also used as a central and safe place for the meetings of private committees and rallying clubs, with which Warren, as Chairman of the "Committee of Safety," was in frequent consultation, directing their movements.

The character and services of these important Clubs are well illustrated by our Brother Paul Revere, in his narrative of the events of 1775, when he says, about thirty persons, chiefly North-End mechanics, had agreed to watch the movements of the British soldiers and the Tories, in anticipation of their descent on Concord. These patriots met at the Green Dragon Tavern. "We were so careful that our meetings should be kept secret, that every time we met, every person swore upon the Bible, that he would not discover any of our transactions but to Hancock, Adams, Drs. Warren, Church, and one or two more." They took turns to watch the soldiers, two by two, by patrolling the streets all night.

Another of these Clubs which held their meetings at the Green Dragon Tavern, was the "*Caucus — Pro Bono Publico*," of which Warren was the leading spirit, and in which, says Elliott, "the plans of the Sons of Liberty were matured."

It is to be regretted that no authentic record of the names of the *Boston Tea Party* in 1773, has come down to us. "But," says Frothingham, "as Warren was presented to the Privy Council as one of the prominent actors in these proceedings, and was held up by his political opponents at home, as one of the *Mohawks*," and as "he was not one to shrink from any post of duty, it is not more improbable that he was one of the band who threw the tea overboard, than that his friend, John Hancock (Captain of the Cadets), should have been one of the guard to protect the actors."

The tradition of the Lodge is, that all the preliminary measures in this affair were matured at the Green Dragon, and that the execution of them was committed mainly to the members of the *North-End Caucus* — that stalwart and fearless band of North-End mechanics, whose guiding genius was Warren — having the co-operation of the more daring of the "Sons of Liberty." That Warren was present as a leader in the affair, does not admit of any serious doubt; nor is there any question that his personal friends, Samuel Adams, John Hancock, Joseph Webb, Paul Revere, Thomas Melville, Adam Collson, Henry Purkett, (who used modestly to say he was present only as a spectator, and in disobedience to the orders of his Master, who was actively present,) and other patriots of the day were cognizant of it, and some of them, at least, are known to have participated in its final consummation. It was the first act in the great drama the conclusion of which was the independence of the country.

The "Master" referred to above, with whom our late Brother Purkett served his apprenticeship, was Samuel Peck, a cooper by trade, and one of the leading members of the "North-End Caucus." He was also an active member of St. Andrew's Lodge, — a connection which strengthens the tradition of the Lodge, that the *table* for the famous *Tea Party* was first spread in its "Long Room." Among the members of the Lodge who are known to have taken an active part in the affair, were Adam Collson, Thomas Chase, Samuel Gore, Daniel Ingollson, Samuel Peck, Edward Proctor, Henry Purkett and Thomas Urann.

Brother Moore says that he has looked in vain for a copy of an old revolutionary song, said to have been written and sung as a "rallying song," by the "tea party" at the Green Dragon. The following fragment, though probably not in all respects an exact transcript of the original, he thinks will indicate its general character:

Rally, *Mohawks!* — bring out your axes!
And tell King George we'll pay no taxes
On his foreign tea!
His threats are vain — and vain to think
To force our girls and wives to drink
His vile Bohea!
Then rally boys, and hasten on,
To meet our *Chiefs* at the Green Dragon.

Our WARREN 's there, and bold REVERE,
With hands to do, and words to cheer,
For Liberty and Laws!
Our country's "Braves," and firm defenders,
Shall ne'er be left by true North-Enders,
Fighting Freedom's cause!
Then rally boys, and hasten on,
To meet our *Chiefs* at the Green Dragon.

* * * * *

In January, 1788, a meeting of the mechanics and artisans of Boston was held at the Green Dragon Tavern, and a series of resolutions was passed, urging the importance of adopting the Federal Constitution, then pending before a Convention of delegates from the different parts of the State. The Hon. Daniel Webster, in a speech delivered at Andover, in the autumn of 1843, referring to this meeting and these resolutions, says: "There was a particular set of resolutions, founded on this very idea of favoring home productions, full of energy and decision, passed by the mechanics of Boston. And where did the mechanics of Boston meet to pass them? Full of the influence of these feelings, they congregated at the HEAD-QUARTERS OF THE REVOLUTION. *I see, waving among the banners before me, that of the old* GREEN DRAGON. It was *there*, in Union Street, that John Gray, Paul Revere,"—both members of the Lodge,—"and others of their class, met for consultation. There, with earnestness and enthusiasm, they passed their resolutions. A committee carried them to the Boston delegation in the Convention," then in session. Paul Revere, who, Mr. Webster, in a previous address, says, was "a man of sense and character, and of high public spirit, whom the mechanics of Boston ought never to forget," was chairman of this committee. He placed the resolutions in the hands of Samuel Adams. "How many mechanics," said Mr. Adams, "were at the Green Dragon when these resolutions were passed?" "More, sir," was the reply, "than the Green Dragon could hold." "And where were the rest, Mr. Revere?" "In the streets, sir." "And how many were in the streets?" "More, sir, than there are stars in the sky."

The Hon. Edward Everett, in an address on the battle of Lexington, delivered at Lexington, on the 19th of April, 1835, speaking of the patriot, Samuel Adams, says:

"He was among the earliest and ablest writers on the patriot side. He caught the plain, downright style of the Commonwealth in Great Britain. More than most of his associates, he understood the efficacy of personal intercourse with the people. It was Samuel Adams, more than any other individual, who brought the question home to their bosoms and firesides, not by profound disquisitions and elaborate reports — though these in their place were not spared — but in the caucuses, the club-rooms, *at the Green Dragon*, in the ship-yards, in actual conference, man to man and heart to heart."

The Old South Church was, in these stirring times, called by the patriots the *Sanctuary of Freedom*; while, on the other hand, the Green Dragon Tavern was denounced by the Tories as a *Nest of Traitors!* The distinction in these appellations is more obvious than the difference. The enemies of the tyrannical and oppressive measures of the government were all either *patriots* or *traitors*, according to the standard by which they were tried.

Sufficient evidence has thus been presented to indicate the public purposes for which the Hall, through a long and interesting series of years, was principally occupied, — enough to show that if Faneuil Hall was the "Cradle of Liberty," many of the children rocked in it were born at the Green Dragon!

It may be safely assumed that, from the year 1767, when the Townshend Revenue Acts were passed, imposing a tax on tea, creating a Board of Customs, and legalizing Writs of Assistance, to the close of the War of Independence, there was not another public house in the whole country, and assuredly not in Massachusetts, where so much of the "secret history" of the Revolutionary period was made, as at the old Green Dragon Tavern; and it is to be deeply regretted that the subject was not attended to when that history could have been intelligently and reliably written. It is now too late. The patriotic men who alone could have furnished the material have passed away, — *and they have taken their* "SECRET" *with them.*

When Mr. Webster, who was, perhaps, better read in the early history and events of the Revolutionary period than any other public man of his time, described the Green Dragon Tavern as the "HEAD-QUARTERS OF THE REVOLUTION," he wrote the title-page, and opened a volume, which, if written as he alone could have written it, would have been an addition to the early political annals of the Commonwealth, of surpassing interest and importance.

Notwithstanding the frequent and exciting demands of political and patriotic duty, the Brethren of that day found time for the discharge of the quiet and peaceful duties of the Lodge, and place under the same roof. On the 31st of March, 1764, the estate was conveyed to the committee, and on the 13th of April following, the Lodge held, for the first time, a monthly meeting in the Hall. On the 14th of June it was formally named the "Freemasons' Arms," and a large Square and Compass was placed on the front of the building. The new title was, however, soon dropped, and the building became known as "Masons' Hall," until the removal of the Lodge, when it resumed its ancient title of "Green Dragon Tavern."

On the 24th of June, 1772, the festival of St. John the Baptist was celebrated by the Massachusetts Grand Lodge, by a public procession formed at Concert Hall. The Grand Officers and Brethren, "all cloth'd in their respective Jewells, and with their several badges of office, marched in procession to Christ's Church, where a very suitable and pertinent discourse was preached by the Rev. Brother Samuel Fayerweather, of Narragansett, from 1st Corinths. 5 ch. 11 v.," after which they returned to Masons' Hall, and "the Gd. Master and Brethren din'd together in the Garden, under a large Tent erected for that purpose, and the remainder of the Day was dedicated to Mirth and Social festivity." The company numbered ninety-seven, which, at that day, was a very large attendance. The Brethren, in those early days of the Institution in the colonies, were more regular in the observance of the festivals of the Saints John, than their successors have been. The last with which Gen. Warren's name is connected took place on the 27th of December, 1773, at Masons' Hall. The Commission appointing him Grand Master of Masons for the Continent of America, was read. "The Brethren then Proceeded, in Ample Form, to Install The Most Worshipfull Grand Master." "The Tables being Furnished, The Brethren (with the Guests) Enjoyed themselves Agreeable to the Festivity of the day." "The thanks of the Brethren was made to Rev$^{d.}$ Doc$^{r.}$ Mather, also to The Hon^{ble} William Brattle, Esq$^{r.}$ for their Comp^{y}. Then the Rev$^{d.}$ Doc$^{r.}$ Mather withdrew.

"The Most Worshipfull Grand Master was Pleased to direct Three Brethren, viz.: Jon$^{a.}$ Williams, Elis$^{a.}$ Thacher and H. Hatch, to wait upon The Most Worshipfull John Rowe, Esq$^{r.}$ G$^{d.}$ Master, the Grand Officers and Brethren at Their Feast, at Col$^{o.}$ Ingersolls, to

Acquaint them their Healths would be drank half after 4 o'Clock. the Comm^{ttee} Returned for Answer, that Grand Master Rowe and the Breth$^{r.}$ convened, would return the Compliment at that Period." The "Reckoning" was as follows:

50 Dinners,	3*s*.	£7 10*s*.
13 dble Bowls Punch,		1 14*s*. 8*d*.
12 Bottles Port,	3*s*.	1 16*s*.
17 Bottles Madeira,	4*s*.	3 8*s*.
Advers.		8*s*.
		£14 16*s*. 8*d*.
Collected,		
40 Tickets,	6*s*.	£12
After Colection,		2 16*s*.
		£14 16*s*.

Punch was a favorite beverage in those days, and very large "double Punch Bowles" were a fashionable, if not a necessary, appurtenance to the dinner table on all public occasions; nor were they dispensed with until a much later date.

Brother Moore gives an amusing description of the appearance of one of the old-school North-End mechanics, the Closet Steward of the Lodge, while in the discharge of what the Brethren then, doubtless, held to be one of the most *important* of his official functions. He was a large, portly man, and, without exaggeration, might exclaim with Falstaff:

> "I am, in the waist, two yards about."

He was

> "fat,
> Sleek-headed, and such as sleep o' nights."
> "In fair, round belly, with good capon lined."

But withal a most excellent, amiable and faithful Brother.

The Lodge having reached a convenient resting place in its "work," the Brethren were called from labor to *refreshment*, — and refreshment, in those days, was what the word in its common acceptation implies. At this interesting period of the proceedings the Closet Steward never failed promptly to present himself at the door, in his best "bib and tucker," bearing a huge *Punch Bowl*, one-half resting on his correspondingly huge abdominal protuberance, the other supported by his brawny arms. Thus prepared for the encounter — the Brethren being seated "in order," with their glasses in hand — he, with dignified solemnity, and fully impressed with the magnitude of the business before him, slowly commenced his tour of duty, paying his respects first to the Master in the "East," and then passing regularly around the hall, until the members were all supplied, or in the technical language of the day, "*all charged,*" and waiting the order of the Master. He then slowly retired, with the benedictions of his Brethren, and a consciousness of having faithfully performed his share in the "work" of the evening!

Thus did the Craft enjoy themselves

"In good old Colony times,
When we lived under the King."

The Reviewers Reviewed.

"**Fire in each eye, and papers in each hand,**
They rave, recite and madden round the land."—***Pope.***

Within the last thirty or forty years most of the Grand Lodges in North America have adopted the practice of appointing a committee styled the "Committee on Foreign Correspondence," whose duty is assumed to be the reviewing of the published "Proceedings" of all other Grand Lodges. Year after year, these criticisms, favorable and unfavorable, wise and otherwise, have swelled in their proportions, or rather out of all proportion, until the volumes come to us composed almost entirely of the "Report of the Committee on Foreign Correspondence," and the "Proceedings" themselves seem in a fair way to be drowned in this everlasting flood of criticism. From the very origin of this system, its expediency and utility have been seriously questioned by well-informed Brethren, while others, equally well-informed, have stoutly maintained its advantages. We have never seen so plausible, or so extravagant, a statement of the latter side of the question as is contained in the March number of the St. Louis *Freemason,* probably the most successful (because one of the most ably conducted) of Masonic periodicals. We all know that there is no such thing as half way in the editor's opinions, or his expression of them, and, as he is himself the Chairman of the Committee on Foreign Correspondence of the Grand Lodge of Missouri, we are not surprised that he is inclined to magnify his office. Our weak mind, however, was hardly prepared to witness, even from him, such a summary and irreverent elevation of "Sir Oracle" over the heads of Grand Masters and all other Masonic dignitaries. The article is full of the *peculiaristics* of the author, and we candidly confess, (like all he writes), contains *a grain* of truth and wisdom. That our readers may judge for themselves, we give it entire. It is entitled:

APPROACH TO UNITY IN AMERICAN MASONIC JURISPRUDENCE.

It is a gratifying fact to witness an almost entire unanimity in the jurisprudence of American Grand Bodies of all degrees. Twenty-five years ago (especially among the Grand Lodges) there was nearly as much diversity as there were State bodies, owing to the non-existence of a National Grand Lodge. It was the great diversity in laws, more than anything else, which during the past fifty years agitated the question of a national body (as the Ritual could be settled by conventions of Grand Lecturers), but it was always voted down, and in its place there grew into existence the present and almost perfect system of "Foreign Correspondence." The corps of correspondents has been chiefly composed of members of the Grand Lodges who felt the greatest interest in the principal issues of the hour, and in discussing them, other issues arose from time to time, and the committees continually found themselves meeting questions not before raised (at least in their own jurisdiction), and this led them to study and investigate into all the facts and evidences as presented. The Craft at large, and especially those newly made, or those who never read, have no idea of the great revolution which has taken place in the last twenty years in this country, and how it was brought about. Years ago, several Grand Lodges printed no proceedings, and when they did, a single copy was sent to the Grand Secretaries of other States, who acknowledged the receipt of them, filed them away, and that was the end of them, until the modern reviewers called them up as a matter of record and study. One of the first of such students who entered the field was Bro. Albert G. Mackey, who compiled and published his work on Jurisprudence, which gained and made for him a justly deserved national reputation. This was the first result of the resurrection of old and forgotten records, and it could not of course be perfect, but it has often been a wonder to us how it happened to be as good as it was, considering the few facilities at hand with which to work it out. Fortunately for himself and the Craft, he never ignored the existence of the "Old Charges," and the "Ancient Regulations" of the Grand Lodge of England; and for a true edition of which he was indebted to our late lamented P. G. Master, Bro. J. W. S. Mitchell, who acted as a special committee of the Grand Lodge of Missouri to decide between the fictitious "Ahiman Rezon," then used by Pennsylvania, and the original of "Anderson's Constitutions." Bro. Mackey's work was the first in the way of opening up a thorough investigation of disputed points, and in its wake has followed fuller, and, in some instances, more correct works on jurisprudence (on account of recent advantages), such as those by Bro. John W. Simons, of New York, and Luke A. Lockwood, of Connecticut, along with the "Digest," compiled by our lamented Bro. George Wingate Chase, of Massachusetts, which will stand as a monument to his zeal and energy. After the Grand Lodges got into the habit of printing their proceedings and indulging in a free interchange of the same, and they being referred to by Grand Masters, the members of the Grand Lodge wanted to know a little more about them; hence arose what was called a "Committee on Foreign Correspondence," to carefully read all the proceedings and to report the material facts therein contained. This was one step towards a grand result, for it led to reading; to investigation; to thought. These thoughts were reported by the committee, and the result was that many Grand Lodges soon found themselves standing on the basis of entirely opposite decisions. Both could not be right, and to determine who was wrong, the oldest and best authorities were consulted, and in many instances it was found that both were wrong; but as Masons cannot go to war for a mere opinion, all agreed to seek the "truth," and to follow it. From this determination arose the appointment of several members on the correspondence committees, whose reports had to be read before the Grand Lodge, voted on and adopted before being printed. As Grand Lodges grew so rapidly in numbers and size, and the reports necessarily growing with them in proportion, it was finally, and almost universally, decided to place such reports in the category of a "review," and as only the expression of the views by the committee, and allowing them to be printed in advance of the annual sessions (in order to save time in publication of proceedings), and that the Grand Lodge was in no way bound or committed by such review, except in the adoption by vote of such resolutions as the committee may offer on special subjects.

This latitude and "change of base," granted to the committees, was the inauguration of a new era in general Masonic criticism and information. As a matter of course, no one should be appointed on the committee, except such as will very generally represent the views of his own Grand Body, or who has candor enough to state explicitly wherein he disagrees, and the reasons therefor, and as this rule has been generally adopted by Grand Masters, the result has been that the committees (to use a common phrase) have "let themselves loose," and spare nobody, from the Grand Master down to a Lodge Under Dispensation. They have reviewed decisions seriatim; reports on jurisprudence; on grievance; in fact, on everything; and therefore no one feels safe in making a palpable blunder, no matter how high he may be in authority, for no one can stand smiling before the general laughter of the Craft.

A Grand Master represents his Grand Lodge, but the reviewer represents the views of the great rank and file who compose the Grand Lodge, and who make and unmake the reputation of Grand Masters themselves. The reviewers are the House of Commons, and the Grand Masters the House of Lords, but by a wise provision of the Constitution of the Craft, one can do nothing without the approbation of the other. The first speaks the opinion of the world, the latter the decision of the State, and out of this modern system has grown such an interchange of thought and such a comparison of notes and authorities, as to produce almost an absolute unity of Jurisprudence throughout the United States. But very few important questions remain unsettled, and even they are fast disappearing, viz: "The High Powers in Me Vested," claimed by some Grand Masters, especially in the right to make Masons "at sight." That is (in the language of Dundreary) "one of those things no feller can find out." No one has yet been able to trace this prerogative back as far as the "divine right of kings," and it rests to-day quietly in the suspended clouds of undefinability which rest on nothing. We have, also, the "right of a Grand Master to shorten the time fixed by ancient regulations, in which a candidate may be initiated or advanced," in the absence of a fixed law to the contrary.

We hold that in the absence of a law of prohibition in such cases, that the Grand Master is bound by the law of common usage, viz.: what is not granted in the general definition of his powers, is withheld from him, and that he cannot in such cases any more violate a fixed law of probation given to the Lodges, than can the Lodges themselves do it. The same relative to physical qualifications; the land-marks must be lived up to; and no Grand Master has a right to set them aside. What a lodge cannot do under the law, no one can give them authority to do it, except those who made and who can change the law.

We have devoted years in trying to find out some of those "ancient prerogatives of a Grand Master," whereby they are superior to the written law, but we have tried in vain to trace them back farther than a few years, comparatively speaking. They are merely myths and excuses in case of an emergency. We must have fixed laws and a harmonious system of government, or else such a vast system of jurisprudence will end in chaos and "confusion worse confounded," and the best examples we can have set us, is in obedience by our own chiefs in authority, and we are more than gratified to be able to say that our Grand Masters, as a general thing, have been all that we could desire. They have watched the best interests of the Craft and done all they could to advance them.

Never in the history of the world has Freemasonry been so cosmopolitan—so universal in its laws—so generally understood and so generally respected by initiates and profanes, as it is to-day, and it can only be preserved by an intelligent understanding of its laws, its symbolism and its principles, and a faithful obedience to the same by all parties concerned.

We quite agree with Brother Gouley in the opinion that "the committees have 'let themselves loose' and spare nobody from the Grand Master down to a Lodge under Dispensation;" that "they have reviewed decisions on everything." But we decidedly dissent from the opinion that the reviewer, rather than the Grand Master, "represents the views of the great rank and file who compose the Grand Lodge," and we do not think that "the great rank and file" "make and unmake the reputation of Grand Masters." On the contrary, we believe most religiously, and without any qualification whatever, that the reviewer "represents" nobody but himself, and that Grand Masters "make and unmake" their own reputations. The Grand Master is *elected* by "the great rank and file," and is entrusted by them with the whole power and authority of the Grand Lodge during the interval between its Communications, which in many jurisdictions is almost the whole year. He is in constant intercourse with the officers and members of his Lodges, deciding questions of Masonic law, settling grievances and advising in new and difficult cases. He is engaged in frequent correspondence with the Grand Officers of other jurisdictions upon subjects relating to Brethren of his own. Surely if, in the discharge of these various duties, he does not "represent the views of the great rank and file who compose the Grand Lodge," at the next election they will entrust that duty to other hands. How can that function be said to be performed by "the reviewer," who is usually *appointed* by the Grand Master for a single, specific duty, namely, to comment upon "the views of the great rank and file who compose the Grand Lodge" in every other State and country, as expressed in their Proceedings? "The great rank and file" have no voice in his selection, no control over the discharge of his duties, and nine out of ten of them never see his "Report," or do not read it. How, then, can the reviewer be said to represent their views. He represents his own views only. Even the other members of the committee often read the "Report" for the first time in print. It is rarely read to the Grand Lodge, and consequently no opportunity is afforded for the expression of approval or disapproval, for revision or correction. It is printed as a matter of course, and goes forth with the *quasi* sanction of the Grand Lodge. Some of these reports are the work of Brethren of large experience, of sound judgment, and courteous manners; they are looked for with great interest and read with careful consideration. Others are the productions of Brethren who seem to pride themselves upon their "much speaking;" who labor painfully at the task of fine writing, or rattle off the veriest slang. A large proportion of them are made up of an interchange of compliments from year to year between the different reviewers; in short, they afford an opportunity for a sort of intellectual sparring match, in which each chairman gives and takes a love pat or a poke in the ribs, as the case may be, from every other once a year, and then retires to recover and recuperate for the next year's round. On each of these occasions, divers and sundry innocent parties, especially Grand Masters, catch sly digs and home thrusts from all the combatants, the highest ambition seeming to be to *hit somebody.* We presume that most Brethren who see such "Reports," turn over the leaves, as we do, to find the particular "smartness" which is to make them wince, and then throw the book aside in disgust at the ignorance, or the flippancy of the reviewer.

These criticisms of the work of the critics are no new thing. In 1855, one of themselves, the chairman of the Committee on Foreign Correspondence of the Grand Lodge of Delaware, rose "to explain" thus:

"Referring to that Article of the Constitution of the Grand Lodge of Delaware which prescribes the duties of a Committee of Correspondence, we find them set forth as follows, to wit: 'To receive and answer all communications, and to report to the Grand Lodge, at every communication thereof, the substance of the communications received and copies of the answers given.'

"Communications, then, which require or imply an answer,—these only lie within the province of this Committee. But, for some years past, following the example of similar Committees in other States, the Committee of Correspondence of this Grand Lodge has transgressed the limits of its constitutional powers, and has at length reached a point out of sight entirely of its original design and purpose.

"It has become a legislative body. A mass of laws might be compiled from the *labors* of these Committees equal in volume to the Pandects or the Institutes. It has assumed high judicial functions. With amazing modesty it reviews, overrules and reverses the decisions of Grand Masters in cases regularly before them, as well as the recorded determination of Grand Lodges upon questions carefully considered and solemnly adjudged. It has become the public censor of Masonic morals and Masonic manners.

"It has taken up the trade of the literary critic. It affects the reputation of the essayist. It writes profound and unintelligible prose. It explains 'the relations of Freemasonry to the moral and religious element in man and its affinity for the religions of the world.'

"It looks very wise and talks like a philosopher. Many other things, also, it has come to be and to do, away from the purpose of its institution, which, however, we will let pass. This only we will add, that its reports have, in many cases, been made the channels of flattery, '*usque ad nauseam*,' on the one side, and of resentment, uncharitableness and envious disparagement on the other.

"Now all these things, except the last, it were well enough to have; nay, indeed, these things, *all* of them perhaps, we *must* have; law-makers, judges, critics, censors, and, in the present condition of sublunary things, *writers* also of unintelligible prose. But in our notion, a Committee of Correspondence is not so constituted as properly to perform these various and incompatible functions. To do so, was not the purpose of its creation, and the attempt so to do threatens to involve in inextricable confusion the history, law, landmarks, and the ancient usages of the Order.

"Holding these views, we think to discharge our duty to the Grand Lodge by simply declaring that we have received no communications during our official term, nor consequently have dispatched any *answers* which require to be laid before them."

We think that Committee reached a sensible conclusion and took a just view of their duties as laid down in their Constitutions.

Another reviewer (whose Reports we have always read with pleasure and profit), the Grand Secretary of New Jersey, gives his opinion as follows:

"In many of the jurisdictions whose Proceedings we have reviewed, the propriety of continuing Committees on Foreign Correspondence has been seriously discussed. It is greatly to be regretted that, of late years, many exhibitions of improper and highly un-masonic feeling have appeared in similar reports. Personal dissensions, acrimonious controversies, intolerable verbal abuse, and even political allusions of the most bitter and violent character, have been indulged in. All such matters are foreign to the purposes for which such committees are formed; and as soon as we find that Reports on Foreign Correspondence have degenerated into vehicles for personal abuse, we shall 'cry aloud and spare not' for their utter abolition."

As evidence of the justice of his strictures, Brother Hough gives the following abstract of the Report to the Grand Lodge of Georgia in 1867:

"Most inappropriately bound up with the Proceedings of this Grand Lodge, we find an extraordinary document, professing to be written by a Mason, and entitled 'Report of the Committee on Foreign Correspondence.' We have not during this season of political excitement, when the passions of men are necessarily unduly excited, read in any of the secular press, of either political party, such a farrago of malevolence and unstinted abuse on political grounds, as this most exceptionable document presents. The author goes out of his way to speak in the most contemptuous terms of Bro. Albert G. Mackey, accompanying the mention of his name with the ejaculation 'Bah!'; alludes to 'the ravages of the armies of a government professing to be guided by the precepts of Christianity'; refers to the 'murdered Mrs. Surratt'; nicknames P. G. M. Gilbert, of Iowa, as 'Captain Bobadil'; and denounces some words of that most estimable Brother, John W. Paul, of Connecticut, as 'proving the purity of his descent from the murderers of witches, sinking him beneath the reach of dignified contempt and ranking him with the Marats, Dantons and Robespierres of the past and the Brownlows of the present.' These are but samples of the spirit of a Report the most unmasonic and objectionable of any which we have been compelled, in the discharge of our duty, to peruse."

We think the Brethren generally will unite with Brother Hough in condemnation of this exhibition of bad taste and bad manners. It, however, proves that some of these Committees, to say the least, speak only for themselves, and do not represent the "views of the great rank and file." Each seems to have his own peculiar notions as to the manner in which his task should be performed. In proof of this, we might cite numerous opinions pronounced by this tribunal, superior to Grand Masters and all other Masonic authorities, but one will suffice, that of the Committee of the District of Columbia. It is as follows:

"In regard to the Reports on Foreign Correspondence, there is yet a variety of opinions even among the committee-men themselves. Some think that the report should be merely a synopsis of the Proceedings of the various Bodies, without a word of comment. Others deem it proper to make very extended criticisms, and those, too, somewhat after the order of those who were so severe upon Lord Byron in his youth, and which may, and sometimes do, call forth such a reply as his 'Scottish Bards and English Reviewers' (sic). Some take the middle ground, the *juste milieu,* and with a fair portion of extracts spice them up to proper taste by judicious and fraternal comments.

"We have noticed with pain much asperity in the replies of some, where charity would demand a different reply. This is in very bad taste, if not very unmasonic; and we trust never to let the pen we wield become a sharp instrument of torture, either to those against whom it may be wielded, or to our conscience, for such uncharitable conduct. Our own opinion is that the reviewer should, where necessary, express his own opinions clearly and fearlessly, and if in his jurisdiction there are varying sentiments on such points he may be able, by his criticisms, to give a proper direction in these matters, by which less informed Brethren may be guided to the truth — 'that truth which will make us free.'"

"When doctors disagree" so widely as to the manner in which the work should be performed, it may well be doubted whether it were not better left undone. Yet we would not seem ungrateful, for we never take up one of these bulky volumes but we reflect with astonishment and admiration upon the patience and perseverance required for their production. We sympathize most heartily in the trials and tribulations of the writers. Hear one "tell his own experience":

"We trust that we shall have the appreciation of those who know the time and labor required to prepare such reports. It is no trivial affair to look over, even casually, ten thousand pages of printed matter found in forty or fifty volumes; but when the reviewer undertakes to read carefully page after page of Grand Masters' Addresses, to cull from them the choice flowers for his bouquet, the reports on jurisprudence, on grievances, on work, on appeals, etc., to find what actions have been taken on particular questions, sometimes referring backward and forward for a particular report, and which cannot be found without a careful revision of the whole book; then the close and attentive perusal of the Reports on Correspondence, the noting of special matters and searching in various old reports for opinions formerly expressed and decisions given by Grand Lodges — these and a thousand more points all contribute to consume time without the final result being at all clear to the reader that what has been written was but [not?] the work of a few minutes, the dash of a rapid pen.

"Sometimes we have placed ourselves for a good two hours' work, when, upon opening a volume, we have found matters to notice requiring the absorption of our whole time in searching for information, and at the end of our limited period we have progressed so far as to reach, perhaps, but a single item in the report."

When we consider the enormous expenditure of time and labor in the preparation of these Reports, the cost of printing them, and the small number of Brethren who read and inwardly digest them, we venture to doubt whether *le jeu vaut la chandelle.*

We are strongly inclined to the opinion that there is a disposition to print more Masonic matter than is profitable. Perhaps it may be thought that in this respect we are not without sin. If so, we are willing to be corrected and will endeavor to curb our *cacoethes scribendi.*

We are aware that Massachusetts and Rhode Island are in an almost hopeless minority on this question of Foreign Correspondence, a fact of which we are constantly reminded by the Committees, in the form of intimations that we are "*stuck up,*" and "do not condescend to notice provincials," etc. We respectfully beg leave to plead not guilty to the latter charge, and to explain that our reasons for not falling into the ranks, are our doubts of the advantages of the system and the pressing duties those of us who are willing to labor find to be performed at home. We have not the time to look after our neighbors much and cannot be over-anxious what they say of us.

The conclusion of the whole matter is, that if our Brethren in other jurisdictions can afford to write and print these Reports — a question not for us to decide — we shall read them with pleasure, provided they are written in a fair, courteous and fraternal spirit, and show careful consideration and sound judgment. But we cannot admit that their authors speak for any one but themselves, or as those having authority. They are not above all law, and have no right to "let themselves loose." They must follow the rule laid down for himself by Brother Fisher, of Pennsylvania: "We recognize the dignity of each Grand Lodge and her sovereignty within her borders, and, doing so, we indulge in no unseemly jests at the proceedings of Supreme Masonic Authority, nor cavil at that which we cannot prevent."

[CONTINUED FROM MARCH NUMBER.]

Historical and Bibliographical Memoranda.

BY HON. JOSIAH H. DRUMMOND, PAST GRAND MASTER OF MAINE.

NATIONAL BODIES, CONVENTIONS, ETC.

I. NATIONAL CONVENTIONS have been held, by Delegates from Grand Lodges, in 1842, at Washington; in 1843, at Baltimore; in 1847, at Baltimore; in 1853, at Lexington, Kentucky; in 1855, at Washington, and in 1859, at Chicago; and the Proceedings were published.

II. GENERAL GRAND CHAPTER. — Convention met in 1797. It was organized in January, 1798, and met again in September following. Then in 1799, 1806, 1816, 1819, 1826, and from that year to 1871, inclusive, it has met triennially, except that it did not meet in 1862. In 1859, a Compendium (now quite rare) of the Proceedings from the organization to 1856 was published, *but it does not contain the Proceedings of* 1856. The Convention in 1797 published a Circular; with this exception, I am not aware that any Proceedings were published before 1816. The Constitution was published in 1799 in a form to be bound with the sheets of Webb's Monitor of 1797, as well as used separately. In the edition of that Monitor, published in 1802, the Circular of 1797, the Constitution adopted in 1799, the list of officers elected that year, and a concise history of the Body, are given. In some copies of the edition of 1805, an Appendix is added, containing an abstract of the Proceedings in 1806. The same abstract is incorporated in the body of the edition of 1808, as well as in the subsequent editions. The Proceedings of 1816, 1819 and 1826, and a Constitution published in 1847, are 12mo. Those since, 8vo. In 1832, an abstract of the Proceedings (8 pages) was also published. The title page of both pamphlets is "Extracts from the Proceedings," etc. Comp. ROBERT MORRIS published a pamphlet entitled "Reminiscences of the Convocations of the General Grand Encampment and General Grand Chapter," etc., in 1856, which it is quite desirable to bind with these Proceedings.

III. CONVENTIONS OF ROYAL AND SELECT MASTERS. — Two have been held, one in June, 1872, and one in June, 1873. The Proceedings of both have been published.

IV. GRAND ENCAMPMENT OF THE UNITED STATES. — Organized in 1816. Has met in 1819, 1826, and triennially since. The Proceedings, from the organization to 1856, *inclusive*, have been reprinted. I have never seen copies of the original Proceedings for 1816 and 1819, but Sir Knight T. S. PARVIN has reprinted them in full in the style of the time. Those of 1826 are 12mo, with wide margin. Those since, are 8vo, but those for 1835 are small. The Constitution was published in 1847 in 12mo. A digest of "HUBBARD's decisions," with forms, etc., was published in 1854, and I think another edition was subsequently published. The most convenient arrangement for binding these Proceedings, is to take the Proceedings (whether original or the reprint) down to 1856, inclusive, with MORRIS' "Reminiscences" as volume one; those from 1859 to 1868, inclusive, as volume two; and those for 1871, with Constitution, as volume three.

SUPREME COUNCILS.

I. SUPREME COUNCIL FOR THE SOUTHERN MASONIC JURISDICTION OF THE UNITED STATES.—Organized in 1801. Its early Proceedings have never been published. Many documents of a controversial character have been published, but it is not practicable to obtain them. The Proceedings of 1857 are the first published, so far as I know. These were published both in French and in English; but the French copy has over fifty pages of "*Notes Explicatives*" not found in the English copy. It is stated, that the notes were added on account of some occurrences that had transpired after the publication of the English copy. The Proceedings of 1860, 1861 to 1866, 1868, 1870 and 1872, have been published. It meets biennially, so these pamphlets embrace all its Proceedings since 1860. A supplement to the Proceedings of 1868 was published.

In 1859, CHARLES LAFON DE LADEBAT published the Constitutions of 1762 and 1786 in French and English, on alternate pages, with the Latin version of those of 1786 in the margin. He also published in the same manner forms for diplomas, etc. The same year, ALBERT PIKE published the same Constitutions; those of 1762 in French and English, on alternate pages; those of 1786 in Latin, with the English and French versions in the margin. The book also contains "Institutes, Statutes, and Regulations," translated from the "*Recueil des Actes du Supreme Conseil de France;*" the Tableau of the Southern and Northern Supreme Councils; the Regulations, &c., of the latter, and the Constitutions of the former adopted in 1859. This Supreme Council published in 1872 a volume containing the Constitutions of 1762 and 1786, "The Secret Constitutions," and the Statutes adopted by it in 1859 and since, compiled by ALBERT PIKE, with a "Historical Inquiry," and Notes. In May, 1870, it commenced the publication of an "*Official Bulletin.*" Volume one has been completed; it embraces five numbers from May, 1870, to June, 1872, inclusive. A number of the second volume was issued in August, 1872; another in June, 1873; and a third recently. It has also issued several volumes of a monitorial character, prepared by Grand Commander PIKE.

In this connection, it is proper to say that there was a so-called Supreme Council at New Orleans, which was finally merged in the Southern Supreme Council; but an effort was made by JAMES FOULHOUZE to continue it. It published its Constitutions in 1851 (in English) and in 1853 (in French). Various pamphlets were issued. In 1851, a Lecture by FOULHOUZE. In 1853, a letter to the Grand Master of the Grand Lodge. In 1853, a "Report on the Difficulties in the Grand Lodge," with an Appendix, separately paged on "The Origin of Freemasonry." After the merger, FOULHOUZE published, in 1858, a "*Memoir a Consulter*" in French; this was followed by the publication of a "*Masonic Trial*" and a "*Dissection of the Manifesto*" *of Foulhouze*, in one pamphlet, paged separately. In 1859, the Proceedings were published, and a "Historical Inquiry" by FOULHOUZE.

The Southern Supreme Council has a Grand Consistory in several of the States. Some of those Bodies have published their Proceedings.

Louisiana.—Organized in 1813. Reorganized in 1852. General Regulations published in 1856 and 1867. Its Proceedings for 1866, 1867, 1868, 1869, (Lodge of Sorrow), 1870, 1871 and 1872, have also been published.

Kentucky.—Organized in 1852. Proceedings prior to 1867 never published. Those of 1867, 1868 (with its Statutes, the Constitutions of the Supreme Council, and a "Historical Account"), and 1869 and 1870 (in one pamphlet), have been published.

Iowa.—Organized in 1868. The Proceedings to 1871 published in two pamphlets. The Statutes, etc., published in 1871.

Georgia.—Organized in 1870. Proceedings of 1870 and 1871 (in one pamphlet), and of 1872, published.

California.—Organized in 1870. Proceedings of 1870 and 1871 (with Constitutions) published together; and I think subsequent Proceedings have been published, but I am not sure.

Maryland.—Organized in 1871. Its Statutes published in 1871, and a Report on Correspondence in 1872.

Virginia.—There is a Grand Consistory in this State, but I have not seen any of its Proceedings.

II. SUPREME COUNCIL FOR THE NORTHERN MASONIC JURISDICTION OF THE UNITED STATES.—In 1867, a union was effected that merged in this Body all those which had previously claimed to exercise the authority of the Rite in this jurisdiction. In 1807, a Supreme Council was formed in New York by JOSEPH CERNEAU. None of its Proceedings were ever published. In 1862, it published a volume containing an Introduction, the Constitutions of 1762, those of 1786, its own adopted in 1862, and an Appendix. In 1813, a Supreme Council was formed in New York by EMMANUEL DE LA MOTTA, which was afterwards moved to Boston. Its Proceedings prior to 1851 were not published. Those from 1851 to 1858, inclusive, were published annually (except 1852), and paged for a volume. In 1860, there was a schism, and two sets of Proceedings were published in 1860, 1861 and 1862, each set paged continuously after those of 1859, as volume two. Bros. RAYMOND and VAN RENSSELAER respectively presided over these Bodies, and each one is designated by the name of its presiding officer. The Van Rensselaer Council published its Proceedings annually from 1863 to 1866, inclusive. In 1862, the Raymond Council united with the New York Council, but published no Proceedings, save those of 1866. Since the union, in 1867, the Proceedings have been published annually. The New York Council established State Grand Consistories, but none of their Proceedings were published, except those of Indiana for 1867. At the union the Grand Consistory system was abandoned, and State Councils of Deliberation established. An abstract of the Proceedings of these Councils is given in the Proceedings of the Supreme Council, and their Proceedings have been published, as follows:—Maine, 1871; New Hampshire, 1869; Vermont, none; Massachusetts, 1870, 1871 and 1873; Rhode Island, none; Connecticut, none; New York, annually, except 1868, when no session was held; Pennsylvania, 1868 to 1872, inclusive, in one pamphlet; organization in 1867 has been recently published; New Jersey, 1871; Ohio, 1867; Indiana, none; Illinois, 1869, 1870, 1871, 1872 and 1873; Michigan, none, and Wisconsin, none. This Supreme Council, at its late session, ordered the publication of the early Proceedings, and the re-printing of all those which were printed prior to 1863, and the publication has been commenced.

My Visit to a Prussian Lodge.

BY PAUL STROMER.

(Read before the Kingston Lodge, Hull, England, March 2, 1870.)

On my recent visit to . . . I visited the Lodge. It was New Year's Eve, and the meeting bore quite a holiday character; no ordinary business having been transacted, I did not witness a Ceremony. I should have liked to have been present at an initiation, passing, or raising, in order to compare the Ritual of our Prussian Brethren with our own, and to give you a picture of the former. As it is, I can only note what struck me at the time as slightly or materially different. As, however, my visit was a very hurried one, and I had little or no opportunity of gathering further information about the Ritual of the Lodges in Northern Prussia, I am almost entirely thrown on my own resources, and it is therefore possible that I may not be quite correct in every particular; should such be the case, and any of the Brethren be able to correct me, I shall feel greatly obliged.

The Lodge occupies a neat building, three stories high, which contains, beside noble Lodge-rooms, ante-rooms, etc., a fine banqueting-hall, ball-room, and several smaller apartments, adapted as reading and card rooms, etc. This is the case in most of the Continental Lodges, the Craft apparently doing much more for the social enjoyment and recreation of its members than is the case in this country.

I had no trouble whatever in gaining admission to the Lodge, as a brother of mine, a member of the Lodge, vouched for me. I was introduced to the W. M. and the Orator, and at once admitted.

As I said before, on the day in question there was no ordinary business transacted. New Year's Eve being kept, I believe throughout Germany, as a holiday, the Brethren assembled in a special Holiday Lodge. The Lodge-room would accommodate about two hundred. The W. M. (*Ehrwurdiger Meister*) sits on a little dais in the East, on his left hand stands the chair of the immediate Past Master, and on his right that for any distinguished Brother present, either visitor or member of the Lodge.

The two Wardens sit opposite the W. M., in the West, the Junior Warden (*Zweiter Aufseher*) directly opposite, and the Senior Warden (*Erster Aufseher*) a little to his right. Opposite the Senior Warden, about half-way between him and the platform in the East, stands the Reading Desk, at which the obligations are taken, and whence the Orator (*Redner*) or any other Brother is wont to read papers, or deliver lectures.

The members of the Lodge and visitors occupy the two sides of the Lodge-room between the W. M. and the Wardens; all the Master Masons on the left, and the Apprentices and Fellow-Crafts on the right of the W. M.

The two Deacons sit, the one about half-way down on the right amongst the Master Masons, the other opposite him amongst the Fellow-Crafts and Apprentices.

All the Brethren wear white leather Aprons, as in this country, adorned in accordance with their rank, and in addition, a five-pointed Star on the left breast; throughout the ceremony they keep their hats on, as a sign of equality.

The Brethren, having placed themselves in their seats, the W. M. opened the Lodge in due form in the first degree, the Ritual being read from printed books by him and the two Wardens, and as soon as the Lodge was declared open, a large tracing board, belonging to the first degree, was spread on the floor in the centre. The W. M. then called upon the Orator for a promised paper, which was read from the reading desk in a very able manner. It treated of the influence of Masonry on its members in general, and on the German Brethren in particular; after which the W. M. himself addressed the Lodge in a very eloquent speech, reviewing the past year with all its good and bad occurrences, and setting forth the great blessing it must be to a man to be able to look back upon a year and to find that he has, whilst it lasted, done his duty to himself and his fellow-creatures; and, furthermore, that good and true Freemasons, before all other members of the community, ought to stand the best chance of attaining to so noble and desirable a position. The whole address was a very feeling one, and made the hour very solemn to me; and I have no doubt, to all the Brethren, whose profound stillness seemed to indicate as much.

This address concluded the business of the day, and after the usual questions, if any Brother had anything to propose, the minutes of *that day's proceedings* were read by the Secretary and there and then confirmed. The Lodge was then closed in due form, after which all the Brethren, forming the Masonic Chain, sang the parting song, which is the same throughout the year and is sung after every meeting.

At the door stood the Poor Box, to which, I think, every Brother contributed a trifle.

The Brethren then separated without further ceremony, many of them returning in the evening with their friends and families to a Grand Ball.

The Prussian Lodges do not advance the Brethren as quickly as the Lodges in England; a Brother has to be an Apprentice (*Lehrling*) for one year before he can be passed to the second degree, and must remain a Fellow-Craft (*Geselle*) for two years before he can be raised to the sublime degree of a Master Mason; and all that time (three full years) the Brother has no voice in the Lodge, but is simply there to learn. This system may seem rather hard, and I think myself, should at least be somewhat modified; at the same time we cannot but acknowledge that the German Lodges teach their members something, and improve, or at least endeavor to improve, the minds of the Brethren by lectures, addresses, etc., as I have endeavored to describe to you; there can be no doubt but that *this* is one of the principal objects of Masonry, and which is, I fear, too much neglected with us. The routine working of a Lodge, initiations, passings, and raisings — beautiful as the ceremonies are — weary a man who has to go through them year after year, without having, occasionally at least, the opportunity of hearing and profiting by good, sound addresses, discussions, or other means by which the mind may be improved. What is Freemasonry but a society of men whose object is to make themselves and their fellows better men? This, however, cannot be effected by Ritual alone; other and stronger means must be applied, and I hope and trust that this our good Kingston Lodge does not lack Brethren sufficiently able to come forward and contribute towards this great end. By such means, the true principles of Freemasonry will show themselves to its members and benefit the Craft. As it is, many of our Brethren at large, I am afraid, hardly know or understand the full and glorious objects of our Order.

It may seem strange to you, that I, so young a Mason, should make bold to come forward with these views, but the German system as I happened to witness it — and I say this without the least prejudice — has made so deep an impression on me, that I could not abstain from these few remarks. — *Kingston Masonic Annual.*

The First Masonic Procession in Boston.

UNDER date of December 27, 1749, Drake's History of Boston quotes some twenty-five lines from "a short Poem," professing to give an account of what was undoubtedly the first public Masonic procession which had ever been seen in Boston. Ever since we met with these lines we have been in search of the whole "Poem," but without success. A few weeks since, however, that indefatigable Masonic mouser, Brother Jacob Norton, discovered a copy in the Library of the Boston Athenæum. As Mr. Drake says, "the circumstance is treated with much satirical humor and ridicule." It has been suggested that the author was "undoubtedly an Anti-Mason, though it would be difficult to tell from what motive, unless it was that he had failed to obtain admission into 'the Lodge.'" Of course many of its statements are grossly exaggerated, but it is interesting as showing the peculiarities of the time, and it is certainly unique in point of composition. We have been obliged to change one word and to omit four lines as not suited to ears polite; perhaps our readers will think as much of some we have retained. But, as they were inoffensive then and characteristic, we have concluded to let them stand.

The following is the title page:

ENTERTAINMENT
FOR
A WINTER EVENING,
BEING A FULL AND TRUE ACCOUNT
OF A VERY
Strange and Wonderful Sight
Seen in Boston on the Twenty-seventh of December, 1749.
At Noon-Day.
The Truth of which can be attested by a Great Number of People, who actually saw the same
With their own Eyes.

BY ME, THE HON. B. B. ESQ.,
(Alias Jos. Green, Esq.)

> **Primo progrediuntur anseres, dein vituli, grex asinaria sequitur. Templum aditum est. His omnibus vir sanctus praedicavit, multis populis circumstantibus.**
>
> **Vet. Leg. lib. III. cap. 14.**

Boston: Printed in the Year 1750.
Reprinted - - - - 1795.

O Muse renown'd for story-telling,
Fair Clio, leave thy airy dwelling,
Now while the streams like marble stand,
Held fast by Winter's icy hand;
Now while the hills are cloth'd in snow;
Now while the keen northwest winds blow;
From the bleak fields and chilling air
Unto the warmer hearth repair;
Where friends in chearful circle met
In social conversation sit.
Come, *Goddess*, and our ears regale
With a diverting Christmas tale.
O come, and in thy verse declare
Who were the men, and what they were,
And what their names, and what their fame,
And what the cause for which they came
To house of God from house of ale,
And how the parson told his tale:

How they return'd in manner odd,
To house of ale from house of God.

FREE MASONS, as the story goes,
Have two saints for their patrons chose:
And both SAINT JOHNS, one the *Baptist*,
The other the *Evangelist*.
The Baptist had a *Lodge* which stood,
Of old, by JORDAN'S ancient flood.
But for what secret cause the other
Has been adopted for a *brother*,
They cannot, and I will not say,
Nec scire fas est omnia.

The Masons by procession
Having already honour'd one,
(Thou, to perpetuate their glory,
CLIO, didst then relate the story,)
To show the world they mean fair play,
And that each saint should have his day,
Now order store of belly-timber
'Gainst twenty-seventh of *December*.
For that's the day of Saint John's feast,
Fix'd by the holy *Roman* priest.
They then in mood religious chose
Their *brother of the roll and rose*[*]
The ceremony to commence:
He from the sacred eminence
Must first explain, and then apply
The duties of FREE MASONRY.

At length in scarlet apron drest,
Forth rush'd the morning of the feast;
And now the bells in steeple play,
Hark, ding, dong, bells they chime away;
Until, with solemn toll and steady,
The great bell tells — the parson's ready.

Masons at church!! strange auditory!!
And yet we have as strange in story.
For saints, as history attests,
Have preach'd to fishes, birds and beasts;
Yea stones so hard, tho' strange, 'tis true,
Have sometimes been their hearers too.[†]

[*] Rev. Mr. Brockwell.

[†] *Vide Spec. Exemplor. Cæs. Dial. Lib. IV. cap.* 98. *Benevent de Vit. S. Franc. cap.* 8. *Capgr. Nov. legend. Fol.* 160, *Auton. Chion, P. III. tit.* 24, *c.* 2, § 5.

So good Saint FRANCIS, man of grace,
Himself preached to the *braying race;*
And further, as the story passes,
Address'd them thus — my *brother asses.*[*]
Just so old BRITISH WEREBURGA,
As ecclesiastic writers say,[†]
Harrangued the *geese* both far and wide,
Just so the *geese* were edify'd.

The crowds attending gaze around,
And awful silence reigns profound.
Till from the seat which he'd sat fast on
Uprose and thus began the parson.

RIGHT WORSHIPFUL[‡], at whose command
Obedient I in *Rostra* stand;
It proper is and fit to show
Unto the crowds that gape below,
Who wonder much, and well they may,
What on th' occasion I can say;
Why in the church are met together,
Especially in such cold weather,
Such folk as never did appear
So overfond of coming there.
Know then, my friends, without more pother,
That these are MASONS, I'm a BROTHER,
Masons, said I? — yes, MASONS FREE;
Their *deeds* and *title* both agree.
While other sects fall out and fight
About a trifling mode or rite,
We firm by *Love* cemented stand,
'Tis *Love* unites us heart and hand,
Love to a party not confin'd,
A *Love* embracing all mankind,
Both catholic and protestant,
The *Scots* and eke *New England* saint;
Antonio's[§] followers, and those
Who've CRISPIN[||] for their patron chose,
And them, who to their idol goose
Oft sacrifice the blood of louse.[¶]

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[*] ***Fratres Asini, orem vos ut sileatis, nec inturbetis Verbum Dei quod sitienti huic populo propono. Wadding, Annal. A*** **1213, *N.* 8. We see he, too, had a *thirsty audience.***

[†] ***Frat. Cuss. Hist. Eccles. Lib. XVII. c.*** **17.**

[‡] **Thomas Oxnard, Esq.**

[§] **Antonio is the Patron of Sailors.**

[||] **Crispin, the Patron of Shoemakers.**

[¶] **It is conjectured that the Taylores are here mant.**

Those who with razor bright and keen,
And careful hand, each morn are seen,
Devoting to Saint NICHOLAS*
The manly honours of the face.
Him, too, who works, ah! cruel deed!
The fatal, tough, MUSCOVIAN weed!
And twists the suffocating string
In which devoted wretches swing,
(And O may gracious Heaven defend
The *brethren* from dishonest end,)
Whose cauldrons smoke with juice of Pine,
An offering to Saint CATHARINE.†

O PINE salubrious! from thy veins
Distills the cure of human pains.
Hail SACRED TREE! ‡ to thee I owe
This freedom from a world of woe.
My heart tho' grateful, weak my strain,
To show thy worth, I strive in vain.
Could THRACIAN ORPHEUS but impart
His tuneful lyre and matchless art;
And would propitious fates decree
Old NESTOR'S length of days to me,
That lyre, that art, that length of days,
I'd spend in singing forth thy praise —
Still thou shall never want my blessing; —
—But to return from thus digressing.

RHODE-ISLAND'S differing, motley tribes,
Far more than ALEC. ROSS describes,
And light that's *new* and light that's *old*,
We in our friendly arms enfold,
Free, generous and unconfin'd,
To outward shape or inward mind,
The high and low, the great and small,
James Perkins short, and *Aston* tall,
Johnson as bulky as a house
And *Wethred* smaller than a louse,
The grave and merry, dull and witty,
The fair and brown, deformed and pretty,
We all agree, both wet and dry,
From drunken *Luke* to sober I.

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* St. Nicholas, the Patron of Barbers.

† St. Catharine, the Patroness of Rope-Makers.

‡ The Pine was sacred to the Goddess Cybele, who was very skilful in Physick and preserved men's lives. She no doubt drew her Remedies from this salutiferous Tree, and perhaps was not unacquainted with the Virtues of Tar-Water. Hence this Tree was held sacred to her by the Ancients.

And *Hugh* — But hark, methinks I hear
One shrewdly whisp'ring in my ear:
"Pray, Parson, don't affirm but prove;
"Do they all meet and part in love?
"Quarrels ofttimes don't they delight in,
"And now and then a little fighting?
"Did there not (for the SECRET'S out)
"In the last LODGE arise a rout?
"*Mackenzey* with a fist of brass
"Laid *Trail's* nose level with his face,
"And scarcely had he let his hand go,
"When he receiv'd from *Trail* a d——d blow,
"Now, parson, when a nose is broken,
"Pray, is it friendly *sign* or *token?*"

'Tis true, but trifling is th' objection,
All general rules have an exception.
Oft from themselves the best men vary,
Humanum enim est errare.
But what I've said, I'll say again,
And what I say I will maintain:
'Tis *Love*, pure *Love*, cements the whole,
Love ——— of the BOTTLE and the Bowl.

But 'tis high time to let you go
Where you had rather be, I know;
And by proceeding I delay
The weightier business of the day;
For eating *solid sense* affords,
Whilst nonsense lurks in many words.
Doubting does oft arise from thinking,
But truth is only found in drinking.
This having said, the reverend vicar
Dismiss'd them to their food and liquor.

From church to STONE'S they go to eat,
In order walking through the street;
But no *Right Worshipful* was there,
PALLAS forbad him to appear;
For, well foreseeing that the jobb
Would from all parts collect the mob,
He wisely catch'd a cold and staid
At home, at least, if not in bed.
So when the GREEKS 'gainst TROJANS went,
ACHILLES tarry'd in his tent;
Asham'd he hides himself, nor draws
His conquering sword in harlot's cause.

See *Buck* before the apron'd throng
Marches with sword and book along;
The stately ram, with courage bold,
So stalks before the fleecy fold,
And so the gander, on the brink
Of river, leads his geese to drink,
And so the geese descend from gab'ling
On the dry land, in stream to dab'ling.

Three with their white sticks next are seen,
One on each side and one between;
Plump *Lewis*[*] marches on the right,
Round as a hoop, as bottle tight,
With face full orb'd and rosy too;
So ruddy CYNTHIA oft we view,
When she, from tippling eastern streams,
First throws about her evening beams.
'Tis he the *brethren* all admire,
Him for their steward they require.
'Tis he they view with wondering eyes,
'Tis he their utmost art defies;
For though with nicest skill they work all,
None of them e'er could square his circle.

Next *Belcher* with *MacDaniel* passes;
Though *brothers*, how unlike their faces!
So limners better represent
By artful contrast what they paint.

Who's he comes next? 'Tis *Pue* by name
Pue by his nose well known to fame;
This, when the generous juice recruits,
Around a brighter radiance shoots.
So, on some promontory's height,
For NEPTUNE'S sons the signal light
Shines fair, and fed by unctuous stream,
Sends off to sea a livelier beam.

But see the crowds with what amaze
They on the 'pothecary[†] gaze!

* * * *
* * * *
* * * *
* * * *

Aston high rising o'er the rest,
With his tall head and ample chest;

[*] Lewis Turner.

[†] Doct. Aston.

So towering stands the tree of JOVE,
And proud o'erlooks the neighboring grove.

Where's honest Luke,* that cook from London,
For without *Luke* the LODGE is undone,
'Twas he who oft dispell'd their sadness,
And fill'd the *Brethren's* hearts with gladness.
For them his ample bowls o'erflow'd,
His table groan'd beneath its load;
For them he stretched his utmost art;
Their honours grateful they impart.
Luke in return is made a *brother*,
As *good* and *true* as any other;
And still, though broke with age and wine,
Preserves the *token* and the *sign*.

But still I see a numerous train:
Shall they, alas! unsung remain?
Sage *Hallowel* of public soul,
And laughing *Frank* †, friend to the bowl,
Meek *Rea*, half smother'd in the crowd,
And *Rowe* who sings at church so loud,
Tall *De la Rue*, of GALLIC City,
Short *Box*, who trips along so pretty,
Bayard so truss, with gut well fed,
Who to the hungry deals his bread,
And twenty more crowd on my fancy,
All *brothers* — and that's all you can say.

Whene'er for aiding nature frail,
Poor bawd must follow the cart's-tail,
As through fair LONDON'S streets she goes,
The mob, like fame, by moving grows;
They should'ring close, press, stink and shove
Scarcely can the *procession* move.
Just such a street-collected throng
Guarded the *Brotherhood* along;
Just such the noise, just such the roar,
Heard from behind and from before,
'Till *lodg'd* at STONE'S, nor more pursu'd,
The mob with three huzzas conclude.

And now, withdrawn from public view,
What did the *brethren* say and do?
Had I the force of STENTOR'S lungs,
A voice of brass, a hundred tongues;

---

* Luke Vardy.

† Frank Johonnot.

My tongues and voice and lungs would fail,
Ere I had finish'd half my tale;
Ere I had told their names and nation,
Their virtues, arts and occupation;
Or, in fit strains had half made known
What words were spoke, what deeds were done.
Clio, 'tis thou alone canst show 'em,
For thou 'rt a goddess and must know 'em.

But now suppress thy further rhyme,
And tell the rest another time.
Once more, perhaps, the *apron'd train*
Hereafter may invite thy strain;
Then, Clio, with descendent wing,
Shall downward fly again and sing.

Note. ***Aston*** **was an apothecary and grocer;** ***Hallowel,*** **here referred to, was probably Captain Benjamin Hallowel, an active and influential Mason;** ***John Rea,*** **was a ship-chandler, and kept in Butler's Row;** ***John Rowe,*** **afterwards Grand Master, was a distinguished merchant and importer, and lived in Essex Street, and was the owner of Rowe's pasture, through which Rowe street now runs;** ***Buck,*** **probably means Buckley, a member of the First Lodge, as were also** ***Henry Wethered*** **and** ***Henry Johnson.***

Dedication of the New Halls at Chelsea.

The new Masonic apartments at Chelsea were dedicated to the purposes of Masonry in Ample Form on Tuesday evening, the thirty-first ultimo, in the presence of about four hundred Brethren. They are located in the third and fourth stories of Campbell's Block, on the corner of Broadway and Third street. The main hall occupies about two-thirds of the entire length of the building, and is sixty feet in length by forty in width. The ceiling has a centre-piece of blue and gold, bordered with rich colors. In the corners are painted the Bible, Ark and various symbols. The angles from the ceilings to the walls are finished in blue and gold, one side having emblazoned upon it the group of emblems of the first degree, the opposite side those of the second, and the west end those of the third. The walls are also adorned with the four pictures so familiar to our eyes in the Lodge-room, most artistically done. On the same floor is the Prelate's Room, which will furnish admirable accommodations for a small

Lodge. Connected with these halls, are all the necessary anterooms, including reception, toilet and coat-room. On the floor above is a spacious Armory, furnished with black walnut cabinets, and having the ceiling adorned with a representation of Faith, Hope and Charity. Connected with the Armory by sliding doors is the banquet hall. On the evening of the dedication the two rooms were thus connected, and tables were set for between three and four hundred. All of the apartments appeared to be conveniently arranged and elegantly fitted and furnished. They reflect the highest credit upon the liberality of the Fraternity of Chelsea, and upon the good taste of the Brethren who have had the matter in charge. The halls will be occupied by Star of Bethlehem and Robert Lash Lodges, Shekinah Royal Arch Chapter, Naphtali Council and Palestine Commandery.

The dedication ceremony was performed by Grand Master Nickerson, assisted by R. W. Percival L. Everett, Dep. G. Master, R. W. William T. Grammer, Senior G. Warden, R. W. Henry Endicott as Junior G. Warden, R. W. John McClellan, G. Treas., R. W. Charles H. Titus as G. Chaplain, W. William H. Chessman, G. Marshal, and P. G. Masters Coolidge, Parkman and Dame.

At the conclusion of the ceremony, the Grand Master briefly addressed the Brethren, explaining the symbolism of the service, congratulating them upon their improved accommodations, and exhorting them to increased fidelity and zeal in the discharge of their Masonic duties.

R. W. Tracy P. Cheever then read an historical address, giving a very full account of the rise and progress of the various Masonic Bodies in Chelsea, of great interest, especially to the Brethren of that city. Its peroration will be interesting and instructive to the Fraternity generally, and we therefore take pleasure in presenting it:

"These short and simple sketches, mainly referring to the rise and first steps of progress of the several societies of Freemasonry which have been here established, will suffice to indicate their close connection with the growth and prosperity of the municipality of their location. It is a source of just pride that our city has, for the past thirty years, known no organization or association of its citizens, more honorable than *these* in character and worth. Upon the Brethren of all these Masonic Associations, upon the young Masons of this day, will fall the mantles of those older Brethren whose labors laid the foundations and raised the several structures, the solidity and harmonious proportions of which we now enjoy. The builders must soon yield to the inexorable call of waning years and failing strength, and their successors must maintain the Temple firm and unimpaired. Ever bearing in mind that all the local institutions of this Fraternity are but parts of a stupendous whole, they must never fail in that constant duty which best guards the honor and secures the interests of each subordinate, by never losing sight of the honor and interests of the Grand Body which represents and identifies the whole.

"To the Most Worshipful Grand Lodge of this Commonwealth, as the source or foundation of all Masonic authority in this jurisdiction, and to its Most Worshipful Grand Master, the honorable and worthy heir and successor of a lofty Masonic lineage, the Brethren of this city, of all ranks and orders of the Fraternity, tender their respectful and fraternal allegiance.

"We may take to ourselves larger and more commodious habitations; we may pile up structures in which architecture and the arts and appliances of luxury may combine in the loftiest and grandest æsthetic effects, and may nevertheless lose the *spirit of Masonry*, which, after all, needs no ornaments save the jewels of the soul and the graces of character. It is indeed well to erect material temples and to invest the imposing and solemn ceremonies of our work and ritual with the beauty and finish of external adornment. It is far *better* to surround our Lodges as well as the lives of our Brethren with the imperishable walls of honor, truth and fidelity, and to adorn them with the priceless gems of faith, charity and brotherly love, jewels which will not dissolve though the universe were in flames.

"The Institution of Freemasonry, now so all-pervading in the civilization of the world, has no *real*, certainly no *permanent* strength beyond the strength of *character* derived from its individual members. Like a ship at sea, its strength is only that of its weakest part. If the masses of the Brotherhood, be never so faithful to our principles and never so constant in their daily exemplification, a *minority* of recreant, hypocritical or selfish Brethren may neutralize the most earnest endeavors. It is for each single Brother to bear aloft the standard of the Fraternity, as though he were alone responsible for its display upon the world's field of action. When thus discharging his *individual* duty, he need not fear that any mortal enemy will be able to strike from his hand that radiant flag, or that invincible masses of sympathizing Brethren will not hasten in serried ranks to his assistance and assured delivery.

"Doubtless the external foes of the Masonic Brotherhood are numerous, persistent and strong. For centuries the largest and most powerful organization of Christendom, the Roman Catholic Church, holding a never relaxed grasp upon the consciences and wills of its often fatuous devotees, has been, according to its various expediences, an open or a secret opponent of this Fraternity. Zealots and sectaries of other creeds have studiously misrepresented, and from time to time vigorously assailed our principles and our practices, as inimical to the interests of Christianity. Yet, with the exception of some passing wave of popular excitement, such as was seen in the last generation, blown into temporary fury by the breath of sectarian or political fanaticism, all merely *external* attempts to shake our firm citadel, have been vain. The real danger now, as ever, is from *within*. Judgment must begin at the house of Israel. A social and philosophical institution which has survived the oppositions and rivalries of centuries, and which, during the whole era of its authentic history, has challenged the admiration of the wise and good of all kindred and tongues, deserves for its successful maintenance, and perpetuity, the noblest devotion and the highest sacrifice of all its sons. If descending from its high estate through internal corruption and decay, it shall at length meet the fate of the ruined empires and dethroned institutions of the past, God grant that its fall shall in no sense be traceable to the guardians of its life and honor in the present generation!"

The Lodge being closed, the Brethren repaired to the banquet hall, where a capital collation was spread, to which ample justice was done. R. W. Brother Cheever presided and, as usual, called up the speakers in the happiest manner. Thus an hour or two was most agreeably passed in listening to brief remarks from the Grand Master, Past Grand Masters Coolidge, Parkman and Dame, Grand Secretary Titus and others. The company separated about midnight, and as the Grand Officers rode home it was unanimously agreed that "we always have a good time when we go to Chelsea."

We missed on this occasion the enlivening presence of Brother B. P. Shillaber, of Robert Lash Lodge, who was detained at home by an attack of gout — which he says *he inherits from his wife's relations.*

He was represented, however, by his son, a member of the same Lodge, who read the following lines written by Mrs. Partington:

LIGHT! MORE LIGHT!

The earth primeval, in the dark,
Groped here and there without a spark
To light its way, in constant danger
Of colliding with some stranger,
All astray in the upper spaces,
Ere the stars had found their places;
When through the gloom of chaos broke
The voice divine, that *being* spoke:
"*Let there be light!*" and the red sun
Appeared as the first day begun;
The earth in blissful radiance swung,
And all the stars in chorus sung,
Saluting the auspicious morn
That saw great *Anno Lucis* born.

And *Lucis* is our grandest boast,
To whom we are beholden most:
For the sun's light, the day to cheer,
To the bright gas illuming here, —
Almost outvieing Sol's afflatus,
Lighted by Cutter's apparatus;
For moonshine and the golden stars,
To patent matches, for cigars;
For Northern lights, sublime displays,
To kerosene's infernal blaze,
Which sends so many o'er the road
By fluid that will not explode;
For Clark's new patent safety lamps,
To witch-lights in the meadow damps;
For lightning's flash from pole to pole,
To Hatch and Campbell's flame from coal, —
We well may brag, with zealous fuss,
That *Anno Lucis* "trains" with us.
The claim that he is ours is taught us
In every notice that is brought us,
Where "A. L. 5 8 7 4"
Directs our footsteps to the door
Where light is plenteous to obtain;
But many in the dark remain —
Too oft, by far, as we well know
For any decent cable tow.

Since that remote primeval day
When *Anno Lucis* took the sway,
When darkness threatened mind or eye,
"*More light! more light!*" has been the cry,
And in our Order's scope one sees
How light has broadened *by degrees.*
A recent shade of darkness fell
Upon our modern Israel;
A darkness constantly increased
Until we knew not where was *East*,
Mistaking for that station blest
Some point nearer sou' sou' west.
The cry was heard anew — "*more light!*"
When beamed upon our raptured sight
A temple, in whose spacious bound
All of the light long craved was found.
It came not like a meteor flash,
Nor with a fierce dramatic crash,
Nor heralding of horns and drumming,
Saying the Campbells were a coming!
But, answering fraternal claim,
The Campbells that were "coming," *came*;
The darkness was at once abated,
Geography was vindicated,
And *Anno Lucis* smiled anew
Such bright effulgency to view.
And old Abiff — Grand Master Hi —
Standing in ghostly presence by,
Vowed he had never seen a place
Endowed with more artistic grace,
Since the great Temple he had built,
At whose completion he was "kilt."
Of course, he said, *that* "Hall" was bigger,
And cost a rather higher "figger,"
But, as for the convenience pat,
This was just as good as that;
And as for light, this far outshone
All that Master Sol's had known,
For, though wiser than most classes,
He never knew such light as gas is.
Upon the whole, he must, with candor,
Say, that, though Solomon's was grander,
For good old plain Masonic "biz,"
This was full as good as his.
It lacked the gold and costly stuff,
But *brass*, he thought, was good enough,
Of which we had a *quantum suf.*

But, 'neath this roof of newer grace,
We'll not ignore the olden place,
Wherein the germ Masonic grew
That we with pride to-day review.
Ah, glorious memories of the past
That in procession hasten fast! —
How rich ye are in work and ritual,
In joke, or speech, or rhyme, or "victual";
Or where the mighty Constantine
Mustered his forces on the scene,
And workingmen of every class
Took the traditionary *pass!*
We'll not forget the ancient show
Of fresco done by *John* G. Low,
Nor that dark venerated wall
Which showed, all sides, a waterfall;
We'll not forget the sacred bond,
Which coupons couldn't make more fond,
With those who there with us abode,
Then vanished by the upper road,
In Lodge celestial to appear,
And left us to lament them here.
Whate'er the change which now appears,
We'll not forget those vanished years,
And all that gave to life the vim
Which brighter glories cannot dim.

We dedicate our splendid temple,
With its appurtenances ample,
And pour our corn, and oil, and wine,
Oblation meet for such a shrine.
But not the sounds that, in Judea,
Rang upon the Hebrew ear,
Worry our surrounding neighbors
At the completion of our labors.
Should we outpour our holy fury,
We'd soon expect a call from Drury;
Judge Bates would pass upon our capers,
And all our names get in the papers.
So shall our dedication be
Milder than that in old Judee,
With just a homœopathic bite
To blunt the edge of appetite, —
A cup of tea the whole to crown
And wash our humble shew-bread down.

Strangers within our gates we boast
From yonder far trans-Mystic coast,

—The Joppa there beyond the tide—
Objects of reverence and pride.
We welcome give them, heart and hand,
To this remote and barren land;
And while they in our councils wait
Ourselves to them we dedicate—
The oil and wine for which supplied
We tributary pour inside—
Perhaps to show, in hours fled,
Chelsea, like Webster, isn't dead.

And, brethren, let us not forget
The admonition, sounding yet,
Which came from the Eternal One
Unto the ears of Solomon:
"Keep my commands and do my will,
And I my promise will fulfil—
My dwelling in your midst to make,
And ne'er abandon or forsake!"
If we give heed to the command,
In safety we shall ever stand;
Our temple be a home of grace,
God's glory filling all the place.

R. W. Newell A. Thompson.

> **"As one by one the Master calls,**
> **To those who watch and wait—"**

So repeatedly are we reminded of the uncertainty of life, and so are we often inexorably led to remember that we all, slowly, perhaps, but surely, are following in the footsteps of those who have gone before. In our first number, we made the painful announcement of the death of R. W. Charles W. Moore, and it is with renewed sorrow that in this issue we record the death of another dearly loved friend and Brother, who died at his residence in Boston, on Friday, April 10, at the age of sixty-five years. His malady was a disease of the brain. It was evident from the commencement that the result could easily be foretold. It was also evident that it had been slowly progressing for some time past, though he was confined to his house but about two weeks. So much has already been written and published of his life and character that it seems superfluous to repeat it here. We will, therefore, content ourselves with a brief statement.

Newell Aldrich Thompson was born in Uxbridge, Mass., Dec. 2, 1808. His early education was such as was afforded by the common schools of the time, and was of the simplest. In 1829, he came to Boston, alone and unassisted, to seek his fortune. He soon succeeded in obtaining a situation in the law office of the late John Heard. During seven years, in addition to his usual and prescribed labor, he gained by persevering study a knowledge of the law, and to such an extent that, in 1836, he was enabled to commence practice; which, however, he soon relinquished for other pursuits. Eventually he became an auctioneer, his specialty being real estate, in which business he has acquired, we believe, a competency. Our Bro. John McClellan has been constantly associated with Bro. Thompson for the past twenty-eight years, including twelve years as a partner.

Bro. Thompson was initiated into Masonry in Columbian Lodge, Feb. 20, 1845, and received his degrees at the hand of the venerable Brother R. W. Geo. G. Smith, in company with R. W. Bros. John T. Heard and William W. Baker. R. W. Bro. John McClellan, present Grand Treasurer, had received his degrees in the same Lodge, in the previous year, and it is a noteworthy fact that the three Brethren above named sat with Bro. Thompson at the last Communication of the Grand Lodge of Massachusetts. Bro. Thompson believing the post of honor to be the private station, rarely took office. He was Commander-in-chief of Boston Consistory in 1863, Dist. Dep. G. Master of the 12th Masonic District in 1864, 1865 and 1866, and in 1867 was, by Grand Master Dame, appointed Deputy Grand Master. In 1862, he was elected to the exalted position of S. G. I. G. of the 33d and last degree of the A. & A. Rite.

It might be out of place here to enumerate the different political, military and social positions held by our late Brother, at various times, in the last forty years. Suffice it to say that whatever he undertook to do, he did well. He never disappointed his constituents, and whenever he accepted a position they felt confident that the duties of the office would be performed, in a faithful and conscientious manner. But it was not only as one whom the people delighted to honor that Bro. Thompson appeared to advantage. From the nature of his business, he acquired much experience in connection with wills, mortgages, conveyances, and other transfers of real property, and we know that to many a poor man, widow and orphan, he has given freely and readily the otherwise costly advice or information. His charity and generosity were universally known and distinguished the man.

If there is such a being as a self-made man, Bro. Thompson was emphatically one. Thrown upon the world at an early age, and left dependent on his own resources, he early learned to "grapple with those twin jailors of the daring heart, low birth and iron fortune," and nobly did he come out of the contest : indomitable will and perseverance prevailed; industry and application were amply rewarded; and, envied by none, he rose to that prominent position in society which he has worthily maintained for so many years. The multifarious offices, heaped upon him by his fellow citizens, the respect so freely conceded to him through life, the deep sorrow felt at his death and the tender affection that attaches to his memory, show how strong was the tie that bound him to his friends.

The services at the grave were in charge of Revere Lodge, of which Bro. Thompson was a Charter member, having assisted at its formation in 1855. He was made an honorary member in 1872. The services were conducted in an impressive manner by the chaplain, Rev. Charles H. Titus.

Editorial Miscellany.

CONSTITUTION OF PHŒNIX LODGE, HANOVER, MASS.—A Special Communication of the M. W. Grand Lodge of Massachusetts was opened in Hanover on the ninth instant. The Grand Officers arrived at 11.30 o'clock, having left Boston at 8.45 A. M. by the Old Colony R. R., and performed six miles of stage travel from N. Abington, in consequence of a car being off and obstructing the track on the Hanover Branch. A generous collation was furnished by Phœnix Lodge to the Grand Officers and invited guests, under the direction of Brother J. H. Costley of the Hanover House. The Masonic services of dedication, constitution and installation were conducted by Grand Master Nickerson, who delivered a short practical address, followed by interesting and eloquent remarks by Past Grand Masters Coolidge and Parkman.

The Grand Officers returned to Boston by the 4 P. M. train. The Charter bears the names of thirty-two members. The occasion was much enjoyed by all the Brethren present, and the new Lodge commences its Masonic career under the most favorable auspices. The Grand Lodge was represented as follows: M. W. Sereno D. Nickerson, Grand Master; R. W. William D. Coolidge, as Dep. Grand Master; R. W. William T. Grammer, S. G. Warden; R. W. Henry Endicott, as J. G. Warden; R. W. William Parkman, as G. Treasurer; W. Thomas W. Davis, as R. G. Secretary; R. W. Charles H. Titus, as G. Cnaplain; W. William H. Chessman, G. Marshal; Bro. Alonzo P. Jones, as S. G. Deacon; Bro. L. Cushing Kimball, as J. G. Deacon; W. E. Dana Bancroft, G. Lecturer; Bro. B. F. Nourse, G. Tyler.

"BLEST BE THE TIE."—Married in Washington City, on Thursday evening, the ninth instant, at the Church of the Ascension, by Rev. Dr. Elliot, Dr. R. A. Page and Ellen Augusta, eldest daughter of Hon. Charles F. Stansbury, Grand Master of Masons in the District of Columbia. The bridegroom is a son of the late Y. P. Page, Grand Master of the District in 1863. The happy couple are thus laid under a double tie to the Fraternity.

THE CEDARS OF LEBANON.—At the Stated Communication of Mount Lebanon Lodge, of Boston, held on the thirteenth instant, Brother Woodbridge, a member of the Lodge, presented a cone from one of the Cedars of Lebanon, brought home by Brother W. Wallace, of the U. S. Marine Corps, who furnished the following certificate of its genuineness:

"MARINE BARRACKS, NAVY YARD, BOSTON, March 17, 1874.

"*Respected Bro. Woodbridge:* According to promise, I send you the cone from the cedars of Lebanon, and that there can be no question as to its being genuine, I propose to give you a little account as to how it came into my possession.

"In the year 1872, I was attached to the U. S. Ship Guerriere, serving in the Mediterranean Squadron. While there, we made a tour of the East, visiting many places where a ship of war is seldom seen. While in the town of Beirut, in Syria, I made the acquaintance of Brother Samuel Halleck, who was attached to the Presbyterian Mission at that place. With him I visited a native Lodge, and was received in the most friendly manner. The Treasurer of the Lodge was a chief of the Druses, Jalhook Pacha, attached to the staff of the Governor of Lebanon and living in the region where what are left of the celebrated trees exist. Upon my expressing a desire for some memento of them, he, after some time, sent me three of these cones, one of which I send you for presentation to your Lodge and which I hope will be acceptable.

Fraternally Yours,

"(Signed) "W. WALLACE."

The interesting memento was laid up in the archives of the Lodge.

THE GREAT MASONIC CHARITIES IN ENGLAND.—We have read with great interest and admiration an account, given in the *Masonic Magazine* of London, of the rise, progress and present condition of the three great Charities of the Fraternity in England. *The first established was* THE ROYAL MASONIC INSTITUTION FOR GIRLS. It was founded March 25th, 1788, for the purpose of clothing, maintaining and educating the daughters of Brethren deceased or whose means prevented them affording their children a suitable education. The receipts for the first year were 664 guineas; the amount realized at the Annual Festival in 1873 was £7,500 being £2,000 over any preceeding.

The total number of girls in the Institution at the present time is one hundred and thirty; received from the commencement, 1,008. Its property consists of

Land and Institute Buildings, all paid for, - - - - - -	£30,062
3 per cent. Consols - - - - - - - - - - - - - -	29,950
Total, - - - - - - - - - - - - - - -	£60,012

The average cost of maintaining the girls for the past year was £37 16*s.* including all expenses—equal to $189, or about $3.64 per week.

The second established was THE ROYAL MASONIC INSTITUTION FOR BOYS. It was founded July 3d, 1798, under the name of The Institution for Clothing and Educating the sons of deceased and indigent Freemasons. In 1868 its name was changed to its present designation. For more than fifty years after the organization of this Charity its beneficiaries were clothed and, at the option of their parents, sent to schools situated near to their residences. In 1856 a house and ten acres of land were purchased, and in 1857 twenty-five boys were admitted to receive the benefit of a complete education and the comforts of a home, the remaining boys being placed in other schools as heretofore. The accommodations have been gradually increased until about two hundred can now be received. The property had cost on the thirty-first of December, 1870, £47,116, only £4,000 of which remained unpaid. The receipts in 1872, from donations, subscriptions, purchased admissions, presentations, etc., were about £10,000, and the expenditures some £360 less. The yearly cost per head was £62 15*s.* or $314, equal to $6.00 per week. The Boys School stands alone in the Charities in not having any fund. It is supported entirely by the yearly contributions of the Brethren.

The third established was THE ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND WIDOWS OF FREEMASONS. It was founded at a Grand Lodge held on the second of March, 1842, and was established for granting annuities to Masons only. In 1849 the Widows' Fund was founded. The annuities have been gradually increased until at present they stand £36 for Masons and £28 for widows. At the first festival, held in 1847, the amount realized was £819 16*s.*, while in 1873 the large sum of £6,866 16*s.*, was received, being £3,000 more than was collected at any preceding festival. In 1842 there were fifteen male annuitants; there are now one hundred and fifteen. In 1849 there were only five female annuitants; there are now eighty-two, and eleven widows receiving half of the late husband's annuity. Connected with this charity is an Asylum containing apartments for thirty-three annuitants, who enjoy the privileges of the house, in addition to the annuity, and are also provided with fuel during the winter months.

The Male Fund has now £23,700 invested in Government Stocks. The Female Fund has £14,200 invested in like securities. The Asylum above referred to is valued at £5,000. The Boys' School and Stocks amount to £47,000; while the property of the Girls' School represents $60,000, making a total of real estate and stocks belonging to these three charities amounting to the magnificent sum of £150,000, in round numbers, or $750,000. This endowment has been raised entirely by the munificence of the Brotherhood, in excess of the yearly maintenance and expenses of these three charities.

The estimated requirements for the present year are:

For the Girls' School	£7,900
" " Boys' "	9,300
" Aged Males	4,824
" " Females	3,080
" Loans to be repaid	4,000
Making a total of	£29,104

or, $145,500; and no doubt is entertained that even more than this amount will be cheerfully contributed. It is furthermore stated that the Grand Lodge, from its Benevolent Fund, gave away last year nearly £3,000.

A WASHINGTON JEWEL. At the installation of the officers of the Grand Lodge of Massachusetts on the thirtieth of December, 1852, an incident occurred which we do not remember to have seen reported except in the published Proceedings. The late Bishop Randall had that evening been installed for the first time as Grand Master. At the conclusion of the ceremonies, he introduced to the Grand Lodge the Hon. Myron Lawrence, of the State Senate. On rising, the Hon. Brother respectfully acknowledged the courtesy of the chair — referred to his former connection with the Masonic Fraternity of the Commonwealth, and with the Grand Lodge, as one of its District Deputy Grand Masters — said that he had not been in a Lodge for many years — that in the stormy times of anti-Masonry he had contended against the enemies of the Institution with his "armor on"; and that, though at last, in common with all his Brethren in the section of the State in which he resided, he was forced to yield in the unequal contest, he did so with his flag still flying over his head. But the immediate object of his rising, he said, was to exhibit to the Grand Lodge an ancient *Masonic Jewel*, which had just been handed to him by his Brother Col. Flores, Junior Grand Warden of the Grand Lodge of Peru (then present), and which had been worn by Gen. Washington as the presiding officer of a Lodge in the army of the Revolution.

The history of the Jewel, as the Hon. Brother gave it, on the authority of Brother Flores, is briefly as follows. He said it originally belonged to Brother Bystrzanowfski, a Polish soldier, who came over to this country about the time that Kosciusko arrived here and immediately entered and served in the American army under Gen. Washington. Being a Mason, he was associated with Washington in one of the army Lodges having authority to confer the Mark degree, and over which Washington presided for a time as Master. This Jewel, being the only one in the possession of the Brethren appropriate to a Mark Lodge, was loaned by its owner to Gen. Washington, and was worn by him at the meetings of the Lodge. On the disbanding of the army, Washington returned it with a complimentary letter. At his death, the Polish Brother bequeathed it to his children, through whom it was transmitted to one of his grandsons, who was present in Grand Lodge when this relation was made.

In his Address at the installation of officers in the following year, Grand Master Randall thus announced the death of Brother Lawrence: "When I turn from these posts of active duty [the offices of Senior Grand Warden and Grand Lecturer made vacant by death] to the *East*, I am reminded of one, who was with us at the installation of the officers of this Grand Lodge a year ago. Those who were present on that occasion well remember the stirring tones of his eloquence as he spoke of the days when he bore the banner of our Order, in the face of the foe that threatened to desecrate and destroy all that pertained to the distinctive principles of this ancient Fraternity. He held the responsible office of District Deputy Grand Master when the violent storm of persecution burst forth and raged with terrific fury. Undaunted, he did his duty, and he did it well. He, too, has finished his labors. His body has been committed to the dust as it was, and his soul hath gone to God who gave it."

GROWTH OF FREEMASONRY IN ENGLAND. — The review of the Grand Charities of our English Brethren, given on a previous page, has led us to an inquiry as to how so large sums have been and still continue to be raised. We have not space this month properly to answer this inquiry, but must content ourselves with a brief statement of the increase of Lodges during the last century and a half, the rapid growth of numbers being one cause of the increased charities. About a year ago, Brother John Hervey, Grand Secretary of the Grand Lodge of England, furnished to the Editor of the *Masonic Magazine*, of London, a statistical account which must be regarded as authentic, he being the highest authority on such a subject. He says: The earliest return of Lodges, acknowledging and subscribing to the Grand Lodge of England, which exists in the archives of the Grand Secretary's office, is dated 1723, and gives a list of fifty-one contributing Lodges. In 1725, the number had increased to sixty-nine; in 1736 to one hundred sixty-nine; in 1740 to one hundred eighty-nine; in 1745 to one hundred ninety-seven; in 1750 to two hundred fourteen, and in 1755 to two hundred seventy-one. In 1760, the number had fallen to two hundred seventy, the first instance of a decline. In 1766, it had again risen, namely to three hundred fifty-seven, an increase of eighty-seven in six years. In the first year of the present century, the number returned was five hundred eighty-one, an increase of two hundred twenty-four Lodges in thirty-four years. During this period, however, two other Grand Lodges were in existence, each having its subordinates.

In 1815, the first record after the Union gives the number on the roll as six hundred fifty-five, and it seems to have increased very slowly until the year 1843, in which the Grand Master, the Duke of Sussex, died. In that year the roll had risen to seven hundred twenty-one. Thus, during the thirty years of his Grand Mastership, the increase had been only thirty-six. At the installation of his successor, the Earl of Zetland, in 1844, the total was seven hundred thirty-three, and at the close of the year 1870, when he resigned, it had increased to thirteen hundred forty-four, a gain of six hundred eleven Lodges in twenty-six years — or an annual increase of twenty-two. At the close of 1871, the Annual Calendar exhibited the names of thirteen hundred seventy-two Lodges, and at the close of 1872, of fourteen hundred seventeen. The latest account we have seen puts the whole number on the books as fourteen hundred sixty-three, of which thirteen hundred sixty-six are said to be in active operation.

The marked contrast shown in the accessions to the Fraternity under the two administrations named, is undoubtedly due in a great measure to the difference in the character and personal influence of the two Grand Masters. Brother Albert G. Mackey, in his recently published Encyclopædia of Freemasonry, gives the Duke of Sussex the following character:

"In truth, the Duke of Sussex was a tyrant, as Grand Master, and put his foot on the neck of any one who presumed to oppose his wishes. He contrived to have a By-Law enacted which rendered it imperative that no motion should be proposed in the Grand Lodge unless it had received the previous sanction of himself as Grand Master, and he used this By-Law more than once to prevent the expression of an opinion by the Grand Lodge that he had overstepped his legitimate authority as Grand Master! Had he allowed the question to be put, he would have been voted out of the chair years and years before his death. During his thirty years of office he permitted the Grand Conclave (of Knights Templars) to meet only once, and, indeed, had an unconcealed dislike to all Masonic Orders of Knighthood. He went further, for, barely tolerating the Royal Arch degree, he would willingly have limited Masonry to the three degrees of Entered Apprentice, Fellow Craft, and Master. It is rather singular that, though holding these limited opinions, the Duke could work his way through most of the Degrees which he disliked. This man, with a pension of $100,000 a year paid out of the public purse for fifty years, and rent-free occupancy of Kensington Palace, because he was prince of the blood royal, was allowed to remain Grand Master in England for thirty years!"

The language is strong, but we believe the judgment to be substantially correct. Brother Woodward admits that during the Duke's administration the Craft had been engaged in "angry contests and heated discussions," a kind of work which is sure to check the advancement of the Fraternity. On the other hand, he expresses the opinion that the government of the Earl of Zetland was wise and benignant: that it was "unfailingly marked by strict and constitutional adherence to the great Masonic principles of order and law, of impartiality and fairness, of consistent firmness while yet of considerate toleration. He might fairly, at the close of his Grand Mastership, say, as an older Grand Master of ours said, '*Si monumentum quæris, circumspice*; if you wish to learn what my rule has been, you have only to view the Order nearly doubled numerically during my presidency and displaying in numberless ways, and on every occasion, unmistakable proofs not only of its unfaltering attachment to our time-honored landmarks, but of its substantial welfare and material prosperity."

THE

NEW ENGLAND FREEMASON.

Vol. I. MAY, 1874. No. 5.

[*For the New England Freemason.*]

Major General Richard Gridley.

BY W. BRO. D. T. V. HUNTOON.

Richard Gridley was born in Boston, June 3, 1711. He was the son of Richard and Rebecca Gridley, and younger brother of Col. Jeremy Gridley, who was appointed Provincial Grand Master of North America by the Marquis of Carnarvon in 1755. Of the early life of Richard, nothing is known. His subsequent life shows that he must at some time in his early years have devoted himself to the study of mathematics and drawing.

In "A General List of the Brethren made in the First Lodge of Free and Accepted Masons in Boston, N. England, also those accepted members in it," under date of Jan. 22, 5745, appears the name of Richard Gridley, but this only indicates when he was admitted a member. No record is known to exist showing in what Lodge he received the first degree; but the following record from the Master's Lodge will show when he was made a Master Mason. "April 4, 1746; the Lodge being open, Bro. Richard Gridley attending, was rais'd Master and paid £3." Three months after his name appears in the first Lodge he joined the expedition under Gen. Pepperill, and, upon the death of M. Meserve, was chief in directing the engineering operations at the reduction of Louisburg. Here he obtained his first laurels, and won that reputation as an able and skillful engineer which, in the trying years that were to come, was so valuable to his country and so honorable to himself. He did not see active service again for some years, as the regiment of Gen. Shirley, in which he held a captaincy, was disbanded in 1749. In 1755, he was appointed Chief Engineer and Colonel of Infantry, and immediately joined the expedition against Crown Point, under command of Gen. John Winslow.

May 13, 1756.—"The Right Worshipful Grand Master, Jeremy Gridley, authorized the Right Worshipful Richard Gridley, Esq., to congregate all Free and Accepted Masons in the present expedition against Crown Point, and form them into one or more Lodges, as he should think fit, and to appoint Wardens and other officers to a Lodge appertaining." All the fortifications around Lake George were planned and constructed by him. He was not only the trusted officer, but the valued friend of Winslow, and was selected by that General to accompany him when he went to meet the Earl of Loudoun, then Commander-in-chief of His Majesty's forces in America, and Past Grand Master of Masons in England. One month later, at a meeting of the Provincial Grand Lodge, held in Boston, at which, without doubt, His Excellency John, Earl of Loudoun, was present, the "R. W. G. M. appointed Bro. Richard Gridley, then Master of the First Lodge, to make the above five gentlemen Masons, who was made entered Prentices and Passed Fellow Crafts."

In 1758, Gridley joined Lord Amherst, and fought with Wolfe on the Plains of Abraham. This ended his military experience for the time. During the next sixteen years he was not disturbed by wars or rumors of wars, and found leisure to devote a portion of his time to the "Royal Art." In 1762, he purchased a house on Prince street, Boston, and it is probable that he occupied it himself. In 1768, on the sixteenth of November, at a meeting of the Second Lodge, with a father's pride he proposed the name of his only and well-beloved son, Scarborough, to be made a Mason, and, by a Dispensation from the Master, he was unanimously balloted in and made a Mason in due form. We cannot but contrast the feelings of the parent upon this occasion, and upon that when this son was tried by court martial for cowardice in the face of the enemy. John Rowe appointed Richard Gridley Deputy Grand Master January 27, 1769, and he was reappointed for several years following.

In 1770, he purchased of Edmund Quincy one-half of Massapoag Pond in Sharon, and was for some time engaged in the iron business.

For his distinguished services at the siege of Quebec, Magdalen Island was given to him with half pay, and in 1773 the Governor of New Hampshire granted him three thousand acres of land. He was now sixty-two years of age. To himself and to his contemporaries it must have seemed as if life's work was done, and that nothing remained to him but to enjoy the consciousness of a well-spent life. With the honors of a veteran of the French wars, and substantially aided by the pension from the Crown, he might pass the remainder of his life in his country home at Canton with comfort and the respect of his countrymen. But it was not so to be. At the breaking out of the Revolutionary War, despite his age, he eagerly accepted the overtures that were made to him by his grateful countrymen. They could ill spare one of such marked ability in the profession of arms. The men who had seen service in Canada and Nova Scotia were the very men needed to regulate and discipline troops who possessed at this period only one of the requisites of soldiers — courage. Throwing aside, then, the inducements which would naturally have held him to the service of the King, Colonel Gridley cast his lot with the Colonists.

The second day after the meeting of the Provincial Congress at Concord, April 23, 1775, it was resolved that an army of thirty thousand men was needed for the defence of the country. Artemas Ward, who had served under Abercrombie, was appointed Commander-in-chief, and Richard Gridley chief engineer. He was actively engaged in the duties of his office until the night preceding the battle of Bunker Hill, when we find him in earnest conversation with two generals well known in American history. The question at issue was whether Breed's or Bunker Hill was the proper one whereon to erect fortifications. The consultation had been long and acrimonious. Time was precious. The veteran Gridley had urged with all the force of his ardent nature that Bunker Hill was the only proper one whereon to erect breastworks. He had sustained his opinion by examples from his own experience and from the chronicles of military history. One* of the Generals coincided with him, but the other† was stubborn and determined not to yield. At length Gridley said to the latter, "Sir, the moments are precious. We must decide at once. Since you will not give up your individual opinion to ours, we will give up to you. Action, and that instantly, only can save us.'' Thus the obstinacy and stubbornness of this General decided the matter, and Breed's Hill was the one selected.

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* Probably Putnam. † Probably Prescott.

The first detachment had no sooner reached the hill, than Gridley began to mark out the plan of the fortifications. With his usual celerity and skill he drew his lines, gave orders to his men, and, when not busy in directing others, worked himself, spade in hand, throwing up the fortifications which were to be the protection of the embryo nation. It was near being a fatal mistake for one having such knowledge and ability to do the manual labor, which could better have been done by a farmer's boy from Berkshire. The next morning, that never to be forgotten seventeenth of June, Gridley was unwell, owing to his fatigue of the night previous, and was obliged to leave the hill; but to the joy of all, he so far recovered as to return later in the day. He immediately placed himself at the head of his own battery of artillery, and, judging from all accounts, it was poor enough. It had been raised especially for Gridley, and great exertions had been made to complete it. It was confidently believed if confided to him it would do great execution; yet, notwithstanding all that had been done, at the time of the battle it consisted only of ten companies and four hundred and seventeen men. Nevertheless, Gridley went boldly forward, and himself aided in discharging the pieces, until his guns were disabled and he was obliged to order them to the rear. Near the close of the action he was struck in the groin by a musket ball. An historian, describing the state of affairs at this critical moment, says, " Warren was killed and left on the field, Gridley was wounded.'' All seemed to be lost. Finding that he could do no more, Gridley entered his sulky to be carried off, but meeting with some obstruction, had but just vacated it when the horse was killed and the sulky riddled by the bullets of the enemy. The British sharpshooters could not overlook so prominent a mark, and rightly surmising that the vehicle contained some person high in authority, they directed their fire towards it with such accuracy that had Gridley been in it he would most certainly have been killed. The next day one of his neighbors from Canton (then Stoughton) went to Boston and conveyed him home. His wound could not have been very serious, for a few days after, assisted by his son, Lieut. Col. Scarborough Gridley, he took charge of a battery of guns placed at the Highlands. Richard Gridley not only planned the fortifications in Roxbury but all the defences around Boston, which were thrown up immediately after the battle of Bunker Hill, were the offspring of his single mind.

On the twentieth of September, 1775, he received from the Provincial Congress the rank of Major General, and was ordered to take command of the artillery Nov. 17, 1775. He was, on account of advanced age, succeeded by Colonel Henry Knox. But, although too old for active service in the field, he was not wanting in mental vigor. On the memorable night when Dorchester Heights were to be fortified, no one was judged so capable as Gridley. In 1776, after the evacuation of Boston by the British, he was entrusted with the duty of again throwing up works at Charlestown and other points about the harbor. His great value as an officer was acknowledged by General Washington, when, on December 31, 1775, he stated to Congress "That no one in the army was better qualified to be Chief Engineer than Richard Gridley."

Gridley retired to Canton and was engaged in the iron business in that town. Feb. 14, 1777, Congress empowered Robert T. Paine to contract with him for forty eight-inch howitzers, to be sent to Ticonderoga, and, four years later, resolved that it be recommended to the State of Massachusetts to make up to Richard Gridley the depreciation of his pay as engineer, at sixty dollars per month, from the time of his appointment to the first of January, 1781.

In a letter dated March, 1778, he writes to General Heath for more men to close the fortifications at Castle William and Governor's Island. He desires that the assistance be sent him that spring, as he fears a return of the enemy. In doing this, he says he is instigated by his love of country, and that should any accident happen through delay, the blame would fall upon him.

In 1780, he writes to Major General Heath that he has had no pay for thirteen months, and begs that the General will allow him something, and charge it to his department. He complains that the last pay he received he was obliged to divide with his son who assisted him. In this want of funds, it is probable there were at this time many officers of the army who could heartily sympathize with him.

He died at Canton, June 21, 1796, at the ripe old age of eighty-four. He was a Universalist in religious belief, and at his funeral the Rev. John Murray preached the sermon, when crowds of people from far and near came to pay their last tribute of respect.

A little back from what is now the main street of Canton, formerly the old Taunton road, not far from the Sharon line, stands a deserted burial ground. Few persons were ever interred in it, and they belonged to one or two families, It is flanked on two sides by a moss grown and dilapidated wall. The other two sides are open, the fence having long since gone to decay. Few of the inhabitants of the town know of this sacred enclosure (if a place so neglected and forlorn can be called sacred, or an enclosure), and fewer still know, that in this place, with no stone to mark his grave, lies all that was mortal of Richard Gridley, Chief Engineer of the Army.

The school that is situated nearest to where his house stood is called the Gridley school, but the children, as they pass and repass the little graveyard, know not that one of the distinguished men of the Revolution sleeps his last sleep in its quiet precincts. But the Patriot and the Mason, as he passes, may pause, and ask himself: Is it right that one, who in days gone by defended his country with bravery, and upheld the ancient landmarks with zeal, should thus be forgotten and neglected by his Brethren and countrymen?

Uniformity of Ritual.

BY C. JAMES TODD, W. M. KINGSTON LODGE, HULL, ENG., NO. 1010.

Read before the Lodge, June 1, 1870.

It is my object this evening to place before you, in as short a compass as possible, the history of the present system of working in our Masonic Lodges, and then to add a few observations on the desirability of establishing uniformity of Ritual.

It must be patent to the youngest Brother, who has visited a strange Lodge, that at present there is no uniformity of procedure in our Lodge Ceremonies, and although the different systems bear a great resemblance to each other, yet the actual working of the Degrees, and the illustrations of the various Ceremonies, differ in many respects. In proof of this, we need go no further than our own town, where with three Lodges, we have no two working in exact harmony.

Nor is this state of things peculiar to any particular locality, but may with truth be said to be the state of the working throughout the country; yet by the Book of Constitutions, under the head of "Private

Lodges," we find it laid down that "All Lodges are particularly bound to observe the same usages and customs; every deviation therefore from the established mode of working is highly improper, and cannot be justified or countenanced."

It will be seen from the history of our Ritual, set out in the following remarks, that the United Grand Lodge has done very little, beyond enacting the above, towards preserving the ancient ceremonies, or securing a uniformity of working in our Craft Lodges; whilst in strong contrast may be cited the part the Grand Lodges of America take, not only in enjoining, but in enforcing so desirable a state of things throughout their districts, by appointing Lecturers, whose duty it is to visit the several Lodges, inquire into, and if necessary correct their several workings, and report thereon to the Grand Lodge to which they belong.

Prior to 1717, when the first Grand Lodge of England was established, the form of Ritual in existence was of a very simple character indeed, and would no doubt be adopted by the new Grand Lodge. So simple, it is believed, was it, that it is questionable whether there was more than one Ceremony, viz.—that of Initiation.

The degree of Fellow Craft had at this time, I am inclined to think, no separate Ceremony, but was conferred on a Brother as a matter of course after a certain period of probation.

The degree of Master Mason as we now practice it, seems to have been of later creation, for although we find it stated in the General Regulations of 1721, that Entered Apprentices had to be admitted Masters and Fellow Crafts in Grand Lodge, and there only, except by dispensation—yet, at this time, so far as I can discover, the Master's Degree appears to have been a creation of the new Grand Lodge, and an honorary degree only.

This view is borne out by reference to the Old Charges (published two years later), where it is stated, in reference to a Candidate, that he shall be made a Brother and then a Fellow Craft in due time, that so when otherwise qualified he may arrive to the honor of Warden, and then Master of the Lodge; and that no Brother can be Warden until he has passed the part of a Fellow Craft, nor a Master until he has acted as a Warden; and again, that the most expert Fellow Craft shall be chosen the Master or Overseer. No mention, it will be observed, is here made of the Master Mason's Degree, and it is fair to infer that it was unknown to the ancient Masons, the term *Master* evidently referring to the Master of the Lodge.

When the present Master Mason's Degree was first instituted, I am unable to say; Pritchard, however, in 1730, mentions the three Craft degrees, but in Scotland it does not appear to have been known till much later, for Bro. D. Murray Lyon (the author of the history of the Mother Kilwinning Lodge), in writing to the F. M. Magazine in 1868, says there is no mention of any Fellow of the Lodge (the Kilwinning) having before 1741 been dignified with the title of Master Mason.

It was soon found that the ancient operative working was not sufficient for the wants of Speculative Masonry, and, accordingly, in 1720 Drs. Anderson and Desaguliers, the founders of that system, formed the first regular Lectures from the ancient Charters and Documents then extant.

The questions and answers in use prior to this were, according to Dr. Oliver, "something like the conundrum of the present day, difficult of comprehension, admitting of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the Mysteries and symbols of the Craft." Instances of these must be familiar to every Brother, and it is unnecessary for me here to further allude to them, than to say, that they were in no way entitled to be called Lectures, as they had nothing to do with the explanation of our system or the particulars of its ceremonies.

The first Lectures are stated to have been imperfect, and in 1732, Bro. the Rev. M. Clare (afterwards a Deputy Grand Master), under commission from Grand Lodge, prepared a new system of Lectures adapted, as we are told, to the then existing state of the Order and without departing from the Ancient Landmarks. Clare's system consisted but of additions to the old one, in the shape of moral and Scriptural admonitions, and it retained a Christian character, recognizing the Trinity and our Sunday.

In June 1737, we find, by the Constitutions then published, that certain of the Ancient Charges were altered, passages offensive to the Roman Catholics were left out, and others altered so as to meet all faiths where the existence of a Supreme Being was admitted.

Some years after this a fresh system was prepared, and into this were incorporated certain portions of Dermott's R. A. Degree. Bro. Dunckerley, the author of this system, changed the Master Mason's

Word, and I find on a copy of an Ancient Lodge Board in that degree which came under my notice some time since, the original Master Mason's Word shown, and it is identical with one form of that of the Royal Arch Degree of the present day. The same word is also given as the Master Mason's Word in "*Les secrets de l'ordre des Francs Macons,*" published at Amsterdam, in 1745. One of Bro. Dunckerley's additions should be mentioned, viz.—that of the three most important rounds of the theological ladder.

About 1763, another system was compiled by Bro. Hutchinson, author of the "Spirit of Masonry." This system retained in its Ritual something of a Christian character, for the author in his work above referred to, published in 1775, says the Master Mason represents a man under the Christian doctrine, saved from the grave of iniquity, and raised to the faith of salvation. Hutchinson's system has had great success in the North of England, and it seems to have been confined almost exclusively to that part of the country.

Nine years later, Bro. Wm. Preston, author of the "Illustrations," produced a system of Lectures described as the best produced. It has been stated that Preston merged the greater portion of Hutchinson's system into his; but as Hutchinson's system is believed not to be in existence, this can only be a surmise. Preston's Lectures, however, are yet extant, although not accessible to the Craft at large. A Prestonian Lecturer is annually appointed by the Grand Master to give instruction in them, but his office is almost a sinecure, as the Craft, whether from ignorance of their existence, or apathy, seem to care very little about them, and the meetings at which they are given are but scantily attended. It is worthy of notice that Bro. Preston, in a summary of the Lectures in his "Illustrations," refers to the meeting of Master Masons as a Chapter. The other two degrees he refers to as Lodges.

Preston's and Hutchinson's systems were in use in the South and North of England respectively till 1813, when the then Grand Lodge of England, and the so-called Atholl or York Masons, were united under the title of the "United Grand Lodge of England." A Lodge of Reconciliation was formed to establish perfect agreement upon all essential points of Masonry, according to the ancient practice of the Craft, and the forms then settled and agreed upon were declared pure and correct, and to be alone practised in the United Grand Lodge, and all Lodges dependent thereupon, until time should be no more.

The new Ritual was a combination of the two systems before in force, and Bro. Findel in his "History of Freemasonry" says, that though a certain degree of simplicity was retained, yet to conciliate the so-called Ancient Masons, far too much of their Ritual remained, and the Words of the first two degrees were reversed.

The first attempt to form a new system of Lectures was made by the Rev. Dr. Hemming, S. G. W., under instructions from the United Grand Lodge ; but ill health necessitated his retiring from the task, and the P. G. M. of Dorset, Bro. Williams, was appointed to complete them. He, however, started *de novo*, and produced our present system, which, so far as we are able to judge from Preston's summary of the old system, and without an actual comparison with former ones, is far inferior in the language, ideas, and knowledge of the Craft Symbols.

In the Ancient Lectures, the twelve grand points of Masonry are dwelt upon as forming the basis of the system, and comprehending the whole system of initiation; and although the explanation of these was considered of the utmost importance by our Ancient Brethren, yet they were omitted from the Ritual of this date.

The Grand Stewards' Lodge (formed I believe in 1778) claimed the right at one time to be the only authority in the matter of the Lectures ; but how or when they acquired this power I cannot find, as no such authority appears to be conferred upon them either by Grand Lodge or by the Ancient Constitutions or Regulations of the Craft. Their rights however they have long since abdicated.

It will be thus seen, that the primitive working of the Operative Masons in existence prior to 1717 passed out of use, and was superseded by the first of the modern systems. Since that time and until 1815, our present working was built up ; it can have, therefore, with the exception of a very small portion, of probably the first degree, no claim to antiquity, and the language in which it is framed bears evidence of its modern origin. The present system of working is divided again into two Schools, the Gilkes and the Muggeridge. These work in London under Charters from the United Grand Lodge of England, and are known as the Emulation and Stability Lodges of Instruction.

Attempts have been made from time to time to bring about a Uniformity of Working, yet up to the present time all have failed. As late as December last a resolution was carried in Grand Lodge that a committee should be appointed for the purpose at the next Grand Lodge; this was equally unsuccessful with former attempts, for at the Grand Lodge held in March last a committee was moved, but various objections were taken, and the matter ended by the consideration of the appointment of the committee being deferred till the next meeting of Grand Lodge; in fact, there seems a general unwillingness in Grand Lodge and amongst the London Brethren to go into this matter.*

It has been often said, that by altering the Ritual we may interfere with the Ancient Landmarks of the Order; no such bug-bear as this weighed with our Brethren prior and immediately subsequent to the formation of the United Grand Lodge of England, and with proper care it is quite possible to deal with the question without interfering at all with those peculiar marks of distinction by which we are separated from the rest of the world, and with that universal language and those universal Laws of Masonry, known as the Ancient Landmarks.

These no doubt are of the utmost value as being the foundation of Masonry and common to all systems, and such of them as are included in our Ritual and Lectures should by all means be carefully preserved.

With the exception of the Landmarks, our system has very little in common with others; it differs more or less in its working from those in use on the Continent, in Scotland and in America, which again differ from each other; and it is often not only difficult, but impossible for an English Brother to obtain entrance into Foreign Lodges, by reason of his not being able to prove himself according to their particular systems.

That a more simple and uniform system is desirable, is I think admitted, and I look upon the fact that the objections made on the discussion in Grand Lodge, were not to the principle, but to the means—as a step gained by the advocates for uniformity.

On a revised Ritual being formed, the only certain means of making the practice of it uniform will be to have it printed, leaving out, of course, certain parts.

Such a course would have the following advantages: the Ritual being the work of educated men, in the first instance, and not having to be handed down orally, would continue free from the absurdities and false grammar which we sometimes hear under the present system; again, we should get as officers Brethren who, otherwise eligible, are unable to take office because they have either joined too late in life, or have not the time to devote to acquire the Ritual by heart, and who, consequently, take very little interest in the working of the Lodges, and seldom advance beyond the grade of Master Mason.

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* Since the above Paper was read the matter has been adjourned by Grand Lodge *sine die*.

Another argument in favor of a printed Ritual is, that the system has worked well on the Continent where each Officer reads his part, in America where certain portions are read, and in High Grade Masonry in England where the same thing is practised, or, at least, each new Chapter on being formed, is supplied by the Supreme Grand Council with an authorized copy of the Ritual; and I have yet to learn that through these courses being adopted, the secrets of the Craft on the Continent and in America, and of the High Degrees in England, have become known to the outside world, more than those of our Craft Degrees, with all our boasted secrecy.

Until the matter is taken up by Grand Lodge, and an authorized Ritual formed, we shall still go on stumbling in the dark, and the present regulations will remain as they are, a dead letter; for although we are enjoined by them to observe the same usages and not deviate from the established working, yet as every Lodge thinks its own the right one, and as there is no authority to tell us what is the established mode, the hope of attaining uniformity of working under our present system is vain and futile.

In conclusion, Brethren, I would not have it understood that I consider the practising of the Ritual and Ceremonies, the whole of Freemasonry. Ceremonies of themselves, are little better than empty forms; and although necessary in Institutions like ours to attract the attention and leave a solemn and reverential impression on the mind, yet the Institution has far greater attractions: we there find tranquility amid the disappointments of life—comfort in adversity—a blessing in all times, and under all circumstances, and a friend to whom recourse may be had when other earthly comforts fail. In the words of one of our Masonic writers, "Its laws are reason and equity; its principles, benevolence and love; its religion, purity and truth; its intention, peace on earth; and its disposition, good-will towards men."—*The Kingston Masonic Annual.*

Religion in Freemasonry.

"*Religion* or virtue, in a large sense, includes duty to God and our neighbor; but, in a proper sense, virtue signifies duty toward man, and *religion* duty to God."—*Watts.*

"*Theology.*—The science which treats of the existence, nature, and attributes of God, and of His relations to man; the true doctrine concerning God, and the duty which ought to be rendered to Him by man; biblical or sacred literature; divinity."—*Worcester's Dictionary.*

"*Sect.*—A body or number of persons united in tenets, chiefly in philosophy or religion, but constituting a distinct party by holding sentiments different from those of other men."—*Webster's Dictionary.*

"*Theology.*—The science of divine truth; is the queen of all other sciences, when it is regarded aright. But sectarian theology, which seeks only to build up a party—controversial theology, which sets fellow Christians at war—these make men's minds narrow, cold and hard."—*J. F. Clarke.*

"Although theoretically the religion of Freemasonry, Theism is not always a characteristic feature of the devotional services of Scotch Lodges. Speaking from personal observation of the example of the highest Masonic authority in Scotland, and the practice of Provincial Lodges, the prayers of the Craft do not seem to be framed upon any fixed principle; for while at one time these are of a thoroughly Christian character, at another they practically ignore the Cross."—*History of the Lodge of Edinburgh (Mary's Chapel) No. 1, by David Murray Lyon,* 1873.

Often it has been said—sometimes boastfully, as if a great thing had been gained thereby—that religion is excluded from the Masonic Lodge. This is not true. Religion is one of the pillars; nay, indeed, it is the foundation of the Masonic structure. The neophyte, as soon as his feet pass the threshold of a Lodge, must avow his belief in God or be rejected. Further on, he is enjoined to keep the divine law. The moral law is presented to him as his guide of conduct towards his fellow man. In the course of his advancement, he is repeatedly reminded, by impressive ceremonies, that Freemasonry teaches the doctrine of the immortality of the soul. He soon comprehends that the definition of religion by Watts is the accepted one of his Brethren; that he has a duty to perform towards God, and one, no less obligatory, to his neighbor. This is all the religion that, as a Freemason, is required of him. Otherwise, he is left to follow the dictates of his own conscience, and to obey that monitor in all other things, which, as a religious man, his reason shall approve. His religious tenets are not to be arraigned or questioned, nor is any effort permitted to weaken his faith in the instrumentalities he shall deem necessary to secure his future happiness.

It is sectarian religion which the Lodge prohibits. Our *Ancient Charges* declare that "No private offences, or disputes about nations, families, religions, or politics, must be brought within the doors of the Lodge." This injunction applies to *religions* and not to *religion*; to religious forms, tenets and creeds; or, in one word, to sectarian theology. Freemasonry, regarded as "a vast family circle, spread through the entire world" and composed of men of "every country, sect and opinion," would be utterly unable to accomplish its mission, so extended, if it tolerated theological disputes and controversies among its disciples. Masons may be characterized as theists, but they are so only when assembled as a Brotherhood. They have, when thus convened, the fullest freedom to enjoy their religious beliefs; but discussions and disputes concerning them are forbidden. What hope would there be that the benevolent intentions of Freemasonry would be effectual if the many and irreconcilable creeds of Christians, Jews and Mahometans were admitted as subjects for examination and discourse at Lodge meetings? Indeed, so diverse and numerous are the creeds of Christians even, that were they entertained at such times, it would disrupt our fraternal bonds and ingloriously terminate the working of the Craft.

It may be adduced as an evidence of the non-sectarian religious character of Freemasonry, that of the sixty-four Chaplains of the Grand Lodge of Massachusetts, who have served since that office was created (Dec. 12, 1796), their affinities, denominationally, have been as follows, namely: Unitarians, 20; Episcopalians, 16; Trinitarian Congregationalists, 9; Universalists, 9; Methodists, 5; Baptists, 4; Christian, 1; total 64. It is evident from this enumeration that the Protestant sects, however diverse their creeds, find nothing in Freemasonry to prevent their uniting together to promote its influence and give efficacy to the principles it inculcates.

The reader will naturally inquire "why are not the clergy of the Roman Catholic Church represented among the Chaplains of the

Grand Lodge?" The reply will be found in the fact that the Head of that Church has pronounced his anathema against Freemasonry. Clement XII. (created Pope July 12, 1730) excommunicated Freemasons; and others of his successors have followed his example. The Roman Catholic hierarchy regard our Institution, so far as its bulls testify, with no friendly eye. But the reason for its distrust and hostility it is difficult to imagine. The Freemasonry of Great Britain and Ireland, and that of the United States, is in no way hostile to the Romish Church. Its doctrines in no degree interfere with that Church. It may be, however, that on the continent of Europe, Freemasonry has at times been misused, and its professed adherents have not always conformed to the non-political, non-sectarian religious character of the Institution, and thus have brought upon it the suspicions of the Pope, and, consequently, his maledictions.

J. T. H.

The Solomonic Origin of Freemasonry.

BY ALBERT G. MACKEY, M. D.

ONE of the most important results of the revolution which is now taking place in the literature of Freemasonry is the disintegration of its historical elements, so that what is pure and recognized history may be separated from what is merely mythical or symbolical. The legends are all still retained, but they are beginning to be regarded, not as the foundations of history, but as the material for the development of symbolism.

It would not be well for the philanthropic tendencies of the Institution if its legends and myths were to be eradicated. Such iconoclasm would result in its eventual destruction, because these myths and legends constitute the very essence of its symbolism, and it is its symbolism that gives to Freemasonry all its identity—separating it in character and design from every other secret association—and all its beauty as the most perfect of all human inventions for the teaching of truth.

William Taylor, in his *History of German Poetry*, has expressed his regret that the Protestant Reformation did not begin in Italy rather than in Germany, which would have been the case if it had been delayed for a few years. He thought that the ideality of that Southern people would have preserved many beautiful and useful symbols in the religious service of the Church, which were needlessly rejected by the unimaginative temperament of the practical Teutonic mind. So, too, the early Puritans of New England, confounding the symbolic teaching of the cross as the emblem of man's redemption with its adoration by the Papists, cut its figure from the national standard of England; and the disciples of Knox in Scotland, while properly abolishing the corruptions of the Roman worship, unfortunately extended their destructive energies to the classical specimens of sacred art which adorned the old cathedrals.

There is but little fear that such a mistaken spirit of iconoclasm will ever distinguish the reformation of Masonic literature. Masons have been too well imbued with the symbolical idea, its true use and import, ever to make the mistake of rejecting its mythical legends because they are to be no longer received as authentic histories.

Therefore, I say that, while juster and more rational views of Masonic history are now beginning to be entertained, its legends will always remain as a part and parcel of its intellectual structure. Even the important legend of the third degree may no longer be regarded as an historical narration. We may fail to find the event corroborated by contemporaneous authority, sacred or profane, and yet the legend will never be abolished. It will continue to be taught, as an essential part of Freemasonry, as the legend *"by excellence"* on which the whole system of symbolic instruction is founded, and as something that cannot be cast away without casting away with it the whole system of Masonic philosophy.

There is a puerile credulity which holds every myth to be a history, and finds no difference in the proofs that make the Duke of Sussex to have been a Grand Master, and those adduced to bestow the same title on Adam, our common father. Now, the scholars who are waging at this day energetic and successful war against this Masonic superstition, as it may well be called, must not be supposed to be desirous of abolishing the system of Masonic symbolism. On the contrary, they would leave that system precisely as it is, but they would give to it a newer and truer character. They are no iconoclasts. They break no images. They leave every image standing in its niche; but they view the image in its real light. They continue to repeat and to teach the myths and the legends; but they no longer repeat or teach them as historical narratives, but simply as developments of a symbolic idea. So, while the ignorant Catholic peasant falls down and worships the Madonna of Raphael, the more enlightened Protestant views and admires it as a work of art, and derives from it suggestive ideas of the human love and human character of the Holy Child, and of the maternal sympathies of the Holy Mother.

Among these legends, one of the most important is that which finds the actual, historical origin of our Order in the Temple of Solomon. Of all the mythical narratives connected with the history of Freemasonry, this is the one which it will be the most difficult to eradicate because it is the most intimately connected, from beginning to end, with the entire system of Masonic symbolism.

Forty years ago, Chemin Dupontes, one of the most philosophical of the French Masonic writers, had said :* "The opinion which supposes that we are the direct descendants of the workmen at the Temple of Solomon is one which I shall presume to call superstitious and vulgar ; and yet it is taught in many Masonic works, in poems which are not destitute of merit, and is the ordinary text of the discourses of most of the orators of our Lodges. It may, in fact, be called the *conventional error* of Freemasonry." He rejects the theory, of course, and recalls to mind that there were other associations with which the idea of a temple was familiar. Thus, the knights of the Middle Ages called the institution of chivalry a "Temple of Honor," and he mentions one society in particular, which existed at Rennes, in France, in 1784, and which was named the "Temple of the Country," a society consisting of many of the nobility and men of letters of the province. The object of the society may be best gathered from the inscription placed in front of the presiding officer : "Here God is served without hpyocrisy, the King without venality, and the country without ambition." In all of these, and similar instances, the temple, says Dupontes, was but a figure, and so it is with us ; and he therefore expresses his surprise that modern Masonic books should so seriously enter into the complex details, and repeat so many mystical stories on the subject of the material construction of the Temple at Jerusalem.

In the four decades that have passed since the French philosopher wrote these words, the sentiment which they express has been gradually but perceptibly gaining strength. And now it is scarcely to be doubted that no Masonic scholar of any reputation would risk that reputation by a serious attempt to defend the Solomonic theory of the origin of Freemasonry.

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*In the Universe Maçonnique, 1853, p. 9.

And yet there has been and there can be no abandonment of the Temple legend. It is still retained, and must ever be retained, in the ritual. It is and must ever be referred to as the most important, the most philosophical, and the most attractive source of our system of symbolism. The historical and the mythical elements of Freemasonry are so intimately connected, so closely interwoven with each other, that the one is essentially necessary to the other, and both are required to make up the complete and perfect whole that makes Masonry what it is and always has been. They are like the Siamese twins, into the connecting cord of whom so much of the vital organization of each had entered that there could be no separation without imminent, and indeed positive, death to each.

Then; as regards Freemasonry, the Temple of Solomon is a myth and not a history. To claim that the former, with its present organization, with its Lodges, and its degrees, comes in a direct, uninterrupted, and unchanged descent from the latter, is to claim what cannot be proved, and which, if not impossible, is at least so improbable and so contrary to the current of historical evidence, as to be unworthy of serious discussion. To the Mason the Temple of Solomon is a spiritual idea, and as such it forms an indispensable part of his system. The Freemasonry of the present day is built on the symbolic idea of that great Temple which, of all the religious edifices of the ancient world, was the only one that was dedicated to the worship of the true God.

The critical problem, then, which we have hereafter to resolve, is not how did Speculative Masonry descend from the Operative Masonry of the Solomonic Temple, but rather how did the idea of that Temple first become incorporated into the modern Masonic system? At what period was the allegory first invented? This problem is full of interest, and alone would furnish an ample field for discussion.

If we adopt the now more popular belief that our Speculative Masonry will find its true origin in the operative stone-masonry of the Middle Ages, we shall be impressed with the pertinent fact that the idea of the Temple of Solomon was not altogether unknown to those mediæval workmen, and that their master builders preserved the reference to it in many of their architectural symbols. The "Compagnonnage" of Germany, and especially of France, which was undoubtedly a close resemblance to Freemasonry, and which is supposed to have been an organization of the Craftsmen in rivalry of, or in defence against, the corporations of the Masters, traced its origin to the Temple of Jerusalem, and had many legends connected with that building. Indeed, one of its divisions was called "the children of Solomon."

Most probably the introduction of the idea of the Temple of Solomon into Freemasonry is partly, perhaps wholly, to be attributed to the natural connection that existed—so far as there was a common religious purpose—between the labors of the Christian workmen on their cathedrals and those of the Jewish and Tyrian workmen on their great Temple. The idea of the cathedral suggested the idea of the Temple, and the labors and the laborers on each became fancifully and allegorically identified. Everything in the ancient Temple worship was applied to the modern cathedral worship. Everything in the labors on the one was transferred in idea to the labors on the other, and the workmen of Strasburg and Cologne began at last to be confused with those of Jerusalem and Tyre. And then, when the organization of the Order which now prevails was established, and its present form given to it, it was an easy and a natural task to introduce the Temple of Solomon, so long familiarized as an idea, into the ritual, and to adopt the mediæval myths connected with it, which in time were gradually accepted as historical narratives. Modern researches and modern scepticism are beginning to take them back to their original condition.

We may then say, I think, that, while we are not permitted to recognize the Freemasons of the eighteenth and nineteenth centuries, as the legitimate descendants of the "stone-squarers" of Solomon and Hiram, yet we must admit that the Freemasonry of this day is a symbolical development of the Temple which was constructed at Jerusalem. And therefore, whatever may become of the historical question we can never abandon the symbolic idea, and must still truthfully call the Temple allegorically the type of the Lodge.—*Mackey's National Freemason.*

THE three tenets of a Freemason's profession, are Brotherly Love, Relief and Truth. Truth has been denominated the column of Wisdom, Brotherly Love the column of Strength, and Relief the column of Beauty.

The Installation of Brother, the Earl of Zetland.

At first this announcement almost sounds strangely to the Craft, and at any rate to many of us old Masons; for the name of "Zetland" carries us back to ancient days and a good "regime," in which this famous Craft of ours flourished and progressed in wonderful measure. And we are glad to be permitted to make such an announcement; as it is, and will be, a subject of rejoicing to all Freemasons, to see the nephew following in the steps of his well-known and most venerated uncle.

That the gathering at York to welcome our distinguished Brother will be very numerous, we need hardly say, and as far as the arrangements have been made known, they seem to us to be both very simple and yet very effective.

Our Grand Master [the Marquis of Ripon] will preside in person at the installation ceremony, and we feel certain that all will be done to enhance the solemnity of the occasion, and to make this great "assembly" a "*dies alba*" in the memory of Yorkshire Freemasons. All that the good city of York can do to give a respectable welcome to the strangers and visitors on that day, we hope will be done and done well, and we trust that our Brethren may enjoy a very happy gathering, under the shadow of that great Minster raised by our operative forefathers in times of old.

May all good attend the installation and rule of Brother, the Earl of Zetland, and may he emulate the true Masonic spirit and zealous devotion to our Order, which characterized his lamented uncle, our good old Chief. We hope to give a full account of the day's proceedings in our next issue. — *The London Freemason,* April 11, 1874.

Samuel Wesley, the distinguished organist of England, the son of the Rev. Charles Wesley, and nephew of Rev. John Wesley, the father of Methodism, was made a Mason December 17, 1788. In 1812 he was Grand Organist of the Grand Lodge of England. He composed the anthem performed at the Union of the two Grand Lodges of England, in 1813.

Masonic Funerals.

QUESTIONS are frequently raised as to the proper conduct of funerals in cases where the deceased was a member of the Masonic Fraternity as well as of the Order of Odd Fellows. Attempts are made to perform the burial service of each organization, or to combine the two, resulting generally in a ridiculous farce or a confused jumble, and almost invariably giving rise to jealousy and ill-feeling, and leading to mutual crimination and re-crimination. The subject has been freely discussed during the last year in the District of Columbia, and the Grand Lodge, at its Annual Communication in January last, accepted the Report of a Special Committee on the Annual Address of the Grand Master, and adopted, as a standing regulation of the Grand Lodge, a resolution forbidding the participation in Masonic funerals of any non-Masonic organization. This Report and resolution were transmitted to the Grand Master of Odd Fellows and by him communicated to his Grand Lodge. Without reading, they were referred to a committee already having the subject in charge. That committee subsequently reported a series of resolutions, which were unanimously adopted, claiming the right to share in due proportion with other organizations in the burial of deceased members.

A full statement of the case, with the reports of both committees, has been printed by the Grand Lodge of Odd Fellows and circulated very extensively. For the information of our readers, as a matter of Masonic news, we give it entire.

REPORT OF SPECIAL COMMITTEE ON MASONIC RELATIONS.

WASHINGTON, April 9, 1874.

R. W. Grand Lodge, I. O. O. F., D. C.:

At an adjourned session of this R. W. Grand Lodge, held Feb. 4, 1874, the following communication, which had been received the day before by M. W. Grand Master Fowler, was submitted by him to the Grand Lodge, and by vote was referred, without reading, to the committee having in charge the subject of the differences between the Masons and Odd Fellows of this jurisdiction as to funerals of persons who were at the time of their death both Masons and Odd Fellows in good standing.

GRAND LODGE OF F. A. A. M. OF THE DIST. OF COLUMBIA,
OFFICE OF GRAND SECRETARY,
WASHINGTON, February 2, 1874.

THOS. W. FOWLER, Esq.,
R. W. Grand Master, I. O. O. F. of the District of Columbia:

DEAR SIR,—By direction of the Grand Lodge F. A. A. M. of the District of Columbia, I herewith transmit a copy of the report and resolution in reference to "Mixed Funerals," adopted by the Grand Lodge at the stated communication held January 14, 1874. Very respectfully,

[SEAL.] WM. A. YATES, *Grand Secretary.*

MASONS AND NON-MASONIC ORGANIZATIONS AT MASONIC FUNERALS.

Report Read and Adopted at the Stated Communication of the Grand Lodge of the District of Columbia, January 14, 1874.

WASHINGTON, January 14, 1874.

To the Grand Lodge of F. A. A. Masons of the District of Columbia:

BRETHREN,—The Special Committee to whom was referred the Annual Address of the M. W. Grand Master, have to report that they have had the same under consideration and have found nothing in it requiring the attention of the committee, except that portion which relates to "*Mixed Funerals,*" and deeming this a question of importance, they have given to it such consideration as its importance demands, and beg leave respectfully to report as follows:

The subject presented for consideration is an important one, as it involves not only the friendly relations of the Masonic Fraternity with other Associations, but also the proper standing of our own Order. The question seems to be reduced, however, to this simple aspect: Can a Lodge of Masons, in the performance of any public ceremony, but more particularly in the funeral services used as the last honors towards a deceased Brother, permit any other society, outside of the fraternity, to take a part? For instance, to be more explicit, can a Lodge of Masons, when burying a Brother Mason, permit a Lodge of Odd Fellows or any other non-Masonic Association to take an equal part in the ceremony, or share with the Masons as pall-bearers in the honors paid to the dead?

To answer this question it is necessary that we should first understand, distinctly, what is the true position of a Lodge of Masons under such circumstances. Of what this position is, your committee have, themselves, no doubt.

Whenever a Lodge of Masons performs any public duty, such for instance as laying a corner-stone, or burying the dead, that duty constitutes a part of its Masonic labor. A Lodge must always be, according to our rules, in one of three conditions. It must be at labor, at refreshment, or closed. Now, it will be admitted that a Lodge, when performing the solemn duty of laying the corner-stone of a public edifice, or the more sacred and mournful one of burying the dead, cannot be at refreshment. Neither can it, when about to perform that duty, be closed. A Lodge when closed, ceases for the time to be a Lodge. Its functions, as an organization, are suspended. As soon as the Lodge is closed, the Brethren are dispersed. If they meet together afterwards to attend a funeral, it is as private citizens and friends of the deceased, not as Masons. So meeting, they have no right to display the aprons, jewels, and other insignia of the Fraternity, and the Master and Wardens have no official control over them. It is, then, evident that when a Lodge buries a deceased Brother, it is not as a closed Lodge. Such an act would be an anomaly.

It is, then, evident that when a Lodge appears in public, when the members congregate together under the regulations of the Fraternity to perform any duty that our rules prescribe, and to perform that duty with the forms of Masonic law and regulation, the Master governing the Craft and carrying those forms out as the regulations direct, whatever that duty may be, it is nothing more nor less than Masonic labor.

In burying the dead, a Masonic Lodge is, therefore, at labor. But in that labor none but Masons in good standing can be permitted to assist. We have, under our laws, no option. However much we may desire to pay respect to our fellow-citizens, or to be courteous to other Associations, our respect and courtesy cannot extend beyond a certain limit, as none but Masons can assist in the performance of Masonic labor. *This rule is imperative.*

Whether another Association shall be permitted to unite with us in the funeral services of a deceased Brother, conducted according to Masonic forms, is not a question of courtesy at all. It is the question whether we can permit a non-Masonic Association to unite with us in the performance of Masonic labor. Put in this form, we suppose no Mason would, for a moment, hesitate to answer in the negative.

Masonry does not insist upon the right to bury the dead as one of its ancient prerogatives, except in cases where they are requested to do so (as required by our rules), and when engaged in the performance of this or any other Masonic labor in public, it must have absolute control.

We, therefore, recommend the adoption of the following Resolution as a standing Regulation of the Grand Lodge:

Resolved, That in the burial of a deceased Brother by a Masonic Lodge, or in the performance of other Masonic labor in public, the control by the Lodge must be absolute, and that while the Lodge is exercising that control, no non-Masonic organization shall be permitted to participate.

All of which is respectfully submitted.

NOBLE D. LARNER,
WM. A. YATES,
JOHN LOCKIE,
} *Committee.*

It is proper to state here that, as reported to this Grand Lodge at its last annual session, your committee addressed and delivered the following communication on this subject to C. F. Stansbury, Esq., Most Worshipful Grand Master F. and A. M., D. C., for his consideration and that of his Grand Lodge, expressing in it the earnest desire on the part of this Grand Lodge that the differences between these two great organizations might be amicably adjusted without the sacrifice of a single right on the part of either.

WASHINGTON, May 13, 1873.

Charles F. Stansbury, Esq., M. W. Grand Master F. and A. M., D. C.:

DEAR SIR,—The undersigned, a standing committee of the R. W. Grand Lodge, I. O. O. F., D. C., have had referred to them by that body an official report of the M. W. Grand Master containing matter that affects the relations that must necessarily exist on certain occasions (and therefore having influence at other times), between the Fraternity of Free and Accepted Masons and the Independent Order of Odd Fellows — at least in the District of Columbia.

The committee fully appreciate the difficulty and delicacy of the duty imposed upon them of bringing about, if possible, a condition of affairs under which all reasonable cause of difference will be removed and harmony insured between these two great organizations — co-workers (though in somewhat different spheres) in the cause of human benefaction and elevation. The difficulty and delicacy of this duty arises from the fact that it involves a practical definition and adjustment of the respective rights and prerogatives (on certain occasions) of these two great associations, one of which is, and the other bids fair to be, world-wide in its extent and operations.

In approaching this subject, the undersigned wish to disclaim, on the part of the Odd Fellows, any desire to infringe or abridge a single one of the just rights of the Fraternity of which you are the honored chief officer.

With this assurance we now lay before you a statement of the facts of the case mentioned in the report of the M. W. Grand Master which was referred to us.

About the sixth of February, 1873, Captain H. Lewis died in Georgetown, D. C., being at the time a member in good standing of Potomac Lodge No. 5, F. and A. M., and of Covenant Lodge No. 13, I. O. O. F. On the day after his death, at an interview between the presiding officers of Potomac Lodge No. 5 and Covenant Lodge No. 13, the Worshipful Master of Potomac Lodge claimed that his Lodge alone had the exclusive right to conduct the funeral ceremonies, and said that if Covenant Lodge No. 13 took any part officially in the burial of Brother Lewis, he would not permit his Lodge, Potomac No. 5, to be present; that he could not or would not object to the members of Covenant Lodge No. 13 being present in regalia. For obvious reasons, Covenant Lodge No. 13, through her presiding officer, yielded, and was not represented at the funeral either by pall-bearers or the usual regalia on the coffin. Her officers and members were present in regalia. After the usual Masonic ceremonies at the grave, Covenant Lodge performed the usual Odd Fellows' ceremony, before the conclusion of which Potomac Lodge No. 5 left the ground.

These being the facts in the case, and viewing them in connection with a report bearing date November 8, 1871, submitted by a committee and adopted by the Most Worshipful Grand Lodge F. and A. M., D. C., the questions that naturally present themselves are:

Was the action of the W. Master of Potomac Lodge No. 5, on this occasion, within the scope of his legitimate authority as conferred upon him by the Fraternity of which he is a member and an officer, and simply the exercise of a power belonging, according to the laws, landmarks, etc., of Masonry, to the office and position of Worshipful Master of Masonic Lodge? Is it recognized as such by the M. W. Grand Lodge F. and A. M.?

What do the Masons claim as their right at the funeral of one who was both a Mason and an Odd Fellow?

Do they claim that they, and they alone, may and can, at the option of the W. Master of the Masonic Lodge of which the deceased was a member in good standing, take charge of and conduct the funeral to the exclusion of the Odd Fellows' Lodge of which the deceased was also a member in good standing?

In the cases of funerals which have taken place of persons who were both Masons and Odd Fellows, when the Odd Fellows have participated, and even taken precedence of the Masons, was this a matter of right arising out of the circumstances, or of mere courtesy? If it was mere courtesy, or the temporary waiving of a right on the part of the Masons, can they not at any time, as a matter of right, refuse to extend that courtesy to the order of Odd Fellows?

We know that it is held, in support of such action as is now under consideration, that the W. Master of a Masonic Lodge is supreme in his Lodge room, and when that Lodge is attending a funeral his authority is the same. Does that authority extend beyond the Masonic membership present, and give him power to control and even exclude others from participating officially in the burial of the dead?

Although we have given to these questions occurring to our minds shape and form, we cannot, on account of the difficulties incident to the situation, expect them to be answered categorically. If, however, official answers should be given, we feel confident that they would not accord with the construction that has in some instances been placed upon the relations between the Free and Accepted Masons on the one hand, and the Independent Order of Odd Fellows on the other. These relations have, in the large majority of cases, been harmonious; it is our earnest desire that they should be so in all. As far as we are concerned, our best efforts will be directed to that object, and we derive gratification from the belief that you are and will be governed by the same feeling. We, therefore, inasmuch as harmony is the strength and beauty *internally* of all institutions, and must of consequence be of equal value *between* these two great ones, necessarily brought into almost daily contact, respectfully and cordially invite your co-operation in this delicate task of securing harmony and good feeling without the sacrifice of rights on the part of any.

It is evidently not proper for us at this time to submit any definite plan for the furtherance of this most desirable object, but we would suggest that there are certain principles underlying this matter, which, like all natural laws, cannot be controlled by arbitrary rules, nor repressed or violated without inevitable disturbance. On the other hand, if they are directed in their operations by prudence and wisdom, the result will be good and not harm.

We respectfully submit the foregoing to the consideration of yourself and of the M. W. Grand Lodge over which you preside, in the hope that our efforts will meet with success, and that such an understanding may be brought about that nothing shall occur in the future to disturb the harmony between our institutions.

Very respectfully and truly yours,

R. Finley Hunt,
Jas. E. Boteler,
Henry Trine.

[Note.—After delivering this communication, the committee learned that they had been misinformed as to Potomac Lodge No. 5 leaving the ground before the conclusion of the Odd Fellows' ceremony, and promptly sent a letter to Grand Master Stansbury containing the following paragraph referring to it:

"We deem it due to the Worshipful Master of Potomac Lodge, and to ourselves, to say that we have learned since that this averment was entirely incorrect, and to extend to him through you our apology and regret that we were unwittingly misled to impute to him such an act of discourtesy."]

Your committee and this Grand Lodge are, up to this date, without official information that this communication was ever received by the Masonic Grand Lodge. In fact, it must be presumed that it has not been so received; because, if it had been, the Masonic Grand Lodge would hardly have been so wanting in courtesy as not to acknowledge its receipt in proper form. This presumption is strengthened by the statement of the Masonic committee, that their report and resolution were based upon that portion of their M. W. Grand Master's annual address relating to "mixed funerals." What that portion of his address was we are without information.

Thus we have for our consideration but the report and resolution, and these only so far as they relate to and affect us. With the arguments of the report we have nothing to do—only with the conclusions as they are applied to us.

These conclusions are, "that the burial of a deceased Brother by a Masonic Lodge is Masonic labor; that while engaged in that labor the Masonic Lodge must have absolute control; and that in such case an Odd Fellows' Lodge shall not be permitted to participate."

These are the definitely expressed views and intentions of the Masonic Grand Lodge of the District of Columbia with reference to "mixed funerals," as officially communicated to us, and this action of that Most Worshipful Grand Body has wholly and effectually closed the door to any negotiations, between the Masons and Odd Fellows of this District, having in view harmony of action in the burial of one who, at the time of his death, was both a Mason and an Odd Fellow.

It only remains, then, for this R. W. Grand Lodge to express, for the guidance of its subordinates, and for the information of others, its views and intentions in the burial of one who was a member of other organizations as well as of the Independent Order of Odd Fellows.

To this end your committee recommend for your adoption the following resolutions:

Resolved, That on the death of a member in good standing of an Odd Fellows' Lodge, it is the right and duty of his Lodge to bury him with the forms and ceremonies peculiar to Odd Fellowship.

Resolved, That this right is derived from the act of the Brother himself in becoming a member, and this duty from the imperative command of our Order "to bury the dead."

Resolved, That this Grand Lodge recognizes the fact that other organizations may have derived a similar right from the act of the Brother in connecting himself with them.

Resolved, That when the deceased was a member of other organizations as well as of our own, the Odd Fellows of this jurisdiction will concede to the others, and demand for themselves, their due proportion of pall-bearers and of emblems and regalia on the coffin.

Resolved, That the Odd-Fellows of this jurisdiction will, in the burial of their dead, yield to others and take for themselves precedence according to the position attained by the deceased in their own or other organizations.

Respectfully submitted.

R. Finley Hunt,
Henry Trine.

The foregoing report was made to, and considered by, a full meeting of the Grand Lodge, and adopted without a dissenting vote.

The argument of the committee of the Grand Lodge of Masons appears to us perfectly right and proper, but after all, the whole question seems to lie in a nut-shell. It may be "the right and duty of an Odd Fellows' Lodge" to bury a member in good standing "with the forms and ceremonies peculiar to Odd Fellowship." We know nothing about it, and no Mason will ever object to the exercise of such right or the performance of such duty. If the deceased happens to be a friend or Brother Mason we will attend his funeral and listen respectfully to the burial service which his family have approved, whether it be that of the Odd Fellows, the Knights of Pythias, the Good Templars, the Sons of Temperance, the Order of Red Men, the Knights of St. Patrick, the Grangers, or any other of the thousand and one mushroom associations which are constantly springing up, stealing Masonic titles, forms and ceremonies, as their only capital, and then passing into oblivion. It matters not to us;

"Black spirits and white, red spirits and gray,
Mingle, mingle, mingle, you that mingle may!"

We will come to pay the last tribute of respect to a departed Brother, and over his open grave no word or look of ours shall indicate any disrespect to any form or ceremony which he or his friends may have thought appropriate to the occasion. Thus much we will do as individuals. As Masons we are bound to bury him with the honors of Masonry only by his special request, and in the discharge of that duty none but Masons can take any part. We do not seek such service. We only perform it in obedience to the wish of our departed Brother. If he desires to be buried as an Odd Fellow, as a Red Man, or what not, we have not one word of objection to make. But if he asks to be buried as a Mason there should be no half-way work about it; and when the ceremony is performed no other organization can better it. As individuals we will pay all due respect to any associations our fellows may see fit to form; as Masons we can recognize only our Brethren, and will not admit any other equality or participation whatever.

A case came to our knowledge recently in which a Brother had expressly requested to be buried with Masonic ceremonies. After his death the officers of the Lodge of Odd Fellows, of which he was also a member, claimed the right to join in the funeral honors. The Master of the Masonic Lodge consented, and it was arranged that both should join in the procession, and each should perform its service at the grave. Subsequently, however, a prominent officer of the Odd Fellows' Lodge objected to the display of the crossed swords upon the coffin in accordance with Masonic custom. This was insisted on and the Odd Fellows thereupon refused to join in the procession, went to the grave by themselves, performed their own service, and withdrew without witnessing that of the Masonic Lodge. It was afterwards found that the Odd Fellow who had made all the trouble had been rejected in the Masonic Lodge.

We cannot too strongly insist upon the doctrine that Masonry must be kept entirely distinct, in theory and practice, from all other organizations. In support of this opinion we quote from P. G. M. J. A. M'Kenney: "One of the characteristics of this age, beyond all that have preceded it, is a fondness for associations for benevolent, political and other purposes. We say nothing for or against them. *But they do not stand on the same platform with Masonry; that,* though living and flourishing *in*, is not *of* the present day. In its essential features it is *sui generis*, and unlike any society of modern times. But it is continually receiving men who are already members of some one or more of these various associations. Their views and feelings have been moulded by what they have there learned, and they bring these views and feelings into our Lodges. It may be with no evil intention—often unconsciously—they are instrumental in assimilating our laws and usages to what they have learned elsewhere.

"How shall we guard against the evils that may arise from this course? We will point out, at present, only one way, viz.: by imparting *light*, true *Masonic light*. Let officers and members of Lodges learn what Masonry *is*, and see that all whom they admit to its privileges learn it too. We are earnest advocates for *progress*, not of Masonry towards something that it never was before, but the progress of the individual Brother towards a perfect knowledge of what Masonry is and always has been. Let the wisest and most intelligent Brethren, who are capable of teaching others, who know our laws and usages, and have firmness to enforce their observance, be placed in the East. We most highly prize—none more so—the Brother who has the true spirit of our Institution and walks by its rules, though deficient in intellectual attainments. For such an one, whenever found, there is a warm place in our heart, and we would also give him an honorable place in our Temple, where he will impart both *strength* and *beauty*. But we will not undertake to make him the fountain of *wisdom* or the source of *light*."

There is no necessity for, or propriety in, bringing Masonry in comparison or competition with any other association whatever. Its history, character and purpose are peculiar to itself, and any attempt to bring it into conflict with any other organization is designed solely to magnify the latter.

The Re-organization of the Order of the Temple in England.

THE Address of the Grand Prior of Canada, Eminent Frater W. J. B. McLeod Moore, delivered at the Annual Assembly of the Grand Priory on the fourteenth of August last, contains a very full account and vigorous defence of the changes recently made in the organization, titles and regalia of the Order of the Temple in England and Ireland, which have given rise to so much discussion. In the following circular, issued in the month of April previous, the alterations are thus recited:

UNITED ORDERS OF THE TEMPLE AND HOSPITAL, FOR THE DOMINION OF CANADA.

OFFICE OF THE GRAND PRIOR, LAPRAIRIE, April 25, 1873.

To the Eminent Preceptors of the several Preceptories under the Grand Priory of Canada:

Eminent Sir Knight Preceptor,—The Statutes of the Convent General, enacted under the Conventions formed between the Orders of the Temple in England, Scotland and Ireland, and recently promulgated, having given rise to some misapprehension that material alterations had been made in the internal organization of the Order, I have considered it advisable briefly to point out the object of the changes now adopted, and to request you will, at as early a period as possible, make them known to the Members of the Order under your immediate jurisdiction, at the same time recommending a careful perusal of these Statutes.

The advisability of uniting the Order of the Temple, in the British Empire, under one head, and assimilating the ritual and ordinances, has for some years past been under consideration, and a committee was selected from the three National Grand Bodies to carry this into effect; in consequence of which, a confederate body has been formed named the "Convent General," for the purpose of regulating the whole affairs of the Order, of which HIS ROYAL HIGHNESS THE PRINCE OF WALES is Supreme Head and Grand Master.

Beyond a change in the nomenclature, taken after careful research from historical authority, no very material alterations have been made. The changes are simply these:

1. The existing Grand Masters in the Empire, are to be termed Great Priors, and Grand Conclaves or Encampments, Great Priories; under and

subordinate to one Grand Master, as in the early days of the Order, and one Supreme Governing Body, the Convent General.

2. The term Great is adopted instead of Grand, the latter being a French word; and Grand in English is not Grand in French. Great is the proper translation of "*magnus*" and "*magnus supremus.*"

3. The Great Priories of each nationality, England, Scotland and Ireland, with their dependencies in the Colonies, retain their internal government and legislation, and appoint their Provincial Priors, doing nothing inconsistent with the Supreme Statutes of the Convent General.

4. The title Masonic is not continued; the order being purely Christian, none but Christians can be admitted; consequently it cannot be considered strictly as a Masonic body—Masonry, while inculcating the highest reverence for the Supreme Being and the doctrine of the immortality of the soul, does not teach a belief in one particular creed, or unbelief in any. The connection with Masonry is, however, strengthened still more, as a candidate must now be two years a Master Mason, in addition to his qualification as a Royal Arch Mason.

5. The titles Eminent "Commander" and "Encampment" have been discontinued, and the original name, "Preceptor" and "Preceptory" substituted, as also the titles "Constable" and "Marshal" for "First" and "Second Captains." "Encampment" is a modern term adopted probably when, as our traditions inform us, "at the suppression of the Ancient Military Order of the Temple, some of their number sought refuge and held conclaves in the Masonic Society, being independent small bodies without any governing head." "Prior" is the correct and original title for the head of a Langue or nationality, and "Preceptor" for the subordinate bodies. The Preceptories were the ancient "Houses" of the Templar Order; "Commander" and "Commanderies" was the title used by the Order of St. John, commonly known as Knights of Malta.

6. The title by which the Order is now known is that of "The United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta." The Order of the Temple originally had no connection with that of Malta or Order of St. John; but the combined title appears to have been adopted in commemoration of the union which took place in Scotland with "The Temple and Hospital of St. John," when their lands were in common, at the time of the Reformation; but our Order of "St. John of Jerusalem, Palestine, Rhodes, and Malta" has no connection with the present Knights of Malta in the Papal States, or of the Protestant branches of the Order, the lineal successors of the ancient Knights of St. John, the sixth or English Langue of which is still in existence, and presided over, in London, by His Grace the Duke of Manchester. The Order, when it occupied the Island of Malta as a Sovereign Body, was totally unconnected with Freemasonry.

7. Honorary Past rank is abolished, substituting the chivalric dignities of "Grand Crosses" and "Commanders," limited in number, and confined to Preceptors. These honors to be conferred by His Royal Highness the Grand

Master, the Fountain of Grace and Dignity, and it is contemplated to create an Order of Merit, to be conferred in like manner, as a reward to Knights who have served the Order.

8. A Preceptor holds a degree as well as rank, and will always retain his rank and privileges as long as he belongs to a Preceptory.

9. The abolition of honorary past rank is not retrospective, as their rank and privileges are reserved to all those who now enjoy them.

10. The number of officers entitled to precedence has been reduced to seven, but others may be appointed at discretion, who do not, however, enjoy any precedence.

11. Equerries, or serving Brethren, are not to receive the accolade, or use any but a brown habit, and shall not wear any insignia or jewel — they are to be addressed as "Frater," not Sir Knight. In the early days of the Order they were not entitled to the accolade, and, with the Esquires and men-at-arms, wore a dark habit to distinguish them from the knights, who wore white, to signify that they were bound by their vows to cast away the works of darkness and lead a new life.

12. The apron is altogether discontinued, and a few immaterial alterations in the insignia will be duly regulated and promulgated; they do not, however, affect the present, but only apply to future, members of the Order; the apron was of recent introduction, to accord with Masonic usage, but reflection will at once show that, as an emblem of care and toil, it is entirely inappropriate to a military order, whose badge is the sword — a proposition to confine the wearing of the star to Preceptors was negatived, the star and ribbon being in fact as much a part of the ritual as of the insignia of the Order.

13. From the number of instances of persons totally unfitted having obtained admission into the Order, the qualification of Candidates has been increased; a declaration is now required to be signed by every Candidate, that he is of the full age of twenty-one years, and in addition to being a Royal Arch Mason, that he is a Master Mason of two years' standing, professing the doctrines of the Holy and Undivided Trinity, and willing to submit to the Statutes and Ordinances, present and future, of the Order.

Candidate's names and avocations, with full particulars of their eligibility, must be submitted to the Chief Provincial authority, or Grand Prior, for his approval, and if he shall *not* within *seven* clear days after receipt of notice signify his disapproval, the names shall be submitted to ballot, which ballot must be unanimous, and no Candidate can be installed for a less sum than five guineas, or twenty-five dollars.

Preceptors should bear in mind, and impress it upon the members of their Preceptories, that the admission into the Templar Order is based on a foundation quite different to that on which admission into the Craft degrees rest; and no one should be admitted but those who, from their education, social position and conduct, as Masons, are entitled to and obtain the respect of the outer world; but while the great object sought is to keep the Order pure, there is no intention to remove the ancient landmarks by which all Masons are bound together by common ties of Brotherhood, extending from a Sovereign on his throne to the humblest of his subjects.

Although the requirements for admission insisted upon in the early days of the Chivalric Order are no longer necessary, it does not follow that every Mason seeking admission is to be received; for whether we look upon ourselves as the legitimate representatives of the ancient Order, or a revival during the last century in imitation of the Chivalry of the Temple under the auspices of the Masonic Fraternity, it has now attained, with the HEIR TO THE THRONE as its governing head, and under the special patronage of HER MOST GRACIOUS MAJESTY THE QUEEN, a high and firm footing, as an Order to belong to which should be considered both an honor and a privilege.

The Grand Prior thus comments on these changes:

The re-organization of the Order so long contemplated, and now accomplished in England, having given rise to much controversy, and even censure and misapprehension amongst some of its members, as regards the motives and intentions of the supreme authorities, who devised and are now carrying out the scheme of revision, requires that I should endeavor to point out to you, as far as my experience and knowledge will permit, the object of the recent changes in an Order so highly honored as to be under the patronage of Her Most Gracious Majesty The Queen, and presided over by our future Sovereign. The circular I lately issued was intended firstly to draw your attention to the subject, which I now propose fully entering upon, and to that end will have to crave your patience and attention for a short time. The fact cannot be disputed that no matter how correct and praiseworthy may be their motives, yet all who undertake the difficult and unthankful office of *Reformers*, must make up their minds to opposition and censure from the prejudice and ignorance of those who, wedded to their own long preconceived ideas, cannot and will not allow themselves to be convinced to the contrary, no matter how clearly the eligibility of the contemplated reform may be pointed out.

You are aware that for some years past a movement has been on foot to endeavor to restore The Order of the Temple, as far as the customs of the age will permit, and assimilate it as nearly as possible, to its former position and character. For this purpose, a committee was formed from our three national Templar Bodies in the empire, and the recent regulations issued by the "Convent General," a body emanating from and depending upon them, are the result of these deliberations. It is to be regretted that Scotland, although agreeing to the convention, should, at the last moment, have failed to take part in the happy result of the negotiations; from, it would appear, a morbid dread that her independence would be absorbed by England, under the name of union; this certainly never could have been contemplated, the terms of the treaty giving Scotland equal power with England and Ireland. Unity would have created uniformity of laws and ritual, thus giving the Order greater dignity and standing. It is, however, to be hoped and earnestly desired, that Scotland will re-consider her decision and join the "Convent General." Careful investigation has shown that the Scottish Order cannot establish any other claim to the title of Templar, which it does not derive from the same source as that of England and Ireland. The long established and well-known enthusiastic loyalty of her knights does not admit, for a moment, the supposition that they intended to offer even the semblance of a slight to the jurisdiction of our Royal Grand Master, or throw any obstacle in the way of again restoring the cosmopolitan character of the Order, and amalgamating the different nationalities under one governing head.

It is acknowledged generally by members of the Order who have interested themselves in its history, that many irregularities, both in government and practice, have crept in. Connected as it is with the Masonic Fraternity, much of Masonic-like matter has been introduced which did not exist in the constitutions and rituals of the ancient Order, and to get rid of these it was necessary to look back and revert as much as possible to the ancient statutes and constitutions, and assimilate the old forms, ceremonies and nomenclature to our present system. Assuming as we do the title, and asserting a claim to be considered as the representatives of the old Order of the Temple, it is surely incumbent upon us to adopt and adhere in every respect, as nearly as possible, to the original regulations and customs. I myself always regarding it, *not* as a degree of Masonry properly speaking, but a revival of the Chivalric Order, preserved by its connection, for convenience and security's sake, with Freemasonry, have long advocated the revision that has now taken place, and hope to see shortly much that is unsuitable struck out of the ritual, and a complete return to the ancient form of reception.

A great deal of unnecessary discussion, and, in my opinion, futile arguments, have been advanced against the omission of the word "Masonic" from the Templar nomenclature, it being asserted that by so doing the Order has completely disconnected itself with Freemasonry, and is now an illegal secret society. To me it appears absurd to say that the mere dropping of the name "Masonic" makes us a different Order; for if this argument holds good, then the Templars of Scotland have for many years been illegal, having long abolished the prefix "Masonic." But there does not appear to be the slightest intention to repudiate the Masonic connection, or to separate from the ancient and noble institution of Freemasonry; on the contrary, the Masonic qualification has been increased, and in this sense we are still Masonic Knights Templar. The attempt made some years ago in Scotland to sever the connection was a signal failure, and so unwise and impolitic a measure is not likely again to be brought forward.

Neither can I clearly see in what way the Order will now become amenable to the civil law in England against secret societies other than Masonic, more than it has ever been. The constitutions of English craft Masonry say that it consists of three degrees and *no more*, including the Royal Arch, so that we must have always been under the ban of the law! But if I am not much mistaken, "Encampments" were returned in the declaration required by law as a Body of "Master Masons" practising a Christian Masonic rite.

Constituted as we are, we are not a *secret* society in the common acceptation of the word, but an honorable and loyal Christian order, whose principles are fully and publicly known, although the ceremonies of admission were not, nor are they now, published to the world at large.

Traditionally, our Order of the Temple represents the glorious old military and religious Brotherhood of that name; the Masonic tradition being that, at the suppression of the Templars in the early part of the fourteenth century, some of their number sought and found refuge and held conclave in the society of Freemasons, and that their meetings are represented in our present institution, although some writers repudiate this assertion and treat it as a mere fiction, on the dictum "That everything is more than doubtful that cannot be conclusively proved." I can hardly agree to this argument as regards the connection of Templarism and Freemasonry; for as far as any one can show to the contrary the two Bodies have been long and intimately connected. But, from the lapse of time, destruction of records, and the necessarily secret nature of the Fraternity, no documentary evidence can be produced as to when the Masonic Body first assumed, if it was an assumption, the right of creating Knights Templar; consequently it is incumbent upon any one denying the legitimacy of our claim to bring proofs of it, and show conclusively that the attaching a Templar organization to the Masonic institution is of late date, and long subsequent to the outward suppression of the Templars by the princes of Europe. The mere fact that Grand Bodies of Masonic Templars were only formed at the close of the last century is no proof that the Templars had not been long previously connected with Freemasonry. My own conviction leans to the correctness of our tradition, as there does not appear any other way of accounting for the existence of small Bodies of the Order being attached for so long a period to Masonic Lodges, except by believing that some of the Knights and their followers sought at the time of their persecution the protection of the Masonic Fraternity; and from this circumstance it may be assumed we derive our existence as representatives of the Ancient Chivalry of the Temple.

Objections have been raised to the new titles of "Grand Crosses" and "Commanders," as an innovation upon the simplicity of the ancient Order, there being no such titles formerly. They have, however, the precedent of belonging to the State Orders of Knighthood, and have been long used by the Scottish Templars, and were honorable distinctions amongst the Knights of Malta. These honors are to be limited and substituted for honorary past rank, and only conferred by H. R. Highness the Grand Master, as special marks of his approbation for services rendered to the Order.

The apron, in my opinion, a most ridiculous badge for the representatives of a military body, is at last abolished. So far back as 1852, when I attended the Sup. G. Conclave in London, the subject was then discussed of substituting a sash round the waist, in imitation of the mystic *ceinture* or *white linen girdle* worn by the knights of old, and, if I mistake not, the motion was actually carried, but by some unaccountable misunderstanding was not acted upon. The only advocates for retaining the Masonic badge of the apron, were those who merely looked upon the Order as a high degree of Masonry, neither knowing or at all caring for its origin or history, and who considered the putting off the apron and dropping the prefix Masonic as actually shutting them out from the pale of Masonry.

Substituting the titles of "Constable" and "Marshal" for the modern military rank of Captains (first and second), and "Chaplain" for "Prelate," is only reverting to the old nomenclature of the Order. The Templars never had amongst their members devoted to the sacred offices any higher title than Chaplain, and those amongst them advanced to the rank of Bishop did not assume the title of Grand Prelate of the Order of the Temple.

As we are now known under the name of the United Orders of the Temple and Malta, it becomes necessary for each Preceptory to hold a Priory oı Malta. The introduction of the Malta Order into that of the Templar is comparatively very modern, irrespective of the legendary amalgamation, and many errors have been disseminated with respect to it, by visionary and enthusiastic Masonic writers, asserting as facts wild theories of their own relating to the supposed common origin of Freemasonry, and the old military Orders of Knighthood. It has been stated that our Maltese ritual was brought from the Island of Malta; this I can positively say is not the case, for in 1849 I was the first to introduce the Templar Order there, and we did not work any degree of Malta. I have had for a long time in my possession Malta rituals, said to have been used by the Templar Encampments in the last century, but I could find no trace whatever in Malta that any such ritual had belonged to the old Knights or that they knew anything about our Encampments. It is from the Scottish Masonic degree of Knights of Malta our present ritual has been principally compiled.

The historical lecture introduced in the Maltese ritual is interesting and instructive, showing the origin in Palestine of the great rival military sister Order to the Temple, the Knights Hospitallers of St. John of Jerusalem, their migration to the Island of Rhodes, and subsequent retirement to the Island of Malta. This order gave the first idea of Hospitals in England, where they were called "Stranger Houses," and afforded shelter to the weary traveller, as well as to the sick. The original noble and praiseworthy object of ministering to the wants of the destitute, for which the Order was founded (although they afterwards became a military and canonical order like the Templar), is literally carried out at the present time in London, by the Sixth or English Langue of the legitimate branch of the old Order of St. John of Jerusalem.

THE late Lord Derby, in a speech in the House of Lords, June 7, 1869, said of the Freemasons: "I am not a member of the Body, but I believe a more loyal, charitable and benevolent body does not exist."

Some of the Fruits of Masonry.

Recently, upon one of the incoming trains to this city, we observed a middle-aged lady, plainly attired, with a little boy by her side — a bright looking little fellow. As he climbed upon the seat to look out of the car window, we saw that the child was deformed, and we noticed on his handsome face frequent expressions of pain, which he bore right manfully. Becoming interested, we inquired concerning him and learned that he was five years old and had for more than a year been suffering from a spinal difficulty. The lady, his mother, we found to be the widow of a Brother Master Mason residing upon a small farm in Ohio County, Kentucky. The skill of the resident physicians had failed to benefit her little boy, and she was bringing him to the Surgical Institute in this city for treatment. That she had been enabled to do so was due to the fact that she was a Mason's widow. Her husband, while living, was a member of John Ellis Lodge, No. 473, in Ohio county, and at his death the widow and her son found themselves surrounded by kind friends to provide for and watch over them. When all home treatment had failed to benefit her boy, she desired to bring him to this city and place him in more skillful hands. To do so, required more money than she could command, and the Lodge kindly appropriated a sufficient amount to cover all expenses and sent a Brother with her to assist her.

Those who have never been able to discover any good in Masonry can here see a little of its practical workings, and find an example worthy of imitation. — *Masonic Advocate, Indianapolis.*

The British Parliament, at the end of the last century, when all lovers of the time-tried British constitution were alarmed by the activity of evil-disposed men desirous of following the example of the French Republicans and forming themselves into clubs like the Jacobin Club of Paris, passed an Act against secret societies, but made a special exception in favor of Freemasons, because of their good principles and well proved loyalty.

Knowledge not Wisdom.

THERE is a class of Masonic investigators whose sole end and aim seem to be to pull down and destroy. They go about with their little hatchets hacking and chopping at everything, even things which we have been taught to regard as most sacred, holding their sacrilegious hands from nothing and entering even the Sanctum Sanctorum of

"The Lord's anointed Temple."

They are "nothing, if not critical." They have no reverence for anything, or confidence in anybody. They approach a Masonic record with the presumption that it was prepared for the purpose of concealment and deception. Instead of putting more faith in the acts and deeds of their Masonic Brethren than in those of the profane, they yield less. They snuff afar off a slip of the pen of a careless Secretary and torture it into a wilful perversion of the truth. Instead of trying to reconcile apparent discrepancies, they magnify and misrepresent them. Whenever they find one, they roll it as a sweet morsel under the tongue. Not content with swallowing it themselves, they must needs put the nauseous draught to the lips of all their Brethren. They seem to delight in attempts to destroy confidence in the most cherished traditions of the Fraternity, and they offer us nothing in exchange for what they propose to take away. We commend to the consideration of these Masonic destructives, the following vigorous thoughts of that dealer of vigorous blows against all sorts of error, pretence and mischief, the Rev. Henry Ward Beecher:

> I address myself now to those who think that they are investigating; to those who read a great deal, and raise a great many questions, and think themselves wise because they have knowledge. A man may know, and yet know to little purpose. Knowledge is like lumber. Wisdom is that which constructs the lumber into a dwelling. Any amount of lumber is but a shapeless heap until the skill to use it comes. Knowledge is raw material. Wisdom is the practical using up of this raw material of knowledge. Now there are many persons who have knowledge merely, and think they have wisdom. At this time, when there is so strong a tendency towards skepticism on the side of natural science; at this time, when, in the name of Ref-

ormation, so many humanitarians are scoffing at the Word of God and the Church and religion, and are putting forth various poetic conceptions of humanity and benevolence; at this time when there are so many geniuses of literature that are drifting away from the Cross, and so many tinkers of legislation that are filling society full of all manner of notions—at this time it is the peculiar danger of smart, quick and conceited young men to think that they are making great progress because they are raising infinite questions. They are *raising* questions, but *settling* none. They are reasoning and reasoning and reasoning; but the reasoning that they indulge in is of a kind that tends to take away old foundations, without putting new ones in their place, and they are destroying the structure itself.

In the West, such is the prejudice that men have against forests which stand in the way of fruitful fields that they fain would draw sustenance from, that there is a perfect insanity of the axe. When men first go into forest regions they hack and hew, and oaks five hundred years old come down relentlessly; and the ash, and the hickory, and the walnut, and the tulip tree, and the maple, are all pitched headlong into ruin, until acre after acre is cleared, and the timber is burned, and the stumps are grubbed, and smooth ground is obtained. And then they build their house; and when by-and-by the summer sun begins to pour down melting hot on them, they run to the forest for trees to shelter their dwelling, and get and set out around it some little saplings that are about as good as a broom! There were umbrageous old forest trees, but they chopped them down; and then all they could do was to wait for others to grow, and you cannot make a tree grow as quick as you can make a bargain. Trees require time to grow, and they take their time to grow, too.

Now here are men going into unexplored regions with mighty trees all around about them, which ages, through joy and suffering, have been working up. We have various structures in society, various truths in religion, various experiences that have embodied themselves in symbolic, scientific or institutional forms; and men are running round with the axe of investigation, hewing at this and that, and cutting all before them. And, by-and-by, when they have, as they call it, "investigated"—that is, chopped everything off—they will want something to supply the place of what they have destroyed, and they will set out a little theory that will grow about a foot in twenty years, and they will go about with nothing to shelter them. There has been many a man that has thought he was investigating when he was only destroying the faith of his fathers, his own belief in religion, and his own trust in Jesus Christ, and made the world to himself one great, giddy, empty, swirling phantasmagoria. And when at last sorrow came; when the first bolt struck through and through his heart; when he looked into the little bed and found nothing there, and he followed the black hearse and the hideous coffin to the graveyard; when all that he loved in the world was gone, and there was not another one that ran to meet him, and trusted in him, and believed in him; when there was not another one that smiled so sweetly in his presence; when God, or something he knew not what, had killed his child, and he had seen it buried in the ground, he went away with no God in heaven or on earth; he felt, "Oh, that I were dead! oh, that I were dead!" And then, while he was in that dreary and helpless state, there came along some fantastic lecturer, some nondescript minister, and he happened to fall in with him; and this man, that could not take the sweet, simple, fruit-bearing faith of his father and mother, joined himself to this impostor, and embraced some strange doctrine. And so, after he has cut down the century oaks, he sets out a little miserable shrub to supply their place. There must be something for the human heart to lean upon. It is not in the nature of a vine to lie upon the ground; and it is not in the nature of a man not to have some great truth to cling to. Ye that are hewing down the old trees of faith, stop! Do not take away a tree till you know what will take its place. You cannot bear the fierceness of the noonday sun. A man that believes in nothing is like a man in the great Sahara of Africa, where there is no fountain, no palm, no grass, nothing but the hot sand below, the hotter sun above, weariness, despair and death.

SIR WALTER SCOTT was made a Mason March 2, 1801, in the Lodge St. David, Edinburgh. In his novel of "Rob Roy," written in 1817, he refers to a Craftsman proving his proficiency prior to advancement. The corner-stone of the Scott Monument, in Edinburgh, was laid with Masonic ceremonies August 15, 1840.

FREEMASONRY was introduced into Alaska on April 14, 1868, by Grand Master Bro. James Biles, of Washington Territory, who then granted a dispensation for Alaska Lodge, at Sitka. The same Grand Lodge granted a warrant of Constitution on September 17, 1869.

A FREEMASON, at Cincinnati, past threescore and ten years of age, and noted for his regular attendance at Lodge meetings, excused himself recently for absence on account of his being detained at home by the illness of his mother. Good boy.

Editorial Miscellany.

PAST GRAND MASTER BRUNS.—We have received the "TRIBUTE OF RESPECT to their late Past Master and Past Grand Master, by Orange Lodge No. 14," of Charleston S. C. It was prepared by Past Master Charles Inglesby and is eminently appropriate and just. Referring to the Farewell Address to the Grand Lodge, the closing sentences of which we quoted in our March number, Brother Inglesby says "Even while composing and penning that address—his heart swelling with emotions of love to the Fraternity, and sorrow that the supreme moment had come when he should utter his benediction and solemn farewell—his body was racked with pains and he well knew that he was about to lay down his life, as well as his office. Sublime and heroic was the strength of will, determination of character, firmness of purpose, devotion to duty and forgetfulness of self, which enabled him, at such a time, to conquer the weakness of humanity, by setting aside his suffering and bodily torture, and in the very presence of the DREAD MESSENGER, whose wings were even then casting over him their dark shadow, calmly to render the account of his stewardship to his Brethren, give them his wise and fraternal advice and utter his heartfelt God speed and farewell.

* * * * *

While the patient, unmurmuring submission of our deceased Brother to the Supreme Will of the Grand Architect of the Universe, which enabled him, without cavil or repining, "living to die a thousand deaths," and finally in abiding faith and divine hope to sink peacefully into that eternal sleep which knows no earthly wakening, is a lesson and example of fortitude and resignation which we endeavor to receive and follow—still, in all humility, we, his Brethren, who loved him and whom he loved, claim the fond privilege of laying our chaplet wet with tears, upon his tomb."

PIO NONO A FREEMASON.—The *Masonic News*, published at Glasgow, Scotland, has ascertained that His Holiness was initiated in a Sicilian Lodge in 1832, during his college days. The N. Y. *Dispatch* further informs us that when he was a missionary on the River Platte, and known as "Mastai Ferreti," he frequently visited Masonic Lodges there, and his signature, as a Mason, is still, or was until lately, preserved in the archives of one of the subordinate Lodges of the Argentine Republic. The *Keystone* regards these statements as corroborative of its own repeated assertions on the subject, and believes "that the Pope, in his youth, was voluntarily made a Freemason, although now, in his crafty old age, and inspired by the Jesuitical policy of his Church, he denies it." This may be true, but for the honor of the Craft we hope not. If it is, perhaps one of the French Lodges which so summarily expelled the Emperor of Germany, will take the Italian functionary in hand and deal out to him a little of the thunder which he has poured out by wholesale.

MONTGOMERY LODGE, NO. 19, OF PHILADELPHIA.—The *Keystone* gives an interesting historical notice of this venerable and flourishing Lodge, whose Warrant, or Charter, is the oldest now existing in Pennsylvania. It was one of the primitive Lodges which worked under the Provincial Grand Lodge of Pennsylvania, which was warranted June 20, 1764, by the Grand Lodge of England. During the Revolutionary War it was a military or traveling Lodge, having been attached to the First Regiment of Artillery of Pennsylvania in the service of the United States. Of this Army Lodge, Gen. Thomas Proctor, who distinguished himself in the Battle of Brandywine, was W. Master, and his military chapeau is still preserved and crowns one of the chairs at every meeting. He died in 1806.

The name "Montgomery" was assumed in honor of Gen. Montgomery, who fell at Quebec. The Lodge has lost all its warrants prior to that of 1786 and all its records previous to 1800. Both Washington and La Fayette, during the Revolutionary War, participated in the work of this Lodge, while the army was encamped at Morristown, N. J. It was one of the thirteen Lodges which, on September 26, 1786, established the present Grand Lodge of Pennsylvania. It has continued its work uninterruptedly to the present time. During the Revolutionary War, the War of 1812, and the anti-Masonic times of 1826–33, the meetings were never omitted, although it was necessary, on several occasions, for want of officers, for one Brother to perform the duties of several stations in the course of the same evening. No. 19 has been the mother of several prosperous Lodges in Philadelphia, among which are Nos. 131, 134 and 295. The oldest living Past Master is Gen. John K. Murphy. He was made a Mason in October, 1817.

THE STAINED GLASS WINDOW IN THE MASONIC TEMPLE, PHILADELPHIA.—At the dedication of this magnificent edifice, no portion attracted more attention or excited more admiration than the beautiful stained glass window over the main entrance. Its destruction by a violent wind on the evening of the twenty-fourth of January last, caused universal regret. We are gratified to learn from the *Keystone* that it has been replaced and the window is now as complete as before. The central section of the first window represented Moses on Mount Horeb at the Burning Bush, and also, on either side of it and beneath it, the Brazen Pillars of the Porch of King Solomon's Temple, and six symbolic figures representing Wisdom, Strength and Beauty, Faith, Hope and Charity. The new central section represents but a single subject — the appearance of the angel of the Lord in a flame of fire out of the midst of a bush to Moses at Mount Horeb. The figures are of life size and the coloring is very brilliant.

A CORPORATION FOR THE SUPPRESSION OF FREEMASONRY.—We are informed that several citizens of Chicago, including our crazy friend Blanchard, have applied to the Secretary of State of Illinois, for a certificate of organization for "The National Christian Association," having for its object, as stated in the application, "to expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption." The Secretary of State, deeming this *too large a contract* to give to a single corporation, declined to take the responsibility, and referred the matter to the Attorney General.

THE BISHOP OF PERNAMBUCO.—The latest advices from Rio Janeiro report that this ecclesiastic has been tried, condemned and sentenced to four years imprisonment for fulminating the Bull of the Pope against Freemasons without having first obtained the concurrence of the government. In answer to the indictment, he compared himself to Jesus Christ, and his judges to Caiaphas and Pilate.

ST. JOHN'S LODGE, NO. 1, OF PROVIDENCE.—This venerable Lodge, second on the roll only to St. John's of Newport [1749], possesses its original Charter, granted by Grand Master Jeremy Gridley, on the eighteenth of January, 1757. It is one of the oldest Masonic documents extant on this continent. *The Freemasons' Repository* gives the following interesting items in the history of the Lodge. The first code of By-Laws was framed soon after the Charter was received, and the substance of most of them, and the very language of some, are still preserved in the code now in force. Some, however, have been suffered to fall into neglect, including a prudent conciliation for the wives of the Brethren which constituted a separate article: "After the Lodge is closed, every Brother shall decently and *immediately* depart." The book first used for recording the By-Laws and for the signatures of the members is still in use. Among its notable autographs is that of Thomas Smith Webb.

The early records were kept with great regularity and neatness, and are well preserved. The Feasts were celebrated with great regularity. At that of the Evangelist in 1783, Brother Jones "was requested to collect a sufficient number of singers to perform an anthem at church at the festival, and also to wait on Dr. Chase [the organist] and request him to entertain the Lodge with the organ." A judicious Brother was also often charged to see that the poor Brethren had decent clothes in which to appear in the public processions on these occasions.

"Sept. 7, 5757. Right Worshipful Jeremy Gridley, Provincial Grand Master of North America, paid an official visit to the Lodge." "In 1759, Brother Silas Cooke, being about to make a visit to St. Mark, received a letter commendatory from this Lodge to the Lodge of St. John of Jerusalem there established, accompanied by a present of a box of wax candles. A letter was afterwards received from that Lodge returning thanks for the present, and saying that the candles 'happened very lucky, as we had none,' and stating that they intended to send in return a barrel of citrons, but the Brother who took it upon him to procure the same to be preserved failed to get them ready in time."

"March 7, 5779. It was voted that the Treasurer furnish our Brethren who are bound to Holland with cash sufficient to purchase a gross of glasses for the use of this Lodge."

"Dec. 3, 5788. Bro. Francis was directed to procure a cask of good wine and a cask of good spirits for the use of the Lodge, 'and to place the same in some convenient place.' It afterwards appears that this duty was punctually performed."

The copy of the Bible first used is still preserved, and the square and compasses presented in 1757 are still in use.

"MASONIC TEMPERANCE — From Isaiah Thomas' book of Constitutions:

'The world is in darkness,
About us they conjecture;
But little think
A song and drink
Succeeds the Mason's lecture.
Fill to him,
To the brim,
Let it round the table roll;
The divine
Tells us wine
Cheers the body and the soul.

Then landlord bring a hogshead,
And in the corner place it,
Till it rebound
With hollow sound
Each Mason here will face it.
Fill to him,
To the brim,
Let it round the table roll;
The divine
Tells us wine
Cheers the body and the soul.'"

— *Penn. Anti-Mnsonic Almanac,* 1830.

AN OLD SQUARE. — At Limerick, Ireland, an old bridge being pulled down, which had stood since the days of Queen Elizabeth, a brass square was found under the foundation stone, having a hole at each angle and a heart in the centre. The year 1517 was engraved upon it and these words:

"I. will. striue. to. liue. with. loue. and. care. Upon. the. leuel. By. the. square."

Too much Printing.—It is much to be deprecated that the practice has of late years become so common of rushing into *print* on almost every occasion. The proceedings of our private meetings and correspondence now frequently find their way into newspapers, and are thus exposed to the impertinent criticism and satirical remarks of those who neither know nor care about our customs, motives or antecedents. The recent sneering and satirical articles which appeared in some of the English papers on the installation of H. R. Highness, ought to be a warning to avoid such publicity. The correspondence also in the Masonic press indulges *too much* in the controversial and *too little* in the true Masonic element.—*Grand Prior of Canada.*

Initiation of Prince Arthur, of England.—The following, from a prominent English daily paper, may be interesting to many of our readers: "Last evening a very interesting event in connection with this Ancient and Honorable Order took place at Willis's rooms, King street, St. James's. Since his Royal Highness the Prince of Wales was admitted by his late Majesty the King of Sweden, himself the Grand Master, he has taken the deepest interest in the prosperity of the Craft, and has on three different occasions taken the Chair at festivals for the benefit of the different Masonic benevolent institutions. The late Earl of Zetland, Grand Master, conferred upon him the rank of Past Grand Master, and in acknowledgment of this honor his Royal Highness has been unceasing in his efforts to benefit the Brethren by every means in his power. Last night was a further exemplification of this, for, as Worshipful Master of the Prince of Wales's Lodge, No. 259, he initiated his brother Prince Arthur. At ten minutes past six o'clock, a carriage containing the two illustrious personages left Marlborough House and drove to the Lodge, where they were received in due form by the officers, together with the Marquis of Ripon, Grand Master, the Earl of Carnarvon, D. G. M., Bro. John Hervey, G. S., Bro. Fenn, P. A. D. C., Bro. J. C. Parkinson, D. P. G. M. (Middlesex), and several other Brethren. The Lodge having been opened in due and solemn form, Prince Arthur was admitted to the Ancient Rites of Freemasonry, his Royal Brother performing the usual ceremony in a most impressive manner. Bro. Redford was the Tyler of the Lodge, and Bro. Spaight, from the Grand Lodge, assisted in the duties. After the proceedings were closed, their Royal Highnesses, the Grand Master, and the rest of the assembly retired to the banqueting room, which had been magnificently decorated for the occasion."

Brother Lorenzo Dow's Remains.—The remains of the Rev. Lorenzo Dow have been removed from Holmead Cemetery in Washington, which has been condemned, and reinterred by a committee of the Preacher's meeting, of which the Rev. E. D. Owen was chairman, in a site at Oak Hill Cemetery, generously donated by Wm. Corcoran, Esq. The ceremonies of reburial took place April 17, the Rev. H. A. Cleveland officiating and making a very appropriate address. Though buried forty years ago, yet, when exhumed, all the bones were found in good preservation; also, his long white beard, one sleeve of his coat, his vest buttoned up in front, part of his trousers, and pieces of the mahogany coffin. The inscription upon the slab which covered the grave is as follows:

THE REPOSITORY

OF

LORENZO DOW,

WHO WAS BORN AT

COVENTRY, CONN., OCT. 18, 1777.

DIED FEB. 2, 1834.

Æ. 56.

A Christian is the highest style of man. He is
a slave to no sect; takes no private road; but
looks through Nature up to Nature's God.

"FALL OF WATER.—There is a certain emblem in the degree of Fellow Craft which is said to derive its origin from the waters of the Jordan, which were held up while the Israelites passed over, and which would naturally fall with great violence when the whole host had reached the opposite shore." —*Oliver Dict.*

An ingenious explanation of a false emblem. The Jordan, it is true, is full of rapids and falls, and a waterfall may not be out of keeping in the emblem, yet a *water ford* has much more meaning, and waterfall is probably its corruption. The Jordan is fordable in some places.

"SEND IT DOWN."—Some years ago, before the Maine law had become popular, the Masons in New Haven had a grand banquet. The Master presiding was a clergyman, and after the second or third toast was drank, bethought him that it would be best at that point to call up the Brethren to "return thanks" before it got too late, which he accordingly proceeded to do. But the table was a very long one, and what passed at the upper end could not be heard at the other where Brother B—b—ck presided. The latter, supposing the signal to rise was a prelude to some toast, called to those around him to "charge;" but not being able to hear the words of the W. M. returning thanks, raised his full glass with a flourish, crying out to him, "*Send it down! Send it down!!*"

GRAND LODGE PROCEEDINGS.—Bro. MacCalla, in the *Keystone* for April 25, is pleased to say these kind words of the Proceedings of the Grand Lodge of Massachusetts:

"We are under fraternal obligation to Bro. Charles H. Titus, Grand Secretary, for the Annual and Quarterly Proceedings of the Grand Lodge of Massachusetts for 1873, and March 11, 1874. The Annual Proceedings of Massachusetts contain biographical sketches of all the Grand Chaplains, together with fine steel engraved portraits of the most distinguished. The Massachusetts Proceedings are the handsomest we receive from any jurisdiction."

BROTHER WILLIAM CARPENTER.—The London correspondent of the *Keystone* reports the death of this remarkable man. He was a Past Master and Past High Priest, and many of our readers will be familiar with his name as a constant contributor to the *London Freemason.* We are indebted to Rutledge's "Men of the Times" for the following notice of him and his voluminous writings:

"Carpenter, William, the son of a tradesman of St. James's, Westminster, was born in 1797, and began life as errand boy to a bookbinder in Finsbury, to whom he was afterwards apprenticed. Here chance brought him in contact with Mr. William Greenfield, the learned but self-taught editor of Bagster's Polyglot Bibles, and of various publications of the British and Foreign Bible Society. Though he had never been to school he soon mastered several ancient and modern languages, and the two friends edited for four years a monthly journal of sacred literature, entitled *Critica Biblica.* In 1825, Mr. Carpenter published 'Scientia Biblica,' dedicated to George IV., the proof sheets of which were read by Dr. Sumner, now bishop of Winchester. This was followed by 'Mneiophile, a Dictionary of Facts and Dates,' 'Scripture Natural History,' 'A Popular Introduction to the Scriptures,' 'The Christian Inheritance,' 'Guide to Reading the Bible,' 'Lectures on Biblical Criticism,' 'Old English and Hebrew Proverbs Explained and Illustrated,' 'Calendarium Palestine,' 'Critical Dissertation on Ezekiel's Temple,' 'Scripture Difficulties Explained,' 'Wesleyana,' 'Biblical Companion,' 'Life of Cobbett,' 'Life of Milton,' 'A Peerage for the People,' 'A Dictionary of English Synonyms,' 'The Animal Kingdom Described,' 'Small Debts, an Argument for County Courts,' 'The Corporation of London,' 'Machinery and the Working Classes,' 'The Condition of Children in Mines and Factories,' and a variety of publications on Chancery Reform. He edited 'Calmet's History of the Bible,' and prepared the abridgement of the larger work in five volumes in one large octavo volume. From 1821 to 1860, Mr. Carpenter was a constant contributor to periodical literature and the newspaper press, and edited a variety of serial publications, including *The Era*, *Railway Times*, *Lloyd's Weekly Newspaper*, *The Court Journal*, and *Sunday Times.* From 1851 to 1853, he acted as Honorary Secretary to the Chancery Reform Association."

THE MASON'S SIGN. — Says Dr. Oliver: "The ill-disguised curiosity of the cowan appears to have been a never failing source of amusement to our Brethren of the last century. I remember an anecdote to this effect was told with great glee by the Brethren with whom I was in the habit of associating at the earliest period of my initiation. A Quaker Mason formed one of an indiscriminate company of cowans at an inn, where the landlord was a Brother. Numerous jokes were cracked at the expense of the Fraternity, and the Quaker was called upon to show them the Masons' sign. One of the company offered to give him a bottle of wine if he would comply with their wishes; and, at length, though with much apparent reluctance, he agreed, on condition that the wine should be immediately produced and the individual consented to receive the communication privately; the Quaker adding — 'Friend, if thou dost not confess to the company that I have shown thee a Freemason's sign, I will pay for the wine myself.' The proposition was too reasonable to be refused, and the curious candidate for Masonic knowledge retired into another room with his formal friend. When there, the following dialogue took place: *Quaker.*— 'So, friend, thou art desirous of seeing a Freemason's sign?' 'I am.' 'Canst thou keep a secret?' 'Try me.' 'Good! Thou knowest that our friend Johnson (the innkeeper) is a Mason?' 'I do.' 'Very well.' Then taking him by the arm he led him to the window. 'Dost thou see that ramping lion which swings from yonder upright post?' 'To be sure I do — it is our landlord's sign.' 'Good! Then, friend, our landlord being a Freemason, thou art satisfied that I have shown thee a Freemason's sign, and thy bottle of wine is forfeited. For thine own sake thou will keep the secret.' He returned to the room with a look of astonishment, confessing that he had received the desired information; and the mystery, which he purposely observed, tempted others to purchase the secret at the same price."

ROYAL SOLOMON MOTHER LODGE AT JERUSALEM. — Bro. Drummond, in his report on Foreign Correspondence, this year, thus speaks of the chartering of this Lodge:

"We sincerely trust that this proceeding will be 'left alone in its glory,' and never be repeated. Grand Master Wilson was either grossly imposed upon, or he must have known that not enough of the petitioners to form a Lodge, under the regulations of his own Grand Lodge, could possibly participate in forming the Lodge, and we fear that some of the names contained in the dispensation were used without authority. We cannot believe that many of the distinguished Brethren, whose names are included in the warrant, lent them to this scheme. The granting of a warrant to form a Lodge in a foreign country by *temporary* residents is, in our judgment, entirely wrong. But when it is known that most of the parties named in the warrant have no expectation or intention of being within five thousand miles of the place where the Lodge is to be formed, the wrong is so apparent that we do not see how any intelligent Mason could knowingly become a party to it. It is well known that the zeal of the prime mover in this affair often surpasses his discretion (and many think that this is not according to him *much* zeal); but we *are* surprised to find the other names hung on as the tail to his kite.

"Taking into consideration the scheme Bro. Morris has been engaged in for the few past years, it is difficult to avoid the conclusion that his main object in forming this Lodge was *to promote a speculation*. We may be entirely wrong in our views, but in our judgment, this matter tends to degrade Masonry, and to subject it to the contempt of all sensible men."

INSTALLATION OF THE EARL OF ZETLAND.—Just as we go to press we receive the following account of the Installation of the Earl of Zetland (already alluded to) from the London correspondent of the *Keystone:*

"There has been a most successful meeting at York, in the Guild Hall of that ancient city, for the installation of Lord Zetland as P. G. M. of the N. and E. Ridings of Yorkshire. The Grand Master, the Marquis of Ripon, installed his noble Brother, amid a large concourse of our Fraternity. The Earl of Zetland is nephew and heir of our good old Grand Master for so many years. After the ceremony, the Provincial Grand Lodge marched in procession to the noble Minster, erected, as you know, by our operative forefathers, the Freemasons of the Craft guilds; and when, after a most eloquent sermon by P. P. G. C. Kemp, a collection of £48 was made for the York "Good Samaritan Society," and a banquet at the Deputy Rooms closed a most successful day's proceedings. The Right Honorable, the Mayor of York, being a Past Master of York Lodge, lent the Guild Hall for the meeting of the Brethren, and the cathedral authorities proffered their aid, also, to make all things pass over smoothly and well.

"It puts one quite in mind of the *oldest* assembly on the same old 'syte,' recorded in the Masonic Rolls of 1390, to find all classes and all conditions there combining to welcome our Freemason 'assemblye.'"

ARCHITECT AND BUILDER.—The late Mr. Alexander, architect of Rochester Bridge and other fine buildings in Kent, was once under cross-examination in a special jury case at Maidstone, by Serjeant, afterwards Baron, Garrow, who wished to detract from the weight of his testimony. After asking his name, the Serjeant proceeded: "You are a builder, I perceive?" "No sir, I am not a builder; I am an architect." "Ah! well, builder or architect, architect or builder; they are much the same, I suppose?" "I beg your pardon, sir, I cannot admit that. I consider them totally different." "Oh, indeed! perhaps you will state wherein the great difference consists." "An architect, sir, prepares the plans, conceives the designs, draws out the specifications—in short, supplies the *mind;* the builder is merely the bricklayer or the carpenter—the builder, in fact, is the *machine;* the architect, the *power* that puts the machine together and sets it going." "Oh, very well, Mr. Alexander, that will do; and now, after your ingenious distinction without a difference, perhaps you can inform the Court who was the architect of the Tower of Babel." The reply, for promptness and wit, is perhaps not to be rivalled in the whole history of rejoinder: "There was no architect, sir, —and hence the confusion!"

THE

NEW ENGLAND FREEMASON.

VOL. I. JUNE, 1874. No. 6.

The Duke of Sussex.

BY BROTHER JACOB NORTON.

"Paint me as I am," said Oliver Cromwell while sitting to young Lely. "If you leave out the scars and wrinkles, I will not pay you a shilling." "Even in such trifles," says Macaulay, "the great Protector showed his good sense and his magnanimity. He did not wish all that was characteristic in his countenance to be lost in the vain attempt to give him the regular features and smooth, blooming cheeks of the curl-pated minions of James the First. He was content that his face should go forth marked with all the blemishes which had been put on it by time, by war, by sleepless nights, by anxiety, perhaps by remorse; but with valor, policy, authority, and public care written in all its princely lines. If men truly great, knew their own interest, it is thus that they would wish their minds to be portrayed."

All this is very true. "Men truly great" may wish to be painted as they were. But what is the poor orator to do, who is placed on a rostrum to pronounce the eulogy of a *thrice illustrious* who was not truly great? What! paint him as he was!—with all the scars and wrinkles that disfigured his character; and offend the surviving relations and friends? No—no, this must not be. Charity teaches to hide the faults of the dead, and to exaggerate his virtues, so that

> "When all is done, on the tomb is seen
> Not what he was, but what he should have been."

It has therefore become customary among our Brethren to paint each other in high colors. Thus, we may reason in favor of attributing to a departed Brother virtues which he did not possess, and of ignoring faults which he did possess. But by what kind of sophistry we can defend the conduct of a Mason who wrongfully assails the character of a truly worthy member of the Craft, I have yet to learn. These reflections were suggested by the following paragraph, alleged to have been taken from Mackey's Encyclopædia.

"In truth, the Duke of Sussex was a tyrant; as Grand Master he put his foot on any one who presumed to oppose his wishes. He contrived to have a By-Law enacted which rendered it imperative that no motion should be proposed in the Grand Lodge unless it had received the previous sanction of himself as Grand Master, and he used this By-Law more than once to prevent the expression of an opinion by the Grand Lodge that he had overstepped his legitimate authority as Grand Master. Had he allowed the question to be put, he would have been voted out of the Chair years and years before his death. During his thirty years of office, he permitted the Grand Conclave (of Knights Templars) to meet only once, and, indeed, had an unconcealed dislike to all Masonic Orders of Knighthood. He went further; for, barely tolerating the Royal Arch Degree, he would willingly have limited Masonry to the three degrees of Entered Apprentice, Fellow Craft and Master. It is rather singular that, though holding these limited opinions, the Duke could work his way through most of the degrees which he disliked. This man, with a pension of $100,000 a year, paid out of the public purse for fifty years, and rent free occupancy of Kensington Palace, because he was a prince of the blood royal, was allowed to remain Grand Master in England for thirty years."

It is rather strange that an American writer should be the first to startle the world with such a discovery. John Bull is known proverbially as a grumbler; in his grumblings he spares neither Kings, Ministers or Bishops. The greatest personages in the Kingdom are occasionally criticised, abused and caricatured. Even Prince Albert, the Queen, etc., were not excepted from the rule. I left England before the Duke died. I frequently heard opinions expressed about him, both from Masons and those not Masons, and as far as my own knowledge is concerned, I have never heard or read anywhere that the Duke of Sussex was anything but a worthy and excellent man in the highest sense; and by Masons especially he was almost idolized. I do not mean to claim that he was entirely faultless, for such is not the lot of humanity; and in the course of his long Masonic administration differences of opinion between him and others must necessarily have arisen. In the unpleasantness which arose on the question of establishing an asylum for aged and decayed Masons, (some advocated an asylum, while others argued in behalf of support to the aged, etc., without an asylum), the Brethren with whom I used to associate invariably favored the Duke's plan, viz., for support without an asylum. The paragraph in question seems not to have been copied directly from Brother Mackey's Encyclopædia. About that the editors of this journal will give an explanation.* But as the writer of the said paragraph is no doubt a Mason, he may mislead others with his assumed knowledge. I therefore beg permission to submit my authorities, which will show how the Duke of Sussex was regarded in England by all classes, both during his lifetime and after his death.

Miss Martineau, in her excellent History of the Peace from 1816 to 1846, paints with almost photographic accuracy the foibles, follies, vices, etc., of George the Third and his family; among which we read about the conspiracy of the Duke of Cumberland, who, by means of the Orange association, designed to have his brother, William the Fourth, placed in a mad-house, to set aside the Princess Victoria, and to usurp the Crown for himself and heirs. For my present purpose, however, I shall merely cite her remarks when dismissing the Dukes of Cumberland and his brother Sussex from the stage of English history, the former when he left for Hanover and the latter when he died.

"The Duke of Cumberland," says our author, "left the Palace, (after he performed homage to the Queen), to start as soon as possible for his new Kingdom, which had presently cause to mourn his arrival much more than England did his departure. There was no word of regret, even in newspapers, for the loss of a collateral Kingdom which had formed a part of the British Empire for a century and a quarter; and if this arose in part from the indifference of the nation to the possession of a profitless foreign territory, it must be ascribed in part also to the general satisfaction at the departure of the Duke of Cumberland." And now hear what she says about the Duke of Sussex.

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* See Editorial Miscellany.

"The Duke of Sussex, the most popular of the sons of George the Third,—the amiable man, the lover of books and philosophy, the hero of a love story in the last century when he married Lady Augusta Murray—died in April, 1843."

The following extract is taken from the article "Augustus Frederick," in the Biographical Dictionary of the Society of Useful Knowledge, which article is from the pen of John Hill Burton, A. M., Advocate, Edinburgh.

"Prince Augustus was raised to the Peerage on the 27th of November, 1801. Parliament voted him an income of £12,000 a year, which was afterwards increased to £18,000. The Duke of Sussex early adopted, and was to the last day of his life a steady and persevering advocate of, the liberal side in politics. In his votes and speeches, at various times, he supported the abolition of the slave trade and of slavery, and the removal of the Roman Catholic and Jewish disabilities. He was a friend to religious toleration in its widest sense, including the abolition of all civil distinctions founded on differences in religious creeds. He was also connected with many public and benevolent institutions. On his elder brother becoming Prince Regent in 1810, the Duke of Sussex became Grand Master of the Freemasons.* In 1816 he became President of the Society of Arts, and in 1830 he became President of the Royal Society. There was much difference of opinion within the Society as to the propriety of this choice, arising out of fear that it might form a precedent for converting the official stations of office bearers in learned bodies into appendages of rank. The late Sir, then Mr., John Hirschel was nominated as the opposition candidate. The vote for the Duke stood 119, and for Hirschel 111. The Duke retired from the Presidency in 1839. It was said that his limited income prevented him from dispensing to his satisfaction the hospitalities which were expected from him in such a situation. . . . . The events of his life portray his character. He was free from all ostentation and all pride of rank. In whatever class of society he might have been placed, he would have been one of those whose sympathies extend as much to those below them as to those above them, and the fear expressed at the commencement of his Presidency of the Royal Society, 'that a check would inevitably be given to that freedom of language and conduct which is indispensable to the business of an institution having for its primary object the discovery and application of scientific truth,' however just as a general anticipation, was not exemplified in this particular instance. He was bountiful to many institutions for purposes of charity and social improvement, and notwithstanding this drain on his comparatively limited means, he left behind him one of the most magnificent private libraries in Britain. . . . . It appears that in 1857 the library consisted of 50,000 volumes, 12,000 of which were theological."

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*The Duke of Sussex became Grand Master in 1813. Mr. Burton was evidently not a Mason, hence the mistake.

The *Gentleman's Magazine*, June, 1843, devotes more than seven closely printed pages to an obituary notice of the Duke of Sussex. Among other things in praise of the deceased nobleman, it says: "The steady adherence of the Duke of Sussex to liberal opinions, and his open assertion of them upon all occasions, were accompanied by no inconsiderable sacrifices. He was the only one of the Royal Dukes who was excluded from all lucrative appointments. His income was strictly confined to the Parliamentary allowance." Again, "He was for upwards of forty years the persevering and unwearied patron and advocate of every charitable institution, of every benevolent project. Though his means were far from commensurate with the dignity of his rank, no parsimonious consideration ever restrained him from aiding by his purse the charities which he supported by his presence and his advocacy. His benevolence was not satisfied with a cold, commonplace lip-service; it was the genuine sentiment of a kindly heart; it demanded from others what it displayed itself—an ungrudging and practical generosity."

The following extract is copied from "Random Recollections of the House of Lords from 1830 to 1836." The work is from the pen of an acute observer. In the course of his sketches of the characteristics of the nobility, he describes the Duke of Cumberland as a cunning man, void of talent, and even ignorant of English composition, (be it remembered that that book was printed before Cumberland became King of Hanover), but about the brother he says:

"The Duke of Sussex, sometimes called by way of eminence, 'the popular member of the Royal family.' . . . The determined stand which His Royal Highness has on all occasions, even in the worst of times, made on behalf of liberal principles, has greatly endeared him to the great body of the people. The circumstance of the brother of George the Fourth boldly avowing himself the champion of Reform at a time when Toryism was in its palmiest state, and when with the very name of Reformer was associated all that was low, disreputable, and revolutionary, was one which could not fail to give the illustrious Duke a striking prominence in the eyes of the country, and make him a decided favorite with those who shared his sentiments. In fact he was for several years the great stay and prop of the Reform principles in England. . . . Had he, fifteen or twenty years ago, either apostatized from his previous principles, or had any personal affliction occurred which would have sealed his lips and shut him out from intercourse with his fellow subjects, no one can say to what an extent the cause of Reform would in either case have been retarded.

"His Royal Highness is a man of superior talents. It were to overestimate his abilities to say he is a first-rate man; but no one can deny that his intellectual resources are far above mediocrity. The speeches he used to make some twelve or fifteen years ago, both at public meetings and in the House, were as replete with eloquence as they were remarkable for the ardent love of liberty which they breathed throughout. If there was nothing profound or original in them, neither on the other hand did they degenerate into dry commonplace. Whether they were heard delivered, or read in the newspapers, they at once gained the attention, and carried the auditor or reader on to the close, without ever flagging for a moment. He excels in putting obvious arguments into a popular form. One of the principal attributes of his speeches is their simplicity. His style is always plain and perspicuous; he makes his views as clear to others as they are to his own mind. No one ever yet mistook the drift of his argument. His reasoning is always clear; it is more clear than forcible. He never takes his audience by storm; he wins them by the attractions of his manner. If you look in vain for any mighty burst of eloquence, carrying you as if by a resistless torrent along with it, he never fails to lead you gently on with him in whatever direction he intends to go. . . He is an easy and fluent speaker, never appearing in the least disconcerted, or hesitating for a moment, either for ideas or for suitable terms wherewith to express them. He seldom speaks long at a time, but there is as much matter in what he says in ten minutes, as there is in what the majority of speakers would communicate in twenty. His extemporaneous resources are ample. He can speak with much effect on the impulse of the moment. Indeed, his speeches are seldom prepared beforehand.

"His literary and scientific attainments were great. . . Hence it is that he is President of several eminent scientific societies, and that his name is so often toasted at public dinners in connection with various scientific institutions of England.' . . Though a brother of George IV. and of William IV., and though residing in the country during the entire regency and reign of the one, and the reign of the other so far as it is passed, he has hardly ever breathed for one little moment the atmosphere of a court, — you see dignity in his appearance; but it is rather the dignity of a noble mind than that of mere birth. . . I saw him two years ago distributing the prizes at the London University in presence of more than a thousand persons. The mildness and affability he evinced on that occasion were the admiration of all present. He cordially shook hands with all successful competitors, congratulated them on their literary and scientific acquirements, and encouraged them to prosecute their studies with unwearied ardor, both because of the gratification they would derive from such studies themselves and the benefits they would thereby confer on society."

The speeches made in the Houses of Parliament, when moving for an address of condolence to the Queen on the death of the Duke of Sussex, by the Duke of Wellington, the Marquis of Lansdown, the Marquis of Northampton, Sir Robert Peel, and Lord John Russell, and the testimony of the *Times*, and over thirty other papers from various parts of England, Ireland and Scotland, confirm, without an if or but, the opinion I formed of the character of the Duke of Sussex. I shall, however, here merely add the epitaph by Bro. John Lee Stevens, P. G. S., which puts the whole, as it were, into a nutshell:

"When dies the Prince, or when the Peasant dies,
How seldom truth the epitaph supplies;
But if of Sussex all that's true be told,
Few were his faults, his virtues manifold."

The reader must already have perceived that the author of the criticism was inaccurate about the *amount* of the Parliamentary grant and *duration* of its receipt. As Masons, however, we have nothing to do with the wisdom or folly of the English people in pensioning their Royal family. The question here simply is, was the Duke of Sussex a tyrant? On one side, we have the *ipse dixit* of the critic, while on the other hand we have the strongest testimony of his contemporaries, who spoke or wrote, not from hearsay, but from knowledge; who, one and all, describe the Duke as an eminently just, wise, charitable and extremely liberal-minded man. Masonic history will bear me out, that for thirty successive years the Duke of Sussex received the *unanimous* votes of the Grand Lodge at each nomination for Grand Master. It is well known that his election was never influenced by canvassers, rings or cliques. His exalted position, his disinterested love of the Institution, his fitness for the high office, and above all, the manifold virtues universally accorded to him, were sufficient reasons to induce the English Brethren to keep the Duke in office as long as he wished to remain. It was, therefore, simply absurd to assert, that "had he allowed the question to be put, he would have been voted out of office years and years before his death." For, in the first place, even if such a law as alleged was ever really passed by the Grand Lodge, the Duke was too just-minded to avail himself of it in order to keep himself in office. And, secondly, it is not in the nature of Englishmen to suffer themselves to be blinded for so many years by such a subterfuge.

Equally absurd is the statement that, during the "thirty years of office, he permitted the Conclave to meet but once." No one knows whether the Duke ever had anything to do with the Templars; furthermore, the Grand Lodge of England never acknowledged them as part or parcel of Masonry, and even to this day, they are not permitted to hold their meetings in Freemasons' Hall. I do not, therefore, believe that the Duke ever interfered with the Templars, nor can I see, how as Grand Master of the English Masons, he could prohibit the meeting of Templars, any more than he could those of Odd Fellows.

It is indeed difficult to conjecture the motive that induced the writer to malign the English Grand Master. But be it what it may, I am in duty bound to condemn the paragraph as an unfounded calumny and gross injustice to the character and memory of an eminently worthy and truly illustrious Brother, who made such personal sacrifices in behalf of humanity, and civil and religious liberty, and who rendered such important services to English Masonry, and I may also add, to Freemasonry wherever it exists.

What is the Good of Freemasonry?

Extolled as the true faith; denounced as an offshoot of Satan; praised by crowned, and banned by tonsured heads; dreaded as a subtle political engine, and admired for its profound indifference to politics; the essence of goodness according to some men, and the spirit of evil if you listen to others; Freemasonry is as complete a mystery to the uninitiated as when the mythical lady hid herself in the Lodge clock-case, or the equally mythical American citizen was slain for tampering with its secrets. Listen to the words of wisdom, according to Brother Stodgers, P. M., and you will learn that men may be Freemasons for years without penetrating the arcana of the Order; may attain divers dignities without comprehending their true import; may die in the fulness of Masonic parts without having emerged from Masonic babyhood; and often having spent as much time and labor on the art as would, to put it modestly, suffice for the acquisition of every European tongue, yet fall short of the supreme distinction of being "a good Mason." "Whether," as the elder Mr. Weller, and the charity-boy he quotes, respectively remarked of the institutions of holy matrimony, and of getting to the end of the alphabet, "it be worth while going through so much to learn so little," is, I hear the cynic whisper, entirely a matter of opinion; but that neither the labor involved nor its reward is under-estimated, the most superficial knowledge of the subject proves.

Brother Steele and myself have some right to our opinion, for we are Past Masters, Mark-Masters, and Royal Arch Companions — are officers of our Chapters, and Treasurers of our Lodge. What our mutual and horsey friend Tibbins irreverently calls our "plated harness," involves medals, jewels, and ornate ribbons for our manly breasts, aprons for our fronts, and broad collars like those worn by Knights of the Garter (but handsomer) for our necks. The Victoria

Cross is an ugly excrescence compared to the costly decoration given me as a testimonial by the Brethren of my mother Lodge; the clasps to the jewels of some of our friends exceed in number those of the oldest Peninsular veteran, and we calculate that we might now be Sanskrit scholars of some eminence had we thought fit to serve that language as faithfully as we have served the Craft. Upon sordid money considerations we scorn to dwell. Initiation fees, exaltation fees, fees for advancement, emergencies, subscriptions to charities, to Lodges, and for special purposes, make up a pretty sum to look back upon; and if the upshot of it all were but the amusement and gratification derived, I am not prepared to say that we have had full value for our money. Joyous evenings, periodical feasts (in which something else flows besides soul), mutual compliments, and pleasant friendships, may all spring from other sources than what Burns called "the mystic tie." With the warmest appreciation of the pleasures of Freemasonry, I, for one, should renounce the whole paraphernalia of colors, aprons, and gewgaws, were I not satisfied of their practical value, and deeply impressed with their usefulness in stimulating to benevolent impulses and charitable deeds. This is, in truth, the chief virtue I care to claim for the Order, in this country and in these times. Abroad, the Freemasons, so fiercely cursed by his Holiness the Pope, may mix up democratic caballing with their ceremonials, and play an important part in the spread of liberal principles, but in England religious and political discussion are alike forbidden in Lodge; and though in the olden days, when skilled craftsmen worked together in travelling bands, leaving magnificent monuments of civilization and piety in their train, the objects of association were better understood, they were not more practical in their results than now. It is impossible to belong to a Masonic Lodge, or even to eat Masonic dinners with regularity, without helping to support some of the most noble charities in the land. You are caught, we will say, by the promise of festivity, and the hope of enjoyment. You know a jovial set, and would like to be one of them, and you are in due course proposed, elected, and initiated in some Masonic body. From that moment you are a cog in a mighty wheel, and can no more help moving with the rest of the machinery in the direction of good works, than you can avoid wearing your apron when on duty in your Lodge. Your earliest lesson is that of charity and toleration; but the great advantage of the rules of the community you have entered, is, that no individual demerits or torpor can long withstand their beneficial tendency. Other precepts you may neglect or ignore. Your private life may be far from irreproachable. You may be depreciated by your fellow-members as "a knife-and-fork-Mason"—that is, one who cares more for the table of the tavern than the table of the law—and may be quoted by outsiders in proof of the evil effect of belonging to a secret society. All this rests with yourself. Even what we call the inner mysteries of our Order — mysteries which it takes so much time and application to master and comprehend — do not pretend to alter character. A selfish man will be a selfish Mason, a churlish man a churlish Mason, a conscientious man a conscientious Mason, to the end of time. It is wiser to disclaim all legerdemain, and freely confess that no purifying or awakening talisman is given to the Masonic neophyte. The knowledge imparted is moderate in extent, and the man obtaining it finds that he has but learnt the rudiments of an elaborate system, the true bearing of which is veiled in allegory and illustrated by symbols. Those who sneer at Masonic symbols, who ask with conventional irony why Masons cannot accomplish the good they profess to seek without donning aprons and bedecking themselves with glittering baubles, should, to be consistent, denounce symbolism altogether. Take the House of Commons, and note the precise formality with which old rites and customs are observed there, and say whether the solemn Speaker would look as wise and dignified in a shooting-jacket or a dressing-gown, and whether the quaintly wigged and gowned figures below him are not more appropriately attired than if they wore the paletot and wide-awake of country life. Regard the throne with its surroundings of velvet and ermine and jewels and gold; the pulpit with its conventional black and white; the bench with its time-honored robes; the bar with its wigs and gowns; or, turning to private life, remark how the symbolism of dress and ornament attends us from the cradle to the grave. The white draperies of the christening ceremony, the orange-flowers and favours of the wedding, the ghastly mockery of the nodding black feathers on the hearse, are surely as open to criticism as our Masonic blue and white aprons, or the gay ornaments. Freemasons, let it be remembered, rarely obtrude their finery on the outer world. There are other excellent societies, the members of which periodically break out in buff boots and green tunics, or march with linked fingers through the town, to the clashing of wind instruments, and behind banners bearing copy-book axioms of approved morality. But with Freemasons it is a point of honor not to wear the costume of their Craft, or any adornment pertaining to it, save in their own Lodges. To do otherwise — to flaunt collar, apron, or jewel in other places — is a serious Masonic offence, and one censured with severity by the authorities. The sole exception to this rule is some important public occasion, when a Dispensation is granted by the Grand Master of the Order, and the first stone of some great building is laid, or the remains of some distinguished Brother are committed to the earth. The exceptional character of these occurrences entitles us to the boast that our symbols are only worn for the benefit of those who understand them, and to whose technical knowledge they appeal. In some cases, they mark the rank of the wearer, like the soldier's uniform; in others, the practical good he has effected, like — shall we say, the bishop's mitre?

Each division of the Order, called a Lodge, is ruled over by certain officers, who are appointed by its Master. To be eligible for this high post, you must have served in one of two subordinate offices for twelve months, and must be sufficiently skilled in what is called the "working," to conduct the elaborate rites creditably. The first condition is imperative; the second is sometimes evaded, though neither the Master accepting office, nor the Lodge electing him, acts up to the bounden obligation when this is the case. The cost of Freemasonry depends almost entirely upon the Lodge you join, and is governed by the habits of the Brethren composing it, and the By-Laws they have themselves agreed on. The broad rules controlling all Lodges, and all Masons owing allegiance to the Grand Lodge of England, are things apart from these By-Laws, though the latter have to be formally sanctioned as containing nothing opposed to the book of Constitutions or the leading principles of the Craft.

Each Lodge meets several times a year, and in London the members usually dine or sup together at the conclusion of their "work." The Master, the Past Masters, and the two Wardens, are all members of the Masonic parliament; in this way every Freemason has directly or indirectly a voice in the government of the Order. Each Past Master has been Master of a Lodge for twelve months, and both Master and Wardens are elected by their fellows. The Masonic parliament meets four times a year, and is called Grand Lodge. Its debates are held in the really magnificent temple in Great Queen street, London, which has just been rebuilt under the auspices of the grand superintendent of works, Brother Frederick Cockerell, and is the property of the Craft. It is presided over by a Grand Master, who is nominally elected every year, but who is eligible for re-election, and who is, as some Masons think unwisely, virtually appointed for life. Once in every year, some one is proposed and seconded as a fit and proper person to fill the position of Grand Master, and the votes of those assembled in Grand Lodge are taken. The present Grand Master of English Freemasons, the Earl of Zetland, who succeeded the late Duke of Sussex, is so widely and deservedly popular, that he has held this position for more than twenty years. The propriety of limiting the Grand Master's eligibility for office, and electing him for four or six years, and no longer, is a point upon which there is considerable difference of opinion and one which it is unnecessary to do more than allude to here. The Grand Master is aided by a council, and supported by Grand Officers, who may be termed the upper house of the Masonic Parliament. These dignitaries are appointed by the Grand Master, hold office for a year, have past rank, and wear distinguishing insignia for life. All questions of Masonic law — and problems affecting these are of constant occurrence — all difficulties of administration, all disputes and dissensions — and, despite their Brotherly love, even Masons occasionally quarrel — can be brought before Grand Lodge as the final authority. Committees of its members sit regularly to adjudicate and present periodical reports, advise on the bestowal of money gifts to necessitous Brethren, and on the answers to be given to those asking for interference or advice. The time devoted to the subject, by those who take a leading part in these councils; the patient, unwearying attention given to minute and frequently tedious details; the constant sacrifice of private interests to the common good; and the careful and laborious discussion which precedes every decision — all this would astonish those who regard Freemasonry as a mere plea for conviviality. It is a simple fact that busy professional men habitually devote a considerable portion of their time to business drudgery; that boards and committees meet to debate and divide; that in no case is remuneration or reward looked for. This voluntary self-absorption is not the least striking part of Freemasonry, for, at the meetings I speak of, neither convivial pleasures nor indirect personal advantage can be hoped for. It is sheer, dogged hard work, performed gratuitously and cheerfully by men upon whom the rules and precepts I have hinted at have made full impression. Let it be borne in mind that ten thousand initiations took place last year; that the income of the Craft exceeds that of many a principality; that its members subscribe to their three charitable institutions — the Freemasons' Girls' School, the Freemasons' Boys School, and the Asylum for Aged Freemasons and their Widows — some twenty thousand pounds annually; that the cares of administration and distribution devolve upon the busy men forming the committees and sub-committees named; and it will be readily seen that, apart from its "secrets" this time-honored Institution has worked, and is working, substantial and undeniable good. Its hold on earnest members is the best proof I can advance of the reality of its tie.

But it is time you saw one of the institutions we are so proud of. Let us take a railway ticket from either Waterloo or Victoria station, and after a twenty minutes' run, alight at Clapham Junction. A few minutes' bewilderment in the dreary, subterranean caverns of that mighty maze; a few abortive ascents up steps which are so ingeniously placed at the sides of the tubular dungeon we traverse, as to lure us upon wrong platforms, whence we are sent below again ignominiously; a short game at question and answer with the old crone selling oranges at the corner; and, crossing another railway bridge, we are in front of a spacious red brick building, on the lofty tower of which, besides the clock, are a pair of compasses and a blazing sun. We will not stop to talk further about symbols now. After admiring the spacious, well-kept garden of this place, and enjoying the sweet scents rising up from every flower-bed, we make for the front door, when the sharp click of a croquet-mallet reaches us from the right, and turning a corner, we come upon a thoroughly happy party. Some twenty girls, from twelve to fifteen years old, are laughing merrily at the vigor with which one of their number has just sent the ball rattling through the little croquet-hoops. The healthy, happy, laughing group framed in by foliage, and relieved by the bright green of the velvety turf upon which they play; the frankly modest confidence with which we, as strangers, are received; the courteous offer to accompany us round the grounds and the house; the revelation that, as this is the matron's birthday, every one is making merry in her honor—are all a capital commentary upon the Masonic virtues I have vaunted. Next, we learn that some ladies and gentlemen are playing in another portion of the grounds, and in a few paces we are in their midst, being welcomed by house-committee-men; are hearing that our chance visit has happened on a red-letter day, and that other Brethren are expected down. The speaker is an exalted Mason who has five capital letters after his name, and, as I have never seen him out of Masonic costume before, it does not seem quite natural that he should play croquet without his apron and decorations. This gentleman (who will, I am sure, accept this kindly-meant remembrance in the spirit dictating it) is so pleasantly paternal, his exuberant playfulness and affectionate interest in the games played, and in the pretty little players, is so prominent. that we soon forget his grander attributes, and settle down to a quiet chat on the discipline and rules of the establishment. This is the Freemasons' Girls' School. It clothes, educates, and thoroughly provides for, one hundred and three girls, who must be daughters of Freemasons, between eight and sixteen years of age, and who are elected by the votes of its subscribers. The comfort of its internal arrangements, its spotless cleanliness, the healthiness of its site, the judicious training and considerate kindness of its matron and governesses, are themes we descant upon at length; the rosy faces and unrestrained laughter of the children bearing forcible testimony to us. The committee of management visit this school frequently and regularly, and their deliberations generally terminate in a romp with the school-girls. The little gardens, some with paper notices pinned to the shrubs, with: "Please do not come too near, as we have sown seed near the border"—Signed 28 and 22, written in pencil in a girlish hand; the healthy, cleanly dormitories; the light and airy glass-covered exercise-hall, where the young people drill and dance; the matron's private sanctum, which is like a fancy fair to-day in the extent and variety of the gay birthday presents laid out; the tea-room where we all have jam in honor of the matron's nativity; the board-room, hung with the portraits of Grand Masters and Masonic benefactors, and which is placed at our disposal that we may enjoy a quiet chat with the two dear little girls in whom we have a special interest, are all visited in turn. Then a procession is formed, and "We love Miss Smoothewig dearly," and "So say all of us!" are sung, while Brother Buss, P. M., and P. Z., who has just come in, and Brother Putt, G. A. D. C., and his fellow house-committee-man, who has already welcomed us, beat time joyously to the good old "jolly good fellow" tune. This song is a little surprise prepared every year for the birthdays of governesses and matron, and the amiable assumption of delight at an unexpected novelty which beams from the latter's kindly face when the well-worn tune is sung, is not the least pleasant incident of the day.

The Freemasons' Boys' School is at Woodlane, Tottenham, and in it from eighty to a hundred sons of Freemasons are clothed, educated and provided for with similar comfort and completeness. The institution for the relief of aged Freemasons and their widows, though neither so wealthy nor so liberal as the other two, provides an asylum for and grants annuities to the old and infirm.

These are some of the secrets of Freemasonry. The coffins in which, as many of my friends firmly believe, we immure young and tender candidates; the painful brandings which make sitting down impossible; the raw heads, red-hot pokers, and gory bones with which we heighten the awe-someness of our dreadful oaths; the wild revels and orgies which some ladies believe in, must be left in obscurity. Having shown the fair fruits of Masonry, I must leave you to form your unaided judgment of the tree which brings them forth. Besides, I dare not reveal more. The learned author of many volumes of Masonic lore has stated his firm conviction that Adam was a Freemason, and that the Order and its accompanying blessings extend to other worlds than this. I offer no opinion on any such highly imaginative hypothesis, but confine myself to the stout assertion that Freemasons have a tie which is unknown to the outer world, and that their Institution is carefully adapted to the needs, hopes, fears, weaknesses and aspirations of human nature. That it has unworthy members is no more an argument against the Order, than the bitter sectarianism of the Rev. Pitt Howler, and the fierce uncharitableness of Mrs. Backbite, are arguments against Christianity. —*All The Year Round*, July 14, 1866.

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MASONRY is a great moral and intellectual Institution, teaching by symbols and lectures the purest of morals, freedom from bigotry and intolerance, practical charity and justice, and truth toward all men.

The Quarries Under Jerusalem.

BY THE REV. ROSS C. HOUGHTON.

Passing out at the Damascus gate, we, turned sharply to the right and in a few moments reached a point in the north wall just opposite the rocky terrace underneath which is the cave where Jeremiah is said to have been imprisoned and where he is also said to have written his Lamentations. The city wall at this point is built upon a high rock, the outer face of which is cut away to form a sort of bastion, and is about fifty feet in height. In the side of this smooth rock is seen a small door, which opens to the quarries. The Rev. Dr. Barclay, of Philadelphia, has the honor of having discovered this wonderful place. A few years since he was hunting in the neighborhood when his dog suddenly disappeared through a small hole in the rubbish which was piled up against the wall. The dog not returning, he sent for implements and soon penetrated to a large chamber in the solid rock, which led to other chambers; and subsequent investigation satisfied him and others that these were the identical quarries from which the stone for the ancient temple and other buildings was taken. For centuries they have remained unknown, no writers upon Jerusalem mentioning them since Josephus, and he only speaking of certain caves in which the Jews took refuge under the city. A few who have written within the last few years make mention of them, but give no information whatever upon the subject. This is the more singular since these quarries are the most wonderful relics of the ancient greatness of Jerusalem now to be seen. I am told that Dr. Barclay has described them at some length in a book on Jereusalem; but they have never been fully explored, consequently their exact extent has not been ascertained. As we were accompanied by Dr. De Hass, the American consul (who by the way has few superiors in his careful knowledge of Jerusalem and its surroundings), we had no difficulty in effecting an entrance at the door. As we passed through, the air within was quite warm, but seemed pure and wholesome. Lighting our torches and candles, we proceeded for about one hundred feet in a narrow path which had been dug through the rubbish, stooping low to avoid coming in contact with the rock above. We then came to what appeared to be the brow of a hill, with a vast rocky dome above us, the darkness of which our light could not penetrate. From this point we descended, at an angle of about forty-five degrees, for some thirty yards or more, when we found ourselves in a succession of vast chambers and galleries, varying from ten to thirty feet in height, the top supported by huge columns left here and there in an irregular manner by the workmen.

By placing lights to mark our return path, we had no difficulty in exploring the place to the full extent of our time and strength. The whole, from the very entrance, is cut from the solid rock, the marks from the workmen's tools being seen upon every square yard of the surface. The rock is a soft, white limestone, in some places like as pure marble, and hardens when exposed to the air. It is the same stone that is seen everywhere about Jerusalem in the buildings and walls, especially those blocks which show the beveled edges peculiar to the ancient Jewish masonry. Many of the chambers are each from fifty to seventy-five feet square. Often, when we supposed we had reached the terminus in a given direction, a low passage would appear which led us into equally vast chambers beyond. At other times we would pass down what had the appearance of a rough hill-side, which terminated in a rude stair-case, descending which we would enter immense apartments directly underneath those we had already explored.

The general direction of the excavations is south-east, or toward the temple area, where it is supposed there was an opening through which the blocks were elevated to their proper position in the sacred structure. We must have passed nearly, if not quite, half a mile in a direct line from the entrance, and yet there were no signs of the end; but other chambers, connected by lofty passages, extended still beyond us as far as our light could penetrate. Without doubt this entire ridge, from the Damascus gate to the temple area, and east of the Tyropœon Valley, upon which a large part of the present city is built, is honeycombed by these ancient excavations. The floor is strewn with the stone chippings usual in a quarry; and in many places huge blocks, partly dressed, are scattered about. There are no marks of the drill, the quarrying having evidently been done by chisels only. The usual process was to cut out the blocks in a vertical position, and, on every hand, we could see them partly chiseled out in this manner, some of them being almost ready to separate from the surrounding rock. By the side of these were the little niches hastily cut in the rock to support the lamps of the workmen; and in the deep cuttings which separated the blocks could be seen abundant marks of the tools. We could scarcely persuade ourselves that many centuries had elapsed since the hand of man had labored here; it seeming more probable that the workmen had only left their toil for an hour, while they enjoyed their noon-day rest. Occasionally, upon the smooth surface of the rock, rude figures, cut in relief, are seen; and numerous inscriptions and emblems give a rough ornamentation to the largest columns. Water is constantly dripping down in several places, although the quarries are for the most part very dry; and in the course of our wanderings we stumbled upon two or three quite spacious reservoirs partly filled with water.

No signs of these chambers ever having been used as dwellings are seen, and no communication with the outer world has yet been discovered, save the narrow opening through which we entered.

To me these vast quarries are of the deepest interest. Whatever changes may have taken place in the city above, these chambers, excavated from the solid rock by the old Hebrew workmen, remain exactly as they were in the days of Solomon, when Jerusalem was in the height of its glory and power. Along these very passages walked the wise king and his cunning master builders, and here many a workman, as he followed strictly the pattern shown him, "wrought wiser than he knew" a block for some place of honor in the sacred temple which was rising above him without sound of hammer. And when the top-stone was set with shoutings of "grace, grace unto it," and the glorious day of dedication had come, many a humble Hebrew wept for joy and thanked God that, although he had labored long, shut out from the light of day and utterly ignorant as to the *result* of his toil, he had still been permitted to do something towards the completion of the magnificent house in which Jehovah himself now deigned to take up his visible abode. — *The Methodist.*

As the watch-word would cease to be a protection to the sleeping camp, if it were publicly announced, so the secret mode of recognition among Masons, if promulgated to the world, would no longer enable us to detect impositions or to aid true Brethren. In this there can be no crime, for we thus invade no man's right, but only more securely protect our own.

Clavel's History of Masonry in the United States.

THE Grand Lodge of Massachusetts has recently purchased a cop of a work entitled "Histoire Pittoresque de la Franc-Maçonnerie et des Sociétés Secrètès Anciennes et Modernes; Par F. — T. B. — Clavel; illustrée de 25 belles gravures sur acier. Paris. Pagnerre, Editeur. 1843."

Brother Carson, of Cincinnati, has a copy of this book and thus describes it in the catalogue of his library, now being published in *Moore's Masonic Review* of that city:

"A Pictorial History of Freemasonry and of Secret Societies, Ancient and Modern; illustrated with twenty-five beautiful steel Engravings. The first seventy-six pages contain the rituals of the three symbolic degrees as practised in France; pages seventy-seven to two hundred and eighty-eight, a general history of Masonry, ancient and modern; pages two hundred and eighty-nine to three hundred and eighty-eight, a general history of secret societies, ancient and modern. The author was expelled from the Order by the Grand Orient of France for publishing this book. He was sustained by his own Lodge, and after a conflict of several years I believe he was restored. It is a work of much merit, notwithstanding the many objectionable points in it."

It contains much that is exceedingly curious and interesting to the Masonic student, although some of its historical statements are not entirely accurate. We transcribe a few pages, giving the author's version of the history of the establishment of Masonry in the United States, and append a translation of the same as nearly literal as possible:

L'institution a également pénétré dans l'Océanie. Depuis 1828, elle y a des loges à Sydney, à Paramatta, à Melbourne, et dans d'autres colonies.

Dès 1721, elle avait été portée au Canada. Elle s'établit à Louisbourg et au Cap-Breton en 1745. Aux Etats-Unis, la première loge fut fondée en 1730, en Géorgie; et le frère Roger Lacey y fut institué grand maître provincial. Le nombre des ateliers s'était multiplié dans cet état, lorsque, le 16 décembre 1786, le grand-maître provin-

cial, Samuel Elbert, en réunit tous les députés à Savannah, et abdiqua entre leurs mains les pouvoirs qu'il avait exercés jusque-là au nom de la Grande-Loge d'Angleterre. A partir de ce moment une grande loge indépendante fut constituée pour l'Etat de Géorgie. Elle rédigea ses statuts, nomma ses officiers et maintint le frère Elbert dans la grande-maitrise. C'est aussi en 1730 que la maçonnerie fut introduite dans le New Jersey, et en 1786 également que se constitua la grande loge de cet Etat. Le frère David Brearly en fut le premier grand-maître.

La société existait déjà dans le Massachusetts, vers l'an 1730. Sur la demande de frères résidant à Boston, le lord vicomte de Montagu, grand-maître d'Angletterre, nomma, en 1733, le frère Henri Price grand-maître provincial pour le nord de l'Amérique, avec pleins pouvoirs de choisir les officiers nécessaires pour former une grande loge provinciale, et de constituer des ateliers maçonniques dans toute l'étendue des colonies américaines. Le 30 juillet, le frère Price constitua sa grande loge provinciale et institua des loges dans différentes parties du continent. En 1755, une autre grande loge provinciale s'établit à Boston, sous l'autorité de la Grande-Loge d'Ecosse, en rivalité de la première. Celle-ci fit de vains efforts pour s'opposer à cet établissement; elle le déclara schismatique, et défendit à ses loges de communiquer avec les maçons qui le reconnaissaient. Elle adressa, au sujet d'un tel empiétement sur sa juridiction, des réclamations à la Grande-Loge d'Ecosse, qui n'en tint aucun compte, et qui, loin de là, délivra, sous la date du 30 mai 1769, une charte qui nommait Joseph Warren grand-maître provincial du rit d'Ecosse à Boston et à cent milles à la ronde. Ce grand-maître fut installé là 27 décembre suivant, et bientôt la grande loge à laquelle il présidait constitua une foule de loges dans le Massachusetts, le New Hampshire, le Connecticut, le Vermont, le New York, etc. Peu de temps après, la guerre éclata entre l'Angleterre et ses colonies. Boston fut fortifié et devint place d'armes. Beaucoup de ses habitans émigrèrent; les loges cessèrent leurs travaux, et les deux grandes loges suspendirent également leurs réunions. Cet état de choses dura jusqu' à la paix.

En 1775 eut lieu, le 17 juin, la bataille de Bunker's Hill. Le grand-maître Warren y fut tué en combattant pour la liberté. Quelques-uns de ses frères l'enterrèrent sur le lieu même où il avait péri. A la paix la grande loge dont il avait été le chef voulut lui rendre les derniers honneurs. A cet effet, elle se transporta en corps sur le champ de bataille, et, guidée par un frère qui avait combattu aux côtés de Warren et avait contribué à inhumer sa dépouille mortelle, elle fit fouiller la terre et exhumer les restes de grande citoyen, qui furent transportés à la maison d'état de Boston, au milieu d'un immense concours de frères. Peu après on les déposa dans une tombe sur laquelle on n'avait tracé aucun emblême et aucun nom, pensant "que les belles actions de Warren n'avaient pas besoin d'être gravées sur le marbre pour rester dans la mémoire de la postérité."

Le champ de bataille de Bunker's Hill fut témoin d'une magnifique solennitè maçonnique, lors du voyage du général Lafayette aux Etats Unis. Le 17 juin 1825, cinquantième anniversaire de cette lutte héroïque dans laquelle les patriotes américains triomphèrent pour la première fois du courage discipliné des Anglais, la Grande-Loge de Boston appela tous les maçons de la république à la célébration d'une grande fête nationale. Plus de cinq mille frères répondirent à cet appel. Un cortége se forma, qui se porta, d'un mouvement spontané, à la maison du général Lafayette, dont on avait résolu de célébrer dignement la présence à Boston. Les frères le prirent au milieu d'eux et le conduisirent en triomphe, au bruit des cloches de toutes les églises et des détonnations de l'artillerie, à travers un million de citoyens, accourus des points les plus éloignés et se pressant sur son passage, sur le lieu même où, cinquante ans auparavant, il avait exposé sa vie pour la défense des droits et des libertés de l'Amérique. On y posa la première pierre d'un monument destiné à perpétuer le souvenir de la victoire de Bunker's-Hill. Le grand-maître répandit du blé, du vin et de l'huile sur la pierre, pendant qu' un ministre de la religion la consacrait sous les auspices du ciel. Alors le cortége se rendit à un vaste amphithéâtre construit sur le revers de la montagne, et là, l'orateur de la Grande-Loge s'adressant à ses innombrables auditeurs, leur rappela, dans un chaleureux discours, les iniquités et les malheurs dont leurs pères avaient eu à souffrir sous la tyrannie de la métropole, et les bienfaits d'une liberté due à leur généreux dévouement et à l'appui désintéressé de quelques nobles étrangers. A ces mots, un immense applaudissement s'éleva du sein de la foule, et Lafayette fut salué du nom de père de la patrie. Ce fut un beau jour pour cet illustre vieillard, qui répandit de douces larmes en recevant ainsi l'hommage de la reconnaissance de tout un peuple !

En 1777, les deux Grandes-Loges de Boston se déclarèrent indépendantes. Cependant la rivalité qui les divisait avait beaucoup perdu de sa vivacité. Les frères des deux obédiences communiquaient entre eux sans que les corps dont ils dépendaient y missent sérieusement obstacle. Le vœu d'une réunion, émis par quelques maçons, était devenu celui de tous; aussi, lorsque la grande loge fondée originairement par la métropole anglaise fit à sa rivale une proposition formelle de fusion, celle-ci l'accepta-t-elle avec empressement. Les bases en furent facilement arrêtées, et la réunion s'opéra le 5 mars 1792. De pareils rapprochements eurent lieu bientôt après dans tous les Etats de l'Union américaine où les loges étaient soumises à différentes autorités. A cette occasion, le président Washington fut nommé grand-maître général de la maçonnerie dans la république. Une médaille fut frappée, en 1797, pour perpétuer le souvenir de cette élection.

L'établissement de la société dans la Pennsylvanie remonte à l'an 1734. La Grand-Loge de Boston délivra en cette année, à plusieurs frères résidant à Philadelphie, des constitutions pour ouvrir une loge dans cette ville. Benjamin Franklin, si célèbre depuis, en fut le premier vènérable. Le nombre des loges s'accrut rapidement dans cet Etat. La plupart s'étaient fait constituer directement par la Grande-Loge d'Angleterre; elles obtinrent de ce corps, en 1764, l'autorisation de former une grande loge provinciale, qui se déclara indépendante en 1786, à l'exemple de celles de New Jersey, de Géorgie et de Massachusetts.

La Grande-Loge de New-York fut constituée comme grande loge provinciale le 5 septembre 1781, en vertu d'une charte du duc d'Atholl, chef de la Grande-Loge des anciens maçons, corps qui s'était formé à Londres en rivalité de la Grande-Loge d'Angleterre, ainsi qu'on le verra dans la suite de cette histoire. En 1787, elle secoua le joug, et proclama son indépendance. Une autre grande loge avait été fondée antérieurement sous les auspices de la Grande-Loge d'Angleterre. Celle-ci avait son siége à Albany. Elle s'affranchit également en 1787 de la dépendance de l'autorité qui l'avait établie. En 1826, ces deux grandes loges comptaient plus de cinq cents ateliers dans leurs juridictions. La dernière a cessé d'exister vers 1828.

A la fin de 1837, une grande loge schismatique tenta de se former à New York. La loge d'*York*, n° 367, avait résolu de faire, le 24 juin, une procession publique, pour célébrer, suivant un usage anciennement en vigueur dans ce pays, la fête de saint Jean, patron de la société maçonnique. Un grave événement que nous relaterons ailleurs, et dont l'impression n'était pas tout-à-fait effacée, imposait à la maçonnerie américaine la plus grande circonspection, et lui interdisait toutes les manifestations extérieures qui auraient pu réveiller le souvenir du passé. La Grande-Loge intervint donc pour obtenir de la loge d'*York* qu'elle renonçât à réaliser son dessein. On promit tout ce qu'elle voulut; mais on n'en continua pas moins les préparatifs commencés, et tout annonçait que la procession aurait lieu comme il avait été décidé. Au jour fixé pour cette cérémonie, le député grand-maître se transporta au local où la loge était réunie, espérant qu'il obtiendrait d'elle par la persuasion ce qu'elle refusait d'accorder aux injonctions de la Grande-Loge. Mais un esprit de vertige semblait avoir saisi les frères; ils refusèrent d'entendre la parole de cet intermédiaire officieux; et, au lieu d'apprécier ce qu'il y avait de fraternel dans sa démarche, ils l'accablèrent d'invectives et le contraignirent à se retirer pour n'avoir pas à subir de plus sérieux outrages. Aussitôt le cortége se forma; la procession parcourut les rues de la ville, non sans provoquer sur son passage des murmures inquiétants pour sa sûreté. Peu de temps après, la Grande-Loge s'assembla extraordinairement, et prononça la radiation de la loge, qu'elle déclara irrégulière et qu'elle signala comme telle aux autres ateliers de sa juridiction. Cette mesure fut diversement jugée. Quelques loges la désapprouvèrent hautement, firent cause commune avec la loge rayée, et constituèrent une nouvelle grande loge. Cette levée de boucliers n'eut cependant pas de suites; la plupart des frères dissidents vinrent bientôt à résipiscence, et obtinrent leur pardon de la Grande-Loge. Quant aux autres, ne trouvant d'appui dans aucun des corps maçonniques des Etats-Unis, ils se dispersèrent; et les ateliers dont ils faisaient partie, ainsi que la grande loge schismatique, cessèrent dès ce moment d'exister.*

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*Dans les autres Etats de l'Union, l'histoire de la maçonnerie n'offre aucune circonstance remarquable. Nous nous bornerons donc à rapporter l'époque de la fondation des diverses grandes loges qui y sont établies. La formation de la Grande-Loge de la Virginie date de 1778. La Grande-Loge de Maryland remonte à 1783. Celles des Carolines du sud et du nord se constituerent en 1787; celles de Connecticut et de New Hampshire, en 1789; les Grandes-Loges de Rhode-Island, en 1791; de Vermont, en 1794; de Kentucky, en 1800. La Grande-Loge de Delaware fut érigée en 1806. Enfin la Grande-Loge du district de Colombie, siége du gouvernement fédéral, prit naissance en 1810.

On a vu plus haut que la maçonnerie américaine s'associait aux solennités publiques comme corporation de l'Etat, qualité qui lui avait été conférée par la plupart des législatures de l'Union; nous en citerons deux autres exemples. En 1825, il fut célébré à New-York une grande fête nationale pour l'inauguration du canal de l'Erié. Les maçons, notamment, y accoururent des extrémités de la république. Dans le cortége qui partit de l'hôtel de la commune pour se rendre aux bords du canal, ils marchaient, décorés de leurs insignes et leurs bannières déployées, entre l'ordre judiciaire et le gouverneur de l'Etat, et ils eurent une place d'honneur sur les gradins de l'immense amphithéâtre qui avait été dressé sur le lieu de la cérémonie. L'année suivante, à la fête qui eut pour objet d'honorer la mémoire des patriotes Adams et Jefferson, la société maçonnique ne fut pas l'objet d'une moindre distinction. Elle figurait dans les premiers rangs du cortége. Les robes, les ceintures des différents hauts grades; les riches costumes des officiers des chapitres de Royale-Arche; les vêtements noirs à l'espagnole des chevaliers du Temple, formaient un coup-d'œil imposant et bizarre à la fois, qui attirait particulièrement l'attention de la foule.

TRANSLATION.

The Institution has also extended to Oceanica. Since 1828 there have been Lodges at Sydney, at Paramatta, at Melbourne and in some other colonies.

About 1721 it was carried to Canada. It was established in Louisbourg and Cape Breton in 1745. In the United States the first Lodge was instituted in 1730 in Georgia; and Brother Roger Lacey was appointed Provincial Grand Master. The number of Lodges increased in that State, until, on the 16th of December, 1786, the Provincial Grand Master, Samuel Elbert, assembled all their representatives at Savannah, and resigned into their hands the powers which he had exercised up to that time by the authority of the Grand Lodge of England. From that period an independent Grand Lodge was established for the State of Georgia. It drew up its Constitutions, elected its officers, and continued Brother Elbert in the Grand Mastership. It was in 1730 also that Masonry was introduced into New Jersey, and likewise in 1786 that the Grand Lodge of that State was constituted. Brother David Brearly was its first Grand Master.

The Fraternity already existed in Massachusetts, about the year 1730. At the request of Brethren resident in Boston, Lord Viscount Montague, Grand Master of England, in 1733 appointed Brother Henry Price Provincial Grand Master for North America, with full powers to select the necessary officers to form a Provincial Grand Lodge, and to constitute Masonic Lodges throughout the whole extent of the American Colonies. On the thirtieth of July Brother Price constituted his Provincial Grand Lodge and chartered some Lodges in different parts of the continent. In 1755 another Provincial Grand Lodge was established in Boston, under the authority of the Grand Lodge of Scotland, in rivalry with the first. The latter made vain efforts to prevent its establishment, declared it schismatic, and forbade its Lodges to hold communication with Masons who recognized it. Upon the subject of this encroachment upon its jurisdiction, it addressed certain complaints to the Grand Lodge of Scotland, which did not take them into consideration at all, but on the contrary transmitted, under date of May 30, 1769, a warrant, naming Joseph Warren Provincial Grand Master of the Scotch Rite for Boston and a hundred miles roundabout. He was installed as Grand Master on the 27th of December following, and the Grand Lodge over which he presided soon established a great number of Lodges in Massachusetts, New Hampshire, Connecticut, Vermont, New York, etc. Soon afterwards war broke out between England and the Colonies. Boston was fortified and became a depot for troops. Many of the inhabitants emigrated; the Lodges ceased their work, and both the Grand Lodges suspended their meetings. This state of things continued until peace was made.

On the 17th of June, 1775, took place the battle of Bunker's Hill. Grand Master Warren was killed there while fighting for liberty. Some of his Brethren buried him upon the very spot where he had died. Upon the conclusion of peace, the Grand Lodge of which he had been the head desired to pay him the last honors. For this purpose they went in a body to the field of battle and, directed by a Brother who had fought by the side of Warren and had assisted in burying his mortal remains, they caused the earth to be dug up and brought to light the relics of the great citizen, which were carried to the State House in Boston in the midst of an immense concourse of Brethren. Soon afterwards they deposited them in a tomb upon which they inscribed no token or name, believing "that the noble deeds of Warren did not require to be engraved upon marble in order to dwell in the memory of posterity."

The battle field of Bunker's Hill witnessed a magnificent Masonic ceremony at the time of the visit of General Lafayette to the United States. On the 17th of June, 1825, the fiftieth anniversary of that heroic struggle in which the American patriots triumphed for the first time over the disciplined gallantry of the English, the Boston Grand Lodge summoned all the Masons of the Republic to the celebration of a grand national festival. More than five thousand Brethren responded to this call. A procession was formed, which marched, by a spontaneous impulse, to the lodgings of General Lafayette, whose presence in Boston they had determined to celebrate appropriately. The Brethren formed around him and conducted him in triumph, amid the ringing of the bells of all the churches and the booming of cannon, through thousands of citizens gathered from the most distant quarters and crowding about his path, to the very spot where, fifty years before, he had risked his life in the defense of the rights and liberties of America. There they laid the corner-stone of a monument designed to perpetuate the remembrance of the victory of Bunker Hill. The Grand Master poured the corn, the wine and the oil upon the stone, while the chaplain consecrated it under the protection of Heaven. Then the assembly repaired to a vast amphitheatre built on the other side of the hill, and there the orator of the Grand Lodge, addressing his numberless auditors, reminded them, in an animated oration, of the wrongs and sufferings which their fathers had endured under the tyranny of the mother country, and of the advantages of a liberty won by their generous self-devotion and the disinterested support of certain noble foreigners. At these words a tremendous shout of applause was raised by the whole multitude, and Lafayette was saluted by the title of Father of the Country. It was a glorious day for the illustrious old man, who shed tears of joy in thus receiving the homage of a whole people's gratitude.

In 1777, the two Grand Lodges at Boston declared themselves independent. In the meantime the rivalry which divided them had lost much of its intensity. The Brethren of the two jurisdictions held communication together without any serious obstacle from their superior Bodies. The desire for a union expressed by certain Masons had become the wish of all; so that, when the Grand Lodge founded first by the English Mother Grand Lodge made to its rival a formal proposal for union, the latter accepted it with eagerness. The conditions were easily arranged, and the consolidation was effected on the 6th of March, 1792. Similar reconciliations took place soon after in all the States of the American Union where Lodges were subordinate to different authorities. At this period President Washington was chosen Grand Master General of Masonry in the Republic. A medal was struck in 1797 to perpetuate the remembrance of this election.

The establishment of the Fraternity in Pennsylvania dates back to the year 1734. The Grand Lodge at Boston granted in that year to several Brethren residing in Philadelphia a charter to open a Lodge in that city. Benjamin Franklin, afterwards so celebrated, was the first Worshipful Master. The number of Lodges increased rapidly in that State. The Majority of them were chartered directly by the Grand Lodge of England. They obtained from that Body, in 1764, permission to form a Provincial Grand Lodge, which declared itself independent in 1786, after the example of those of New Jersey, Georgia and Massachusetts.

The Grand Lodge of New York was established as a Provincial Grand Lodge on the 5th of September, 1781, by virtue of a warrant from the Duke of Athol, the Head of the Grand Lodge of Ancient Masons, a Body which was formed at London in opposition to the Grand Lodge of England, as we shall see in the course of this history. In 1787 it threw off the yoke and proclaimed its independence. Another Grand Lodge had been previously formed under the auspices of the Grand Lodge of England. The latter had its seat at Albany. It likewise in 1787 absolved itself from its allegiance to the authority which had established it. In 1826 these two Grand Lodges reckoned more than five hundred Lodges under their jurisdiction. The latter of the two ceased to exist about 1828.

At the close of 1837 an attempt was made to form a schismatic Grand Lodge in New York. The York Lodge, No. 367, had determined to make, on the twenty-fourth of June, a public procession, to celebrate, according to a custom formerly in vogue in the country, the Festival of St. John, the patron saint of the Masonic Fraternity. A serious occurrence, which we shall relate elsewhere, and the effect of which was not yet entirely obliterated, had necessitated the greatest circumspection on the part of the American Fraternity, and had forbidden all public displays which would have a tendency to revive the recollection of the past. The Grand Lodge, therefore, interposed for the purpose of inducing the York Lodge to forego the execution of their design. They promised all that was desired; but nevertheless continued the preparations they had commenced, and everything indicated that the procession would take place as had been determined upon. On the day appointed for the ceremony the Deputy Grand Master repaired to the place where the Lodge was assembled, hoping that he could obtain from it by persuasion what it had refused to yield to the commands of the Grand Lodge. But a spirit of madness seemed to have taken possession of the Brethren; they refused to listen to a word from this interposing busy-body; and instead of appreciating what there was fraternal in his proceeding, they overwhelmed him with abuse and compelled him to withdraw in order to avoid more serious injury. The line was immediately formed and the procession perambulated the streets of the city, but not without provoking some mutterings threatening its safety. Soon afterwards the Grand Lodge held a special session and ordered the striking from its rolls of this Lodge, which it declared irregular, and as such cautioned the other Lodges of its jurisdiction against it. This act was differently regarded. Some Lodges strongly disapproved it, made common cause with the disfranchised Lodge and established a new Grand Lodge. This rising in arms, however, had no result. The majority of the disaffected Brethren soon repented and obtained pardon of the Grand Lodge. As for the others, receiving no support from any Masonic Bodies in the United States, they were dispersed, and the Lodges of which they formed a part, as well as the schismatic Grand Lodge, ceased from that time to exist.*

We have previously seen that American Masonry took part in public ceremonies as a State corporation, a capacity which had been conferred upon it by the majority of the State Legislatures. We will instance two other cases. In 1825, a grand national festival was held on the opening of the Erie Canal. The Masons, in particular, gathered there from the most distant parts of the republic. In the procession which took place from the City Hall to the banks of the canal they marched, adorned with their regalia and with banners displayed, between the judiciary and the Governor of the State, and they had a post of honor on the benches of the immense amphitheatre which had been erected at the place of the ceremony. In the following year, at a festival having for its purpose the honoring of the memory of the patriots Adams and Jefferson, the Masonic Fraternity was the object of no less distinction. It appeared in the front ranks of the procession. The robes, the sashes of the different high grades, the rich costumes of the officers of the Royal Arch Chapters, the black Spanish vesture of the Knights Templars, formed a spectacle at once imposing and strange, which particularly attracted the attention of the multitude.

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*In the other States of the Union the history of Masonry presents no circumstance worthy of note. We will confine ourselves therefore to a relation of the date of the organization of the various Grand Lodges which are established there. The formation of the Grand Lodge of Virginia dates from 1778. The Grand Lodge of Maryland goes back to 1783. Those of North and South Carolina were constituted in 1787; those of Connecticut and New Hampshire in 1789; that of Rhode Island in 1791, of Vermont in 1794, of Kentucky in 1800. The Grand Lodge of Delaware was organized in 1806. Finally the Grand Lodge of the District of Columbia, the seat of the Federal Government, had its birth in 1810.

[The Grand Lodge of Pennsylvania proposed that Gen. Washington should be elected General Grand Master of Masons in the United States, but, upon mature deliberation, the Grand Lodge of Massachusetts voted in 1780, "That no determination upon the subject could, with the propriety and justice due to the Craft at large, be made by this Grand Lodge, until a general peace shall happily take place throughout the continent." It was long believed in other countries, and is still to some extent, that this honor was actually conferred. This impression was probably confirmed by the medal to which our author refers and which is thus described by Brother Hayden in "Washington and His Masonic Compeers": "It had on its obverse side the bust of Washington in military dress, with the legend, 'G. Washington, President, 1797'; and on its reverse side, the emblems of Masonry, surrounded by the inscription 'Amor, Honor et Justicia' and the initials 'G. W., G. G. M.'" —Eds.]

THE circle is the astrological and afterward the astronomical symbol of the Sun. As the Sun was the source of physical light and became the object of worship, so its sign became the symbol of the source of intellectual and spiritual light, the only living and true God, the object of our labor in life and our reward hereafter.—*Grand Master Lockwood.*

Records of the First Lodge in Boston.

WEDNESDAY, OCTOBER THE 28th, 1741.

On Fryday October the 23d, 1741. The Committee appointed by this Lodge, waited upon his Excellency William Shirley, Esq., and presented him with the following Address :

May it please your Excellency,

We being a Committee appointed by the Ancient and honourable Society of Free & Accepted Masons of the Mother Lodge of America held in Boston, presume to wait upon you with the utmost Sincerity, to congratulate your Advancement to the Government of this Province, and to assure your Excellency that our Desire is that your Administration may be successful and easy.

We have had hitherto the Honour of His Majesty's Governor being one of our ancient Society, who was ever a well wisher & faithful Brother to the Royal Art of Masonry.

And as it has been the Custom for men in the most exalted Station to have had the Door of our Society's Constitutions always opened to them (when desired) we think it our Duty to acquaint your Excellency with that Custom, and assure you that we shall chearfully attend your Excellency's Pleasure therein; and as we are conscious that our Society are loyal and faithful Subjects to His Majesty, so we may reasonably hope for your Excellency's Favour and Protection, which is the Request of

Your Excellency's
most obedient humble Servants,
PETER PELHAM, Secr.,
in behalf of the Society.

To which His Excellency was pleas'd to return the following Answer :

Gentlemen

I Return the ancient and honourable Society my Thanks for their Address, and Invitation of me to the Mother Lodge of Free and Accepted Masons in America. And they may rest assur'd that their Loyalty and Fidelity to his Majesty will always recommend the Society to my Favour and Protection.

W. SHIRLEY.

Voted, that the above Address to his Excellency Wm. Shirley, Esq., &c., with his Excellency's Answer, be printed in one of the Publick papers next Monday.

WEDNESDAY, NOVEMBER 25, 1741.

The Lodge being Open'd, Voted that the Brethren be summon'd to Attend Our Rt. W. Mast'r on Fryday next at Six o'Clock; First to consider and determine upon the manner and order for celebrating the Festival of St. John. 2d. To enquire of the Members the reasons of their non-attendance, &c. 3d. To come into some method that the house may not be a sufferer by such thin Lodges as we have had for some time past.

WEDNESDAY, DECEMBER 23d, 1741.

Voted, that the Quarterage pay of every Member be Thirty Shill's. Visiting Bro'rs Seven Shillings & Sixpence, the Tylars sallery at 7/6, and the expence a Lodge Night not to exceed 4/6 for each Mem'r present.

THURSDAY, JUNE 24, 1742.

Being the Festival of St. John Baptist; The Rt. W. Bro. Thomas Oxnard G. M. held a Grand Lodge, and was pleased to appoint Bro. Jenkins S. G. W., Bro. Row J. G. W., Bro. Pelham G. Secr., & Bro. Stevenson G. Tyl'r.

The Brethren attending (about 40 in num'r) Celebrated the Evening in a very Elegant manner. Tylar £0. 7. 6.

MONDAY, JUNE THE 28th, 1742.

The Lodge being Open'd, Mr. H. Lawrence of South Carolina was propos'd as a Candidate; was also presented by several of the Brethren, worthy of being made; and as it was humbly offer'd, that as the Candidate was ready, attending the Brethren, after mature deliberation, proceeded to Ballot, which passing in the affirmative, he was introduced, and after the usual Cerimonies was made a Mason in due form.

Our new made Bro. H. Lawrence pd. the Reck^{s} of £16, and to ye Tylar 10*s*. Voted by ye Brethren, that the Gloves, being 25 pr., be paid by the Treas'r, £9. 7. 6.

WEDNESDAY, OCTOBER 13th, 1742.

The Lodge being Open'd, The humble Petition of the Widow Young was presented to our Rt. W. M. who recommended it to the Brethren, who desir'd it might be read by the Secretary, which was read accordingly; after which, it was taken into consideration.

Voted, that the Treasr do give to the Widow Young (upon the Prayer of her Petition) the sum of Five Pounds out of the Stock of this Lodge, and at the same time, Bro. L. Pain gave her 2/6.

WEDNESDAY, DECEMBER 8th 1742.

Voted, that all Letters of Recommendation to other Lodges, that shall be granted to any Brother, shall be recorded in the Lodge Book. And the Bror requesting said Letter, to pay 20s. to the Secr as his fee, for recording ye same, &c.

WEDNESDAY, JANy 26, 1742.

The Lodge being Open'd, It was recommended by Our Rt W: Mastr & Wardns as a matter truly Necessary, that the Brethren and Membrs of this Lodge should be better acquainted with the By-Laws, in order to a regular conformity to the same.

Voted, that the By-Laws be Read over by the Secr every first Night of the Quarter after the Lodge is Open'd.

WEDNESDAY, MARCH 23, 1742.

The Lodge being Open'd, Bror R. Charles propos'd as a Candidate Mr Edmd Lewis, & pd to ye Treasr 40s.

Our Bror Brunett of Cape Francois was pleas'd to send us a Present of Wine, &c.; we Acknowledg'd it as a very great Favour, & Saluted him in due form.

WEDNESDAY, AUGUST 10th 1743.

The Lodge being Open'd, Bro'r Gruchy propos'd as a Candidate Mr. Dan'l Perchard, and by Dispenceation was Ballotted in Nemen: con:; he then attending with Mr. Benjamin Ives were introduced, and after the usual Cerimonies were made Masons in Form.

Voted, that Bro'r Jenkins, Charles Hall, H. McDaniel, Philipps, & Price, take a proper opertunity to wait on Bro. Belcher (our Late Governer) with an Invitation from the Brethren, to give us the favour of his Company at such time as he shall please to appoint.

WEDNESDAY, AUGUST 24th 1743.

The Lodge being Open'd, Bror Hall presented a Letter from the Lodge in Menorca, which was generously Recd and the Brethren remembered in due Order; when a Letter in answer was ordered to be wrote and sent by the hands of Bror Hall, which was done accordingly, with a Token of 10 Gall^{s} of Rum, as from the Lodge, tho' it was really the present of Bro^{r} Hall.

Wednesday, Septem^{r} 28, 1743.

The Lodge being Open'd, Voted, that a Book be prepar'd in order for Recording the Names &c. of all Masons Initiated, and Members admitted into this Lodge, since the first Constitution of Masonry in Boston, N. E.

Also, to take out of the Journal all the By-Laws, and form them into a system, &c.

Tuesday, Decemb^{r} 27th 1743.

Being the Feast of St. John the Evangelist. Our R^{t} Worsh^{l} Bro. Tho^{s} Oxnard held a Grand Lodge and was pleased to continue his several Officers in their Posts for the ensuing Six Months.

The Brethren attending (about Forty in number) celebrated the Evening in an Ellegant manner, with the utmost Beauty and Order.

Wednesday, Feb^{y} y^{e} 8th 1743.

The Lodge being Open'd, The Candidate Mr. Jon^{a} Pue was Ballotted in Nemeni con:

Voted, That a Supper be prepared to receive and Entertain Bro. Belcher in his taking leave of the Brethren, and that Bro. Price and Bro. Audibert be Stewards to provide the same, each Visiting Brother paying 20s., the remainder of the Expence to be paid out of the Stock of the Society; Bro. Johnson to Collect the 20s. of each Visiting Brother.

Voted, That the Jewels of the G. Wardens be paid for by the Treasurer out of the Stock of this Society, that the said Jewels may be (for the future) the property of the Lodge.

Thursday, Feb^{y} 9th 1743.

Being appointed for the Entertainment of the Hon^{ble} M^{r} Belcher (according to Vote), who attended with about Forty of the Brethren in Open Lodge, and a Handsome Supper was prepar'd, after which we took leave of Our Hon^{d} Brother in the most solemn manner.

The whole Expense of the Evening, ...	£34	6s.
Paid by 4 Visiting Brothers, ...	4	
Paid by the Treas^{r}	30	6s.

TUESDAY, MARCH 6th 1743.

The Lodge being Open'd Bro. Tim^o McDaniel presented Our R^t Worsh^l Bro. Thos. Oxnard, Esq'r, with a Deputation from the R^t Hon^{ble} and R^t Worshipful the L^d Barron Ward Grand Master of England, Constituting and appointing him Our S^d R^t Worsh^l Bro: Thomas Oxnard Provincial G. Master of North America, which by his Order was Read, and then Our R^t Worsh^l P. G. M. Received the Salutations and Congratulations of the Brethren in due Order, and appointed Our R^t Worsh^l Bro. Hugh McDaniel his Deputy, Bro. Kilby S. G. W. and Bro. Box J. G. W. till June next; after which the Brethren were Elegantly Entertained by our R^t Worsh^l G. M. and the Evening's Celebration clos'd with the Utmost Order, and Decorum, in a manner only known in Masonry.

Another Veteran Mason Gone.

COLONEL JAMES ESTABROOK, of Worcester, died at his residence on Lagrange street, in that city, on Saturday, May 16, 1874, at the age of nearly 78 years, having been born in Holden, September 4th, 1796. He settled in Worcester in April, 1829, and established himself in the grocery business, in company with General Nathan Heard. Subsequently he was in business in Boston two or three years, when he returned to Worcester and opened a store which he kept several years; afterwards, for many years, holding a position in the Boston custom house. In 1851 and 1852 he was sheriff of the county, by appointment of Governor Boutwell, succeeding the late Colonel John W. Lincoln; but the return of the Whigs to power in 1853, gave the office to his successor, Colonel George W. Richardson. He was a member of the first board of aldermen of Worcester in 1848-9, president of the common council in 1854, and assistant chief engineer of the fire department of the town in 1840. His politics as a Democrat stood in the way of his holding many other official positions at the hands of his fellow-townsmen, who held in high appreciation his personal and business integrity and ability. He was for many years a member of the Old South Church, but for several years past had been a member of the Union Church, in Worcester.

Brother Estabrook was one of the oldest Masons in this section, having received the Lodge degrees in 1818; a Mason for a period of 56 years. He subsequently received the Chapter degrees in Thomas R. A. Chapter, then located at Princeton, and the Orders of Knighthood in Greenwich Village Encampment in 1824.

When Worcester County Commandery was formed, he became a Charter member, and was its first Eminent Commander. In the organization of this Body, nearly fifty years ago, at Abbott's Hotel in Colonel Estabrook's native town of Holden, which was for many years thereafter the headquarters of this Masonic organization in the county, he occupied a most conspicuous part. He was the last surviving officer but two of the first Board of Officers installed at the original institution of the Worcester County Commandery, forty-nine years ago. When the exercises of installation took place, June 25, 1825, at Major Chenery Abbott's Hotel, Colonel Estabrook, as E. C., presided at the public dinner which took place upon the common in front of the hotel in the afternoon, with Isaiah Thomas, a noted antiquary and P. G. M. of the Grand Lodge of Massachusetts, upon his right, as the most distinguished guest of the occasion.

As a memento of so celebrated an event, and considering the few survivors now left as witnesses of the exercises, we give the following list of officers then installed:

Eminent Commander, Col. James Estabrook; Generalissimo, Dr. George Estabrook, of Rutland; Captain General, Col. Merrill Davis, of Holden; Chaplain, Rev. Benjamin Wood, of Upton; Senior Warden, Samuel Stratton, of Holden; Junior Warden, Major Thomas Harbach, of Sutton; Treasurer, Major Daniel Tenney, of Sutton; Recorder, Dr. David Davis, of Holden; Standard Bearer, Lewis Thayer, of Worcester; Sword Bearer, John Whitney, of Princeton; Warder, Dea. Wm. C. Capron, of Uxbridge.

Of this list of well-known citizens and distinguished Masons of the county, only the venerable Dea. Wm. Capron, of Uxbridge, Mass., and Samuel Stratton, now of Elkhart, Indiana, survive. These officers were installed by the Grand Master of the Grand Encampment of Massachusetts and Rhode Island, Henry Fowle, of Boston.

Col. Estabrook held the office of Commander for a period of nine years, viz: 1825-6-7, '31-2-3, '43-4 '49 and '54. In 1871, he was elected an Honorary Member of the Body over which he had so ably presided and faithfully served.

On the resuscitation of Worcester R. A. Chapter in 1846, he was one of the petitioners, and a Charter Member, and held the office of Scribe for the years 1846 and 1847.

Brother Estabrook, although not active in Masonry for several years past, was ever loyal to its principles, and proud of his connection therewith.

His funeral took place on the 19th ultimo, and was largely attended by his friends and townsmen.

Editorial Miscellany.

THE FOLLOWING LETTER, being the first essay in behalf of Masonry by Brother Winslow Lewis, was published in the *Boston Masonic Mirror* of August 21st, 1830, and relates the origin of the interest of that distinguished Brother in our Institution:

For the *Mirror*.

BOSTON, August 21, 1830.

Mr. Editor: I am neither Mason or anti-Mason, or rather I was not a few weeks since, but was among that number of the community here who quietly regarded the excitements at a distance as results of political or personal feeling, and, as the attempted bustle in this place was anything but effectual, I rejoiced with the many, that our city had shown herself unmoved by the petty restlessness of such a lame minority, and still had sustained for what the light of education always bestows, a cool discrimination amidst such impassioned attempts. These abortions then appeared to me as such generally are, a half-formed senseless thing, brought into the world without stamen, without vitality, without any sources of existence, an attempt

"Ex fumo dare lucem."

But at this time I was induced to visit an exposé of Masonry, at Boylston Hall, by one Allyn, and was there with many who anticipated some outrageous transactions or silly ceremonies, but, like many, I returned with feelings solemnized at the development of the conferring of the Templar's Degree. It was impossible to extort a smile from the audience, except that of contempt for the dreadful atrocity of him, who had trampled on oaths so awful, who by so doing must, in the minds of all unprejudiced persons, have sacrificed all principles of shame or character. I am not more acute on such points than others, but I must say, that the man who could do as that man did that evening I should shun more than the midnight assassin or robber. He used the vile and miserable subterfuge, "that he is ready to pay the poor penalty of his body," and adds, "let them come legally and demand it." But how will he pay the penalty to his God whom he so solemnly invoked to bear witness to his vows? Could he look any *man* in the face who then witnessed his expressions, as an honest man should? How can he even dwell for a moment on that hour when he shall be called to the scrutiny of the *All Seeing*, the penalty of whose judgments he, on taking his Masonic oaths, so directly called upon his head.

Yes, sir, let him make such proselytes as those who that evening upheld him in his blasphemies, as an anti-Masonic Committee; but fear not, a host of such as I there saw would be no addition to any association; such means must be followed by corresponding effects. There was one who witnessed this scene with no prejudiced eye, who became a convert, not to their purposes, but to the merits of that Institution of which he trusts ere long to become a more intimate admirer. MERCATOR.

(NOTE BY THE EDITOR OF THE MIRROR.)

To Correspondents: An interview with "Mercator" would be gratifying to the editor of the *Mirror*. His proffered kindness is acceptable.

PERJURER PUT TO SHAME.—Soon after the commencement of the "Morgan affair" in Western New York, sundry individuals pretending to be renouncing Masons perambulated the country and exhibited what purported to be the forms, ceremonies and ritual of Freemasonry. Among these was a man named Harlow C. Witherell, who professed to have taken the first seven degrees, and to be able to communicate them in what he called "due form." He exhibited several times in Tompkins County, where the writer was then residing, and created quite a *furore* against the Order. On one occasion he was holding forth in the town of Caroline, in the above named county. There were probably not a dozen Masons in the Township, and he had it pretty much his own way, as very few members of the Fraternity attended or troubled themselves about the matter.

But on the occasion referred to, the "antis" had prevailed upon an old Mason, named McAllister, to see the exhibition. He was an illiterate man, but of good natural talents, a little rough in appearance and bluff in his manners. The old man sat with his head resting on his hand and his elbows on his knees, his face being hidden so that no one could read his thoughts. The show proceeded as usual, and at the close Witherell gave an invitation for any one who chose to controvert or confirm the exhibition which he had presented. McAllister did not move from his position until loud calls were made for him from all parts of the house. Then he slowly raised his tall, gaunt form to a perpendicular, and, fixing his keen eye upon the exhibitor, for a moment stood in silence. Then he very deliberately asked:

"Mr. Witherell, I understand you to say that what you have shown us here to-night is the first seven degrees of Masonry?"

"Assuredly," was the prompt reply.

"I also understand," continued the questioner, "that you have voluntarily taken upon yourself those oaths which you have pronounced here?"

"I have, sir!" again came forth with unction.

"Then," continued the old Mason, "will you tell the audience whether you perjured yourself then or whether you only lie now?"

The effect can scarcely be conceived. The audience shouted and applauded for some minutes, during which a lame attempt was made to ward off the terrible blow, and the meeting broke up with cheers for McAllister and his Institution. The perjurer or liar, which ever he was, exhibited no more in Caroline. — *William Rounseville, Masonic Trowel.*

MASONIC ENIGMA. — I am a character well known in England, and there are few, either high or low, rich or poor, that are not acquainted with me. I shun cities and towns, and take up my abode towards the extremity of a village. I am a stranger to virtue and innocence, therefore with the fair sex I never appear. In respectable society I am never admitted, but in a gang, among gipsies and beggars, I am a principal character, and without me smuggling would do nothing. I never appear in the daytime, but in the middle of night and late in the evening, and *always* in disguise. I am fond of gaming, and always end in cheating, stealing and plundering. It is the opinion of Burns that I should be put in jail, but I was certainly never there yet, and from what I have said you may suppose me some thief or pickpocket, but to prove that I am neither, I delight not in a crowd, and no sooner appear before one than it is gone.

THE DIFFICULTIES IN BRAZIL. — In the Report of the Committee on Foreign Correspondence made to the Grand Lodge of New York on the second inst., we find an interesting narration of the controversy going on in Brazil between the Masons and the Catholic priests. The writer, W. Brother Pinner, after recounting the attempts to effect and maintain a union between the two Grand Lodges, continues as follows:

"This feud is to be the more regretted, inasmuch as Freemasonry in that country is engaged in a violent warfare with the Ultramontanes. In the January number, for 1873, of the *dos Benedictinos*, the *do Lavradio* branch is charged with a lack of energy against the arrogance of the Jesuits. The February number of the *do Lavradio* branch states that the inconsiderate steps on the part of the bishop of Pernambuco, a monk not over twenty-three years old, against the Freemasons, had caused an *emeute* in that city. The Lodge intends to defend the rights of the Brethren by every legal means. There exist in Brazil many so-called 'brotherhoods,' whose aim it is to aid the poor churches, and erect chapels where there are no churches. The expenses are defrayed by voluntary contributions, and many Freemasons are members of these church brotherhoods. For a long time the church and the Freemasons have lived in peace, and the population of Pernambuco was always recognized as the type of Catholic piety. The bishops fully recognized the Freemasons as an important support in the development of the religious mind. This was at a time when the exotic plant of Jesuitism had not as yet taken root in Brazilian soil. The black coats, driven from most of the European countries, selected Brazil as a field in which to persecute the national clergy, take possession of the dioceses and parishes, and gradually to extend their rule over every mind by their teachings, through the confessional chair and the pulpit. Freemasonry sought to oppose these violent agitations by its principles of toleration. Bulls of excommunication fulminated against them by the emissaries of Rome fanned the smouldering fire into a flame. The bishop of Pernambuco demanded from the Freemasons of his diocese that they should renounce publicly their Masonic principles upon pain of expulsion from the church-brotherhoods and congregations. He, however, found no support from these societies. Decided disobedience was the answer to his Jesuitical demands. The bishop, however, a true disciple of LOYOLA, sought to accomplish his object by acts of violence, and issued an interdict against a certain church, which was sought to be enforced by a priest designated for that purpose. This, however, was an infringement on the rights of these church-brotherhoods, inasmuch as the latter are protected by law in their temporal affairs, whilst the functions of the bishop are limited to spiritual matters only.. He counted upon the support of the people. The populace, however, became exasperated by his high-handed measures, mobbed the palace in which he resided, and the military had to be called in to protect him. One of the Freemasons, who had been threatened with excommunication, entered a complaint to the government that the bishop had exceeded his authority. The government called upon the bishop to remove the interdict he had pronounced against these church-brotherhoods as being against the laws of the country. The bishop insisted that the civil law did not apply to him. He would follow only the dictates of his own conscience, and the commands of the Pope, who had directed him to remove, temporarily, the punishment which he had inflicted upon the Freemasons. This, therefore, he did for the space of one year, in order to give to these 'sinners' time for repentance. He declared, however, that at the end of the year he would execute the punishment, and dissolve and re-organize the church-brotherhoods of which the Freemasons were members. This he published from the pulpit. According to the laws of Brazil 'papal bulls,' or other documents of that nature are not permitted to be published without the consent of the government. The government considered the publication on the part of the bishop as a violation of the law, and cited him to appear before the courts. He refused to obey, and again replied that he was responsible for his acts to the Pope only. He directed the priests of the chapels founded by the offending church-brotherhoods not to hold service in the same or celebrate mass, if among those present a Freemason was found. The government proceeded against the bishop for a violation of the laws, and sent a government steamer to Pernambuco to bring him to Rio de Janeiro. He was tried, and, according to late accounts, was condemned to four years' imprisonment.

The difficulties that have existed for some time past among the Fraternity of Brazil are to be deeply regretted, particularly as the arch enemies of the Institution, the Jesuits, are making strenuous efforts to sow still greater dissensions, and to accomplish by intrigue that which they have failed to do by open warfare. We hope that our Brethren of Brazil will bury the hatchet, and make common cause against enemies whose cunning and perseverance in accomplishing their selfish design is without parallel."

THE DUKE OF SUSSEX AS GRAND MASTER. — We were in error in attributing to Brother Albert G. Mackey the estimate of the character of the Duke of Sussex, quoted in our April issue, p. 200, as from the Encyclopædia of Freemasonry. We had not then seen the Encyclopædia, and cut the quotation referred to from a review of that work contained in the *Philadelphia Press* of March 24, 1874. The writer says: "The biographical department is particularly satisfactory. We find here, in the notice of the Duke of Sussex, uncle of Queen Victoria, and Grand Master of Masonry in England for over thirty years, a proper condemnation of his very unbrotherly treatment of some distinguished members of the Grand Lodge. 'The Grand Master's conduct,' we are told, 'in reference to two distinguished Masons, Drs. Crucefix and Oliver, was by no means creditable to his reputation for justice or forbearance,'" — and then followed the reviewer's own language, — "In truth, the Duke of Sussex was a tyrant," &c. In the hurry of adapting what we had written on the "Growth of Freemasonry in England" to the limited space which we found at our command, we did not observe that Brother Mackey's opinion ended just where our quotation began. We hastily cut the paragraph in question from the *Press* and sent it off to the printer. Our mistake was not discovered until we received a copy of the Encyclopædia and found the article on the Duke of Sussex to contain no stronger language than the above in regard to his treatment of Drs. Crucefix and Oliver, and on the whole a very just and favorable notice of the Duke's character and services as Grand Master. In our present issue, Brother Norton presents him in a very different light from that of the critic of the *Philadelphia Press*.

LAWRENCE CHAPTER ROSE CROIX OF WORCESTER, MASS. — At the annual meeting held on the fourteenth of May last, the following officers were elected: Henry C. Willson, 32° M. W. and P. M.; Daniel Seagraves, 32° M. E. and P. K. S. W.; J. P. Weixler, Jr., 32° M. E. and P. K. J. W.; George E. Boyden, 32° M. E. and P. K. G. O.; T. W. Wellington, 32° R. and P. K. Treas.; N. G. Tucker, 32° R. and P. K. Sec.; Porter Davis, 32° R. and P K. H.; John Dean, 33° R. and P. K. M. of C.; L. S. Carpenter, R. and P. K. C. of G.

CASE OF JURISDICTION. — In his Annual Address, delivered before the Grand Lodge on the thirteenth of May last, the Grand Master of Connecticut reports complaints of the invasion of the jurisdiction of New York and Massachusetts. Of the latter case he speaks as follows:

"Correspondence with the M. W. Grand Master of Masons of Massachusetts is also herewith submitted. The facts, so far as ascertained, are, that one —— —— presented a petition to Hampden Lodge, located at Springfield, Massachusetts, in which, among other things, he stated that his place of business and his residence were in Springfield. He was rejected by the Lodge. Subsequently he applied for his degrees to Ionic Lodge and was accepted, although they had knowledge of his rejection by Hampden Lodge. It is claimed by Ionic Lodge that he never was a resident of Springfield, but always resided at Stafford Springs. Upon receipt of the communication from the M. W. Grand Master of Massachusetts, an order was immediately issued restraining Ionic Lodge from conferring further degrees upon the candidate, pending investigation, and this order is still in force. The question here involved is one solely of jurisdiction, and turns upon the fact whether he was a resident of Springfield when he made his application to Hampden Lodge. If he were, then Ionic Lodge had no jurisdiction; if he were not, then Hampden Lodge had no jurisdiction, and its rejection was a nullity, and its consent to acceptance by Ionic Lodge unnecessary. It is well established that the place recognized by law as the residence of a person, his legal residence, is also the place of his residence for Masonic purposes, his Masonic residence. No length of time is necessary to make one a resident of a place or to effect a change of residence. The departing a place, *animo non revertendi*, with the intention of not returning, *ipso facto*, severs residence in such place. The entering a place, *animo manendi*, with the intention of remaining, *ipso facto*, makes a person a resident of such place. This is a question of fact, to be determined upon evidence to be produced. The horn of a dilemma is, however, to be met. Either the candidate was a resident of Springfield at the time of his application there, and that Lodge had jurisdiction, and Ionic Lodge had not, or he was not, and the statement in the petition to Hampden Lodge that his residence was in Springfield was false.

"Our conclusion upon the evidence as far as received is that he was not a resident of Springfield, although charity toward him should strongly induce us to find his statement of such residence at Springfield to be true. Opportunity has been offered, through the Grand Master, to the officers of Hampden Lodge to be heard before the Grand Lodge in this matter. If it be decided as above stated, the candidate should be tried and disciplined by Ionic Lodge for his false statement to Hampden Lodge, and his false statement showing a disregard of Truth, the first great lesson of Masonry, the foundation of every virtue, should have been amply sufficient to have assured his rejection by Ionic Lodge. The above matters are submitted for your consideration, and there is no doubt but that such conclusions will be reached as shall do justice to all parties interested, vindicate the law and preserve the ancient harmony and friendship of our sister jurisdictions.

"Nothing tends more strongly to preserve and cement the Good Fellowship of the Grand Lodges than a careful recognition and observance of the well-defined and long settled law as to jurisdiction of Lodges. The occasion of these two vexed questions is to be deeply regretted and in future studiously avoided."

Upon this subject the Committee on Jurisprudence submitted the following report, which was accepted and the resolutions adopted:

"In the matter of the complaint of the Grand Master of Masons of Massachusetts against Ionic Lodge, No. 110, of Stafford Springs, for initiating a candidate after his rejection by Hampden Lodge, of Springfield, Mass., your Committee are of the opinion, upon the evidence presented, that the said candidate was, at the time of both of his petitions, in the jurisdiction of Ionic Lodge: that the contradictory statements made in the two petitions place him under grave suspicion of falsehood ; and that Ionic Lodge acted with undue haste, and showed a want of Masonic courtesy in immediately determining the question of jurisdiction and initiating the candidate after receiving, and in spite of, the protest of Hampden Lodge, and before a full investigation had been made. We therefore recommend the adoption of the following resolutions:

Resolved, That the order of the M. W. Grand Master restraining Ionic Lodge, No. 110, from conferring further degrees upon the candidate who had been rejected by Hampden Lodge, of Springfield, Mass., be continued in force.

Resolved, That Ionic Lodge be directed to place the said candidate on trial, on the charge of misrepresentation and falsehood, and report the result of said trial to the M. W. Grand Master, and await his further order in the matter."

COUNCIL OF ROYAL AND SELECT MASTERS OF MARYLAND. A Convention of Councils of Royal and Select Masters of Maryland assembled at the Masonic Temple, in Baltimore, on the 12th of May last, for the purpose of considering the propriety of forming a Grand Council for the State. Six subordinate Councils being represented, the Convention was duly organized. The Chairman submitted a statement in regard to the *status* of Cryptic Masonry in Maryland, instancing, among other points, the fact that the Cryptic Degrees have been conferred in Maryland for sixty years, and that from Maryland emanated many Councils of the Order in various States, which subsequently formed Grand Councils. The Maryland Councils, however, until recently have worked under the jurisdiction of the Grand Royal Arch Chapter of Maryland; but the recent action of that Grand Body, severing the connection, rendered it eminently necessary, for the preservation and promotion of the interests of the Order in the State, that a Grand Council should be formed. A motion to that effect was unanimously adopted. A Constitution for the government of the Body was also adopted and under its provisions the following officers were elected and installed: George L. McCahan, M. I. Grand Master; James W. Bowers, D. G. Master; L. G. Bush, G. P. C. of Work; E. L. Parker Jr., G. C. of the Guard; S. M. Hatter, C. of C.; H. H. Flack, G. Steward. The Grand Council will next convene in Annual Assembly on the second Monday in November, 1874.

ANNUAL COMMUNICATIONS OF GRAND LODGES IN NEW ENGLAND.—The Grand Lodge of Maine met in annual session at Portland, on the 5th ult., Grand Master David Cargill presiding. 154 Lodges out of 169 were represented. The Grand Master delivered his annual address. The following officers were elected: David Cargill, of Augusta, G. M.; Edward P. Burnham, of Saco, S. G. W.; William O. Poor, of Belfast, J. G. W.; Moses Dodge, of Portland, G. T.; Ira Berry, of Portland, G. Sec. Charters were granted to Pleiades Lodge, at Millbridge, Lynde Lodge, at Hermon Corner, and Pine Tree Lodge at Mattawamkeag. Moderation Lodge was permitted to change its name to Buxton Lodge. The Grand Treasurer's Report shows the amount of the Grand Charity Fund to be $16,500. The number of affiliated members is over 18,000. The following Standing Regulations were adopted:

Resolved, That no restoration of an expelled Mason shall take effect until it is confirmed by the Grand Lodge; and in all such cases a copy of the charges and findings of the Lodge shall be filed in the Grand Lodge before action thereon.

Resolved, That no Mason, expelled for fraudulently obtaining the degrees after having been rejected, shall be restored without the unanimous consent of the rejecting Lodge or Lodges.

The Eighty-fourth Annual Communication of the M. W. Grand Lodge of Rhode Island was held on the 18th ult, in Providence, M. W. Nicholas Van Slyck presiding. In his annual address the Grand Master urges the erection of a Masonic Temple, and recommends that the necessary means be raised by an annual payment from each subordinate Lodge, in proportion to its membership, in return for which certificates of stock shall be issued. He reports considerable progress made in completing and arranging the Proceedings of Grand Lodges for the Library, the Grand Secretary and especially Past Grand Master Doyle having devoted much time to the work. He advises the adoption of regulations requiring all official correspondence between Lodges in different Grand jurisdictions to be conducted through the Grand Secretary under the supervision of the Grand Master.

The Grand Master and Grand Secretary were re-elected and an invitation was accepted to celebrate St. John's day with St. John's Lodge No. 1, of Newport, the oldest in the State.

The Grand Lodge of Vermont, at its Annual Communication on the tenth inst. elected the following Grand Officers: M. W. Nathan P. Bowman, of St. Johnsbury, Grand Master; R. W. E. C. Houghton, of North Bennington, Deputy Grand Master; R. W. L. M. Reed, of Bellows Falls, Senior Grand Warden; R. W. H. H. Smith, of Rutland, Junior Grand Wardenr R. W. C. W. Woodhouse, of Burlington, Grand Treasurer; R. W. Henry Clark, of Rutland, Grand Secretary.

The Eighty-sixth Annual Communication of the M. W. Grand Lodge of Connecticut was held on the 13th and 14th ult., and, with wonderful promptness, within three weeks afterwards the Grand Secretary issued the Proceedings in an elegantly printed pamphlet of two hundred and six pages, eighty-five of which are devoted to a courteous and fraternal review of the Proceedings of other Grand Lodges by the accomplished Grand Secretary, Bro. Joseph K. Wheeler. Brother William Wallace Lee, of West Meriden, was elected Grand Master and the Grand Secretary was re-elected.

The Annual Communication of the M. W. Grand Lodge of New Hampshire was held at Concord on the 20th ult., and the following Officers were duly elected and installed: Nathaniel W. Cumner, of Manchester, M. W. Grand Master; William Barrett, of Nashua, R. W. Deputy Grand Master; John J. Bell, of Exeter, R. W. Senior Grand Warden; Solon A. Carter, of Keene, R. W. Junior Grand Warden; Joseph Kidder, of Manchester, R. W. Grand Treasurer; John A. Harris, of Concord, R. W. Grand Secretary, and Joseph W. Fellows, of Manchester, R. W. State Grand Lecturer.

The following Amendments to the Constitutions were adopted:

SEC. 127. Any Brother who has been discharged from membership for the non-payment of dues shall not be admitted to membership in any other Lodge until the same are paid or remitted. And any Master Mason who shall voluntarily remain non-affiliated for the term of one year shall not have the right to visit any Lodge, join any procession, receive relief from Lodge funds, or burial.

SEC. 84. Every Lodge under the jurisdiction of this Grand Lodge shall pay for the support thereof, to the Grand Secretary, the sum of one dollar for each and every candidate initiated in such Lodge, and an annual sum equal to fifteen cents for each and every member thereof.

THE GRAND COMMANDERY OF Massachusetts and Rhode Island held its Semi-Annual Assembly in Providence on Wednesday, May 27th, R. E. Sir Charles A. Stott presiding as Grand Commander. The most important business transacted related to the vexed question of costume. The following resolutions relating to that subject were unanimously adopted:

Resolved, That the Subordinate Commanderies of this jurisdiction are clothed in accordance with the legislation of this Grand Commandery.

Resolved, That the resolution passed by the Grand Encampment of the United States in 1859, confirmed and continued to such Subordinates the right to wear such costume.

Resolved, That, in the opinion of this Grand Commandery, the right so confirmed and established has not been revoked.

Resolved, That the Representatives of this Grand Commandery in the Grand Encampment of the United States be and they are hereby instructed not to consent to any revocation of said right.

Resolved, That no Subordinate Body shall be constituted unless they shall have adopted the costume prescribed by the Grand Encampment of the United States.

BROTHER WILLIAM J, HUGHAN.—We have received a very kind and complimentary letter addressed to us personally and editorially by this distinguished Mason. We are gratified also to note that the M. W. Grand Master, the Marquess of Ripon, has been pleased to manifest his appreciation of the valuable services rendered to Masonic literature and history by Bro. Hughan by appointing him Past Grand Senior Deacon.

LINES IN PLEASANT PLACES.—Under this title Brother B. P. Shillaber has gathered into convenient form many of his miscellaneous, occasional and friendly "Pieces," which will be welcomed by numerous readers. In his "Prefatory Words" he gives, in characteristic language, his reasons for publishing the book. "We are told that when the late Pythagoras discovered his champion problem—the forty-seventh—that is to-day most popular in places where it is least understood, he made a great to-do about it, shouting 'Eureka!' and indulging in other eccentric demonstrations; so the author of this unpretending volume, when the idea of publishing came upon him, received it as if it were a new revelation, and said, 'I'll print it!' the difference betwixt his ejaculation and that of Pythagoras, aforesaid, being that his was in plain English. But there was a financial difficulty in the way which looked portentous, and then, recalling the aphorism of the eminent financier, who made a fortune by borrowing ninepences, that 'friendship unutilized is capital wasted,' he drew up the mild appeal to 'His Friends,' that needs but to be alluded to here, which achieved a success far beyond his expectations, for which he is duly grateful.

"The tutelar genius which inspired his previous books does not prominently appear in this, though the benignant influence of Mrs. Partington may be felt in its pages, warming by its tranquil glow, without provoking the reader to the frenzy of mirth, and, like Cowper's cup of tea, may 'cheer, but not inebriate.' Of its literary quality, he will say, that he has essayed no break-neck Parnassian flights in its production: first, because he could not, which seems to be reason enough; and second, because he felt content to skirt the mountain, like a brook, rather than climb over it, reflecting as much of heaven's light as there was surface to be shone upon, and cheering as far as possible by his song, without any great pretence to artistic excellence."

The book is admirably printed, and we are glad to learn that its sale is exceeding the expectations of the author.

A MASONIC CANE FOUND.—A cane, bearing Masonic emblems and the initials of the giver and receiver, was found at the Parker House some months since, and has been placed in our hands for identification. It may be seen at the office of the Grand Secretary, in the Masonic Temple, Boston.

HOW TO KEEP THE SECRET.—"The forty-seventh Problem of Euclid *might* have been kept a secret by fear of assassination, because no man could communicate *that* in a moment of intoxication; if his wife, for instance, should insist on his betraying the secret of that proposition, he might safely tell her—not a word would she understand or remember; and the worst result would be, that she would box his ears for imposing upon her. I once heard of a poor fellow, who complained that, being a Freemason, he had been led the life of a dog by his wife, as if *he* were Samson and *she* were Delilah, on the motive of forcing him to betray the Masonic secret and sign; and those he solemnly protested that he *had* betrayed most regularly and faithfully whenever he happened to be drunk. But what did he get for his goodness? All the return he ever had for the kindness of this invariable treachery was a word, too common, I regret to say, on female lips — viz.: *fiddle-de-dee*. And he declared, with tears in his eyes, that peace for *him* was out of the question, until he could find out some plausible falsehood that might prove more satisfactory to his wife's mind than the truth." — *De Quincey.*

EXPULSION OF THE POPE. — We copy from the *Keystone* the following statement purporting to come from the Grand Orient of Palermo:

"*Pope Pius IX. Expelled from the Order for Perjury.* — At the semi-annual meeting of the Grand Lodge of Masons, A. & A. Rite, of the Orient of Palermo, Italy, held in that city on the twenty-seventh of March, Mastai Ferretti was expelled from the Order for violating his vows and for perjury. Mastai Ferretti is no other person than Pius IX., Pope of Rome. The decree of the Lodge at Palermo is published in the official paper of the Order of Freemasons at Cologne, Germany, and dated March 27th. It is preceded by the minutes of the Lodge in which Mastai Ferretti, in 1826, was initiated into the Order under the old Scottish Rite. The decree reads as follows:

"'A man called Mastai Ferretti, who received the baptism of Freemasonry and solemnly pledged in love and fellowship, and who afterwards was crowned Pope and King, under the title of Pio Nono, has now cursed his former Brethren, and excommunicated all members of the Order of Freemasons. Therefore, said Mastai Ferretti is herewith by decree of the Grand Lodge of the Orient, Palermo, expelled from the Order for perjury.'

"The charges against Mastai Ferretti were first preferred in his Lodge, at Palermo, in 1865, and notification and copy thereof sent to Rome, with a request to attend the Lodge for the purpose of his vindication. To this the Pope made no reply, and for divers reasons the charges were not pressed until the Pope urged the clergy of Brazil to aggressive measures against the Freemasons in that country. Then the charges were pressed, and the second and third notifications sent, and, after a formal trial, a decree of expulsion was entered and caused to be published. The decree bears the signature of Victor Emmanuel, King of Italy, Grand Master of the Orient of Italy."

FREEMASONRY IN ROME. — The Freemasons of Italy have recently held their annual elections. There are now about eighty Masonic Lodges in Italy, and their number and growth are both rapidly increasing. The hostility of the Pope instead of hindering their prosperity seems to be promoting it, and liberal Italy promises speedily to be a flourishing Masonic jurisdiction. The Brethren in Rome, the "Eternal City," are even making arrangements for the early erection of a Masonic Temple in that famous world centre. We earnestly wish the Craft in Italy every success in their efforts for the spread of Masonic Light and Knowledge. — *Keystone.*

HONORS FOR THE EDITOR OF THE KEYSTONE. — We are pleased to learn that Brother Clifford P. MacCalla has been elected an Honorary Member of the Royal Lodge of Virtuous Ancients, of Leghorn, Italy, working under the Supreme Council of the Grand Orient of Italy.

DE QUINCEY'S OPINION OF FREEMASONRY. — Fifty years ago the celebrated author of the "Confessions of an English Opium-Eater" published in the *London Magazine* a grave and elaborate essay upon Freemasonry, or rather, as he says, "abstracted, re-arranged and in some respects improved the German work on this subject of Professor J. G. Buhle." It consists of a labored argument to prove that our Institution is derived directly from Rosicrucianism. From the many singular opinions advanced by the writer we select the following: "It is upon record that the first formal and solemn Lodge of Freemasons, on occasion of which the very name of Freemasons was first publicly made known, was held in Mason's Hall, Mason's Alley, Basinghall Street, London, in the year 1646. Into this Lodge it was that Ashmole, the Antiquary, was admitted. Private meetings there may doubtless have been before; and one at Warrington (half-way between Liverpool and Manchester) is expressly mentioned in the life of Ashmole; but the name of a Freemason's Lodge, with all the insignia, attributes and circumstances of a Lodge, first came forward in the page of history on the occasion I have mentioned." The confidence with which this statement is put forth is only equalled by its absurdity. In another paragraph, however, he pays a high compliment to the Fraternity. He says, "it was a distinguishing feature of the Rosicrucians and Freemasons that *they* first conceived the idea of a society which should act on the principle of religious toleration, wishing that nothing should interfere with the most extensive co-operation in their plans except such differences about the essentials of religion as must make all sincere co-operation impossible. This fact is so little known, and is so eminently honorable to the spirit of Freemasonry, that I shall trouble the reader with a longer quotation in proof of it than I should otherwise have allowed myself," and here follows an extract from the *Summum Bonum* of Robert Fludd, the Rosicrucian and Freemason.

ALLEGED FORGERY BY MASONS. — At the annual meeting of the Oriental Society, held in Boston on the 21st ult., Dr. W. H. Ward, of New York, referred to a supposed Phœnician inscription found in Brazil, purporting to have been left by mariners. He professed to be entirely convinced that it was a forgery, though a very ingenious one. It was dated in the time of King Hiram, which would require a more antique form of letter than that which was used. Palæographically, it would hardly be older than the fifth century B. C. For an inscription so old as this purports to be, the state of preservation was remarkable, and another evidence of the forgery. Dr. Ward thinks this forgery may be an incident of the struggle between the Masons and the priests in Brazil, King Hiram being invoked by the former in this way to give antiquity to their claim.

THE

NEW ENGLAND FREEMASON.

VOL. 1. JULY, 1874. No. 7.

Masonic Processions.

THERE is a very general and growing opinion among thoughtful and zealous members of the Fraternity that Masons appear too often in street parades and other public displays. Before the anti-Masonic excitement it was a rare thing for Masons to appear in procession in the streets. To have seen such a turn-out was an event of a lifetime, a sight which had blessed the eyes of few more than once. Fifty years ago the Brethren scarcely appeared in procession except at rare intervals when they walked decently to church on St. John's day to listen to an eloquent discourse in praise of Masonry from the lips of some learned and Rev. Brother. But nowadays the Brethren seem to think it incumbent upon them to take part in the ceremonies of every Decoration day, in the inauguration of every soldiers' monument, in the celebration of every centennial anniversary, and indeed in almost every demonstration of general interest in their locality. We think this opinion and practice altogether wrong, contrary to the spirit and express teachings of our Institution, and calculated, if continued, to bring it into contempt. As individuals, it is perfectly right and proper that we should take interest in such objects as excite the enthusiasm of our fellow-citizens, and that we should do our full share to contribute to the success of such public displays as are intended to commemorate noble deeds, or important events, or to promote generous and philanthropic purposes. But as Masons we should appear in the streets only on some Grand Masonic occasion, or for the performance of some Masonic duty, such as the laying of a corner-stone, the dedication of a public monument, or the performance of the funeral rites over the remains of a deceased Brother.

Public processions are becoming so numerous and frequent as to be positive nuisances, especially in large cities. St. Patrick's day is looked forward to with dread by all but the happy Celts who throng the streets to see and be seen. There is wisdom as well as wit in the discourse of the *Chicago Tribune* on

"MAN AS A PROCESSIONIST."

"The tendency of men to herd themselves into processions is one of the mysteries of human nature, which is only equalled by the tendency of those who are not in the herd to stand in the broiling sun and admire the others. Why this should be so, what peculiar satisfaction the man in the procession derives from it, and what object he has in view, are problems yet to be solved; and yet it is probably the height of the ambition of every average man to see the day when he shall go in a procession; happy if he can march on foot; doubly happy if he can carry the Star Spangled Banner or some other banner bearing a strange device; thrice happy if he may ride a horse, terrify the women and children with the caracolings of his fiery charger, and shout hoarsely at his division of the procession. All of this is more remarkable from the fact that the procession is but a child's sport, with the difference that the paper hats have been changed for beavers with feathers in them; the lath swords for steel ones; the tin pan and whistle for the drum and fife; the red flannel stripe and bit of blue ribbon for a variegated uniform bespangled with jewels and gaudy with tinsel; and the stick, which the leader straddled so gracefully, for a live horse, which the leader, nine times out of ten, straddles ungracefully.

"The effect of the procession upon the individual hardly has a parallel among natural phenomena. Your butcher or your shoemaker may be, and probably is, a very ordinary man; not blessed with wealth or beauty; having no soul-cravings or yearning desires for the good, the true and the beautiful; the owner of a brood of rather dirty and promiscuous children; with an intellect capable of the scientific carving of a sheep or skillful cobbling of a boot. There is nothing majestic or awful about him. You would not invite him to your soiree as a paragon. Indeed, in his morning call at your house, your servant receives him, and they gossip together in a friendly way. But once array your butcher in a plug hat and white apron, throw an emblazoned crimson scarf about his muscular shoulders; put a boiled shirt on him and stick a rose in his button-hole; hang two or three tinsel crosses and other ornaments on his manly breast; and, if he be a large butcher, let him carry a banner stuck in a pouch, looking as if it were rooted in his ample corpus, and he becomes metamorphosed into another creature. As he marches along in a stately manner, keeping time, time, time, in a sort of Runic rhyme, to the tintinabulation of the band, he is an awful and majestic being, who towers above you as you stand upon the curbstone, and looks down upon you as one of the *sans culottes.* Yesterday he would have taken off his hat to you; to-day, if he sees you at all, he only sees you as an atom; one of a thousand, admiring him as a magnificent being, only equalled by a royal potentate, and possibly surpassed by a Sultan in the grandeur of his bearing and the gorgeousness of his apparel. As you retire to your chamber at night with the confused pictures of flags, banners, crosses, swords, aprons, horse-collars, trombones and guns flitting before you, the vision of this majestic creature appears, looming up like Mont Blanc among lesser hills. You regret now that only yesterday you vexed his great soul with complaints about tough beef; that you had threatened to discharge this awe-inspiring creature and employ another. You regret your dulness in not recognizing the possibilities lying dormant in him, and you mentally resolve to make your respects to him, the Thrice Illustrious Prince, or Most Eminent Grand Seigneur, or High and Top-Lofty Baron, commanding the Most Stunning Knights of Pythagoras, and request the pleasure of eating tough steak hereafter.

"There is one man in the procession, however, who does not possess these attributes. He is the last man. It is sad that there must be a last man in a procession; but it must always be so, until some mode is discovered of making up the procession in a circle and then giving it motion like a rotary shell, turning around its own axis and going straight ahead also. This last man is a weary, worn, pathetic creature, who looks as if life was a burden to him. He is a rusty, seedy biped, without any good clothes. No stars blaze on his breast. No banner shields him from the fiery sun. His ear never hears the inspiring notes of the band. He catches all the dust of the procession. Bystanders rush in front of him with impunity. He has no pride at all. There is no pomp about him no majesty of mien. He always looks sick, tired, dishevelled and forlorn. Small boys jeer at him. Bus-drivers contemptuously order him out of the way. Reckless young men make desperate efforts to drive over him. He gets mixed up among newsboys, boot-blacks, yellow dogs, advertising wagons, fan sellers, drays, and frantic women rushing after erratic children, and loses the procession, and by the time he regains it he is a poor, harassed, dejected man and brother, and an object of universal pity. The chances are that if he does not go off with sunstroke or get run over by an ice-cart and have to be taken home in an express wagon, he will, as the result of his pathetic situation, get drunk with remarkable despatch before sunset. So long as there must be a last man in every procession there should be some compensation. He should be made attractive. Let him be handsomely decorated and caparisoned. Let him have on two aprons. Let him carry a banner and have an American flag in his hat. Let him also have a drawn sword with which to keep off the small boys and yellow dogs, and thus the last man in the procession will cease to be the most wretched man in existence."

Not less truthful and witty is the description given by the author of "The Chronicles of Gotham," of the exercise of this propensity by the lonely wanderers from the Emerald Isle, from the first moment of landing on our shores:

"8. Now on a certain day in every year, which was the day sacred to the god of Ouldayrin, the Pahdees joined themselves together and marched through the streets of Gotham. And they took possession of all the great thoroughfares thereof, and this they did that, although they had taken possession of the land, they should not forget that they were Pahdees, and that the people thereof who, and whose fathers, had builded the city and made the glory thereof, might see who were now their masters.

"9. And this was the manner of their marching. They clothed themselves in sad raiment, putting on coats of black, and nether garments of black, and hats of black upon their heads. For in their own country, even in Ouldayrin, they had none of these things, but were clad in tattered garments of gray and hats of gray without form. For in that country only the chief men and they that were rich wore black garments.

"10. Wherefore the first desire of a Pahdee when he was come to Gotham was to clothe himself in black garments; and in his eyes they were a sign and a token that he was as good as any other man, and better.

"11. Thus it was that on their great day they clothed themselves in sad apparel; so that there was never seen so many black coats and hats and nether garments in Gotham as on that day. But the coats did not conform to the nether garments, nor did the hats to the heads of them that wore them, but sat upon the tops thereof, or fell down, and were held up by their ears from hiding their faces as a candle is hidden under a bushel; for verily the garments and the hats had been first made for other men.

"12 And over their black garments they put green aprons, and they put scarfs of green about their necks, and in their hats they put green branches (for green was the sign and the token of Ouldayrin), and they carried green banners, and on the banners were inscriptions whereof no man knew the meaning.

"13. And when they marched, their marching was not of one accord, for no man stepped like unto him that was next him, nor himself stepped twice alike; wherefore the black hats that were upon the heads of the Pahdees rose and fell like the floats of a fisher's net upon the waves.

"14. And they filled the streets of Gotham so that the travel thereof stood still through the length and breadth thereof, and men could not go from one part of the city to the other. And the horses and the carriages of them that went on journeys, and of them that rode for pleasure, and the wayfaring men on foot, were stopped or were turned into the alleys and the by-ways.

"15. And so they marched through the streets, followed by their women and their children, not knowing why they began to march, or whither they went, or when they would stop, only that they came out to make a procession

"16. For in Gotham when a multitude started no whence and proceeded no whither, and prevented any one else from proceeding, that was called a procession. Wherefore, as the men of Gotham were merchants, careful in business and prudent in their affairs, and orderly in all their ways, they gave up their streets continually to this manner of processing.

"17. And so the Pahdees on the day sacred to the god of Ouldayrin proceeded no whither, and only processed, filling the streets and stopping all the travel and the business and the pleasure of the city with their processing."

Such are the opinions very commonly entertained in regard to this subject, and many of the spectators of such shows (for shows they are, nothing more and nothing less and so intended) can see no difference between the Knights of Saint Patrick and the Knights Templars, except that the trappings of the former are the more "stunning," and that "the coats and the nether garments and the hats" of the latter are less "fearfully and wonderfully made."

Aside from the desire to contribute our share to the display on such occasions and to add to the general hilarity, we believe the real motive will be found to be—"not to put too fine a point upon it" —the *advertising* of Masonry. Upon first consideration we shall hardly be willing to acknowledge this. We shall claim that we are prompted by a desire to lend the countenance of Masonry to a good cause, but in point of fact we are anxious to exhibit our strength, to show our friends and neighbors how many and good men we can boast, and, though we may be hardly willing to acknowledge it, in our heart of hearts we cherish the hope that the display may induce some of those friends and neighbors to knock at the doors of our Lodges—in other words, it is a bid for candidates. We believe this to be entirely foreign and contrary to the spirit of our Institution.

"Honesty has no public parades or reviews; honor does not strut with a sword and sash; benevolence wears no badge of an open purse and chastity no placard of character. 'Profession becomes noisy as it grows hollow.' It is corruption that blows a trumpet before it to herald its approach; it is cowardice and knavery that carry weapons; it is hypocrisy that boasts of its liberal giving; it is the doubtful character that labors to be thought chaste. Men are good till they are proven bad. People and corporations and institutions have the benefit of presumption in their favor, and make poor arguments when they hasten to bolster up a reputation already accorded them by public opinion.

"Particularly is what we have said applicable to the case of benevolence, which loses its merit as soon as it becomes ostentatious. How we scorn the piety that assumes the *role* of holy righteousness and the morality that would proscribe every differing opinion. Native goodness knows not herself in a glass and speaks not her own name. There is a sweetness, a delicacy, a tenderness, an unobtrusiveness about virtue that humbles even the most depraved. It is truth—pure, chaste, simple—God's great truth, firmer than adamant, mightier than thunder, fairer than day — unassuming, unconscious of worth, unambitious save to do good.

"Masonry professes to be a benevolent institution; not alone to protect its members, to help, aid and assist them, to give them good counsel and timely warning, but to lift its arm everywhere in defence of innocence and virtue, and administer sympathy and aid wherever suffering humanity calls. This Masons practice, if they obey the teachings of Masonry. But they make no noise. The work of Masonry must be a quiet one. When it commences publishing its charities and lauding its own merits, it falls. If its foes assail it, it must not return their blows; if men revile it, it must 'revile not again;' if men try to write it down, let us put forth no effort to write it up. To the profane, one of the first themes of admiration in contemplating the Masonic Institution, is to see that good men are attached to it, and yet make no effort to excite his interest. Let Masons live consistently and Masonically, and that will be a better argument for the Order than all your criticisms on the Syracuse convention, than all your answers to the letters of Mr. Finney.

"Don't advertise your Masonry. Keep it off your sign-boards, off your business cards, out of your newspaper advertisements, off your shirt bosoms, out of the streets. Don't puff the Lodge. Don't try to advance its interests by bluster and noise. Work quietly. 'Let not your right hand know what your left hand doeth.' Let your life be its own advertisement. The more you try to strengthen it by calling in foreign agencies, the weaker it will become. If Masonry does you any good, or you do Masonry any good, that will appear in due time, without your making an effort to tell it, and the communication will be held in higher esteem by its recipients, coming thus from another source."

In a word, follow Charles Dickens' advice: "Do all the good you can, and make no fuss about it."

THE only religion of Masonry is to believe in God and to obey the moral law; her only politics to be peacable subjects to the civil powers and obedient to the laws of the land in which we live. The great light of Masonry must be her only creed, the constitution of our country her only political platform.—*Grand Master Fitch.*

Masonic Memories.

There are undoubtedly, numerous incidents in the lives of many of our older Brethren of the Mystic Tie which would "point a moral or adorn a tale," if they would only be gracious enough to relate them. The past was more heroic than the present, even in the Masonic life, because the former ages were more dogmatic, more proscriptive, and far less willing to live and let live than at the present day; hence those who became heroes had to fight their way.

In those times everything had to pass the scrutiny of the prevailing creeds, and if any were found defective, or of a suspicious charter, the dogs of war were at once let loose upon them. Consequently the spirit of the age was hard on all institutions that were few in numbers, and often the members of such societies were compelled by the tyranny of public sentiment to keep in the shade and to hold quiet tongues, or otherwise they would have to meet the iron scoffs and scowls of every bigot they met with.

Forty or fifty years ago, Freemasonry, especially, was looked upon by many as being "the man of sin" of the Bible, and thousands who held high memberships in the churches were warned against the Institution as being one of great wickedness and full of secret conspiracies. In those days, it was but seldom that a gospel minister was found knocking at the door of a Masonic Lodge room for admission. The attempt, even, if made known, would in many places raise such a hub-bub over the heads of clerical opponents, that many were made to fear the Mystical Association as one that bore kindredship with that of Satan.

We sat, a few nights ago, at the fireside of one of these old pioneer preachers, and heard him tell the story of his becoming a Mason, when, as he said, Masonry was looked upon as being the very worst form of systematized infidelity the world had ever known

"When I joined the Masons," said he, "the great masses of the people, with most of the churches, were down on it. They thought it was a secret Institution which was dangerous to both Church and State, and the great excitement which had been kicked up over the supposed murder of William Morgan had led many to believe that the whole thing was full of blood and thunder. I had read a good deal on the subject of Masonry, and much that was against it. But

I had read what Washington said of it, 'that the grand object of Masonry is to promote the happiness of the human race,' and also what Lafayette had declared it, viz: 'An Order whose leading star is philanthropy,' and knowing them to be good men, as well as true patriots, I believed the Order to be a good one, and worthy of the respect and confidence of all intelligent and good men. I was in charge of a congregation in the city of L., Kentucky, at the time, and I soon found there would probably be an open door for me to know for myself and not another, what Masonry was in its mysteries as well as in its duties.

"But the mischief was, my wife was opposed to the Order, and this with some men is often considered a great barrier, and indeed I so considered it myself, for I did not like to violate any of her wishes. She, I knew, was honest in her prejudices, and though I thought them wholly unreasonable, my love for her and my high regard for her feelings made her opposition the greatest barrier to my becoming a Mason What my congregation would do about it I did not know, but as quite a number of them were already Masons, I did not apprehend any serious opposition from this quarter. My wife's opposition was my chief obstacle. But an evening spent with the family of a venerable Master Mason about this time served the good purpose of her conversion.

"Knowing that I had already taken two degrees in the Mystic Order—a fact which had not yet been fully communicated to my 'better half'—he said to her after tea:

"'Sister H., I want you to make Brother H. join the Masons.'

"'Why, Brother D.,' she asked, 'what good would that do him?'

"'Why, it will make him a wiser and better man, and, I have no doubt, a more successful minister.'

"'If it would do all that,' said she, 'I wouldn't object for a moment.'

"As I was sitting by the table in the same room, apparently reading a book, I could but blush right there, for I felt the tender sensibility that Mrs. H. perhaps thought there was some good chance for improvement in me.

"'Why,' said Judge P., 'don't you know, Sister H., that the best men of this nation have been Masons?'

"'Is that so?' she exclaimed.

"'It is,' said the Judge. 'Washington and Jackson, Warren and

Montgomery, Franklin and LaFayette, and hundreds of others of our best and greatest men were Masons, and in these days we have them by the thousand, and in this city,' said he, 'we have as members of our two Lodges the very best men of the place.'

"'Well, but Judge,' said Mrs. H., 'I do not like for my husband to have any secrets of any kind that he won't tell me.'

"'Ha, ha,' the Judge responded with a hearty laugh, 'I thought it was only a little freak of jealousy in your making opposition to Brother H. becoming a Mason. Do you know, Sister H.,' the Judge asked, 'what sermon Brother H. is going to preach next Sunday?'

"'No, sir.'

"'Do you know what books he reads?'

"'No, sir.'

"'Do you know how many families he visits in his parish?'

"'No, sir.'

"'Well, now I see,' said the Judge, laughing, 'that you don't know half the secrets he now has.'

"'But, Judge,' said the good woman, 'I am told that you *brand* them when you take them into your Lodges. Is this so?'

"'Well, to be honest with you, Sister H.,' the Judge responded rather seriously, 'we do put a mark on them which can never be rubbed out, and this places Masonry above every other human institution. We always know our own sheep wherever we find them.'

"This conversation, no doubt, prepared Mrs. H. to receive the information, which she did a short time after, that I was a Mason, for from that day until now she has never objected to my belonging to the Order.

"But among my parishoners there was an old lady who, though she did not always rule her own self to perfection, seemed to think she ought to pretty much rule her minister

"Calling upon her one day in my usual pastoral rounds, she said to me with a sort of inquisitorial leer:

"'I hearn, Brother H., that you have jined the Masons. Is it so?'

"'Yes, madam,' I responded frankly.

"'Well, now, I knew it wasn't so,' said she.

"As she had expected me to tell a lie about it, and to deny the whole thing, she took my frankness as a joke, and she went on to say:

"'I knew, Brother H., you had too much good sense to jine any such a set as the Masons is.'

"Well, as I did not wish to argue the case with the old punster, I just left her to find out the best way she could whether I was a liar or whether she was a dunce.

"Having escaped from the clutches of this female overseer, I thought and hoped I was quietly and peaceably on the highway of Masonic prosperity; but starting to Conference a few weeks after I was made a Master Mason, I met there an old, gruff and bigoted Elder, who saluted me with:

"'So you've jined the Morgan killers, have you?'

"'No, sir, I have not,' I responded firmly.

"'Why, haven't you jined the Freemasons?' he asked, with an indignant scowl.

"'Yes, sir, I have,' I answered.

"'You ought to be turned out of Conference,' said he, as he looked spurningly at me.

"'Well, try it,' said I.

"'Yes, try it,' he repeated. 'There is such a gang of you gone off to worship the idols of Baal that if I was to prefer charges against you the majority in Conference would be against me.'

"Good, thought I; the light shines and the days of bigotry and proscription are past, and we have inaugurated around us an era of moral as well as of civil rights. Men by the thousands, thank God, have moved up to the standard of fair, free, bold thought, and now the proscriptions of ignorance and bigotry must bow before the majesty of an intelligent toleration. The world has moved, and is still moving, and although it has not yet arrived at the acme of the highest civilization, it is coming there by the process of free and untrammeled thought and by the acknowledgment of the moral and personal, civil and religious rights of all men. In this good accomplishment Masonry has her field, and I trust she will faithfully and honorably occupy it, and continue to do her part of the great work,

"'While the sun gives his light, or the moon sheds her rays,
O'er the pathway of man, to pour cheer on his days.'"

—*Masonic Advocate.*

[CONTINUED FROM APRIL NUMBER.]

Historical and Bibliographical Memoranda.

BY HON. JOSIAH H. DRUMMOND, PAST GRAND MASTER OF MAINE.

MASONIC PERIODICALS.

I HAVE found it extremely difficult to obtain accurate information concerning the Masonic Periodicals that have been published in this country. In relation to many of them my information is still defective; but I give what I have, hoping that by thus calling attention to the subject, full information will be obtained. When my statements concerning any Periodical are unqualified, they are believed to be accurate. I shall follow the alphabetical arrangement in the main, but vary from it when it seems advisable.

THE ACACIA.—An octavo monthly magazine, edited by William P. Mellen, and published at Natchez, Miss., by Giles M. Hillyer. It commenced in January, 1855, and was published two years, making two volumes of 576 pages each.

THE MASONIC ADVOCATE.—A quarto of sixteen pages, published monthly at Indianapolis, Indiana, by Martin H. Rice. It was originally published by F. M. Blair, as a miscellaneous newspaper, with a Masonic Department, folio in size. I have but little knowledge of the issues prior to April, 1869; the number for that month was No. 3, of Volume V; but the number for July of the same year was No. 6 of Volume II. In August, 1870, the size was reduced to quarto, that number being No. 8 of Volume III. Since then it has been issued monthly, twelve numbers making a volume, commencing with the year.

THE AMARANTH, OR MASONIC GARLAND.—A monthly octavo magazine of thirty-two pages, edited by Charles W. Moore, and published by Moore & Sevey. It was commenced in April, 1828, and issued monthly for a year, as Volume I.; the twelfth number contains eighteen pages, besides title page, advertisement and table of contents. The second volume was commenced in April, 1829, and numbers issued in April, May, June, July, August, and a double number for September and October, when its publication was suspended, though the prospectus was continued in the *Mirror* till April, 1830.

I prefer to give Bro. MOORE'S publications in a group, and so give next—

THE MASONIC MIRROR AND MECHANIC'S INTELLIGENCER.—This was started as a weekly folio of four pages, Nov. 27, 1824, edited by John R. Cotting, and published by Moore & Prowse. The second number was issued January 1, 1825; after that it was published weekly, the first volume ending Dec. 17, 1825.

It was then changed to a quarto of eight pages, edited by Moore, and published by Moore & Prowse, weekly, through 1826.

The third volume was published during 1827, by Moore & Sevey, in the same style as the second volume. In the number for August, 1827, the prospectus of the *Amaranth* was published. A fourth volume of the *Mirror* was announced, but I cannot ascertain that any numbers were ever issued; the *Amaranth* followed, and afterwards

3 The Masonic Mirror (new series).—This was a quarto of eight pages, edited by Moore, and published weekly by Moore & Prowse. The first volume commenced July 4, 1829, and closed June 26, 1830. The tenth and subsequent numbers have "*Boston Masonic Mirror*" as a heading for all the pages after the title page. Volumes II., III., and IV. were issued in weekly numbers, under the name of *Boston Masonic Mirror*; but Volume IV. was folio, each number having four pages. Volume V. commenced in July, 1833, of same size as Volume IV; twenty-seven numbers were issued (the last, Dec. 28, 1833), when it was united with the "*Bunker Hill Aurora*," which had a Masonic Department, as I am informed.

Bro. Moore, some eight years afterwards, undertook the great work of his life, in commencing the publication of

4 The Freemasons' Monthly Magazine.—He issued the first number in November, 1841; it was begun as it ended, an octavo magazine of thirty-two pages, published monthly. For *thirty-one years*, month after month, he issued the magazine, without a single lapse. The thirty-first volume closed in October, 1872, and he delayed the commencement of the thirty-second volume till January, 1873; he lived to complete that volume; with it he finished his work on earth. This magazine was the first published that was *exclusively* Masonic. Its effect on the jurisprudence of Masonry cannot be estimated. It is justly regarded as one of the most valuable works in a Masonic library.

The American Freemason.—April 22, 1853, Rob Morris issued at Louisville, Kentucky, the first number of the "*Kentucky Freemason*," an eight page folio. He issued eight semi-monthly numbers, and then changed its name to "*American Freemason*," and issued number one, Sept. 2, 1853; but he styled the volume, *two*. He issued twenty-four numbers in that volume. The first number of the third volume was issued Sept. 15, 1854, and the twenty-fourth number, Sept. 15, 1855, there being none for Oct. 1, 1854. The fourth volume commenced Oct. 15, 1855, and ended Oct. 15, 1856, there being no number for Oct. 1, 1856. The fifth volume commenced Nov. 15, 1856; numbers were issued semi-monthly to May 1, 1857 inc.; another number (the thirtieth) was issued July 1, 1857; an extra of ten pages was issued Nov. 15, 1857, and the volume closed in order to commence with an octavo magazine. (See the next.)

THE AMERICAN FREEMASON.—An octavo Monthly Magazine published by J. F. Brennan as the successor of the *American Freemason* last named. The first number of this was issued January 1, 1858, at Louisville and New York. Some copies purported to be Volume VI. and some Volume I.; this number had eighty-four pages and the five others of that volume eighty pages each. The next volume was numbered I. in some copies and VII. in others, and had six numbers of eighty pages each. The next volume was numbered eight and three at first, but I think from and after number three it was called volume III; it has four hundred and eighty-eight pages. The fourth volume has four hundred and eighty-two pages. The fifth volume commenced January, 1860, and the first number was issued in five weekly parts, (132 pp); the next and succeeding numbers were monthly; the second number has one hundred and twelve pages; the third, one hundred and four; the fourth, one hundred and twelve; the fifth, eighty, and the sixth eighty. In this volume there is an error in paging of one hundred pages, going at once from three hundred and sixty to four hundred and sixty-one. The sixth volume commenced July, 1860, and it purported to be monthly; but numbers thirty-two to thirty-six were issued in one pamphlet. The first number had sixty-eight pages, the second sixty-four, and the next four, forty-eight each. Number thirty-seven was published and then the work was suspended.

THE AMERICAN FREEMASON, "Quarto Series." A quarto magazine, the first number of which was published January 1st, 1868, by J. F. Brennan, at Cincinnati, containing forty-eight pages; during 1868 it was published quarterly. The first number of the second volume was issued March 15, 1869, containing sixteen pages. It was published monthly on the fifteenth of each month until September 15th, 1870, and perhaps longer. The monthly parts are paged continuously, though they make two volumes, second and third. The first number begins with page *nine*, to make room for title page and index.

AMERICAN MASONIC RECORD.—January 28th, 1826, E. B. Child commenced at Albany the publication of a weekly quarto of eight pages, called "THE ESCRITOIR, *or Masonic and Miscellaneous Album.*" He published it a year under that title. At the beginning of the next year he changed the title to "AMERICAN MASONIC RECORD *and Albany Saturday Magazine,*" and published it as Volume one. In the title to the second volume, the word "Masonic" is spelled "Masonick." It ran to four (and I think five) volumes; the title of the fourth volume is "AMERICAN MASONICK RECORD *and Albany Literary Journal.*"

He issued the paper every Saturday, of the same size and style, from January 28th, 1826, till February 27th, 1830, and how much longer I am unable to say.

AMERICAN MASONIC REGISTER *and Ladies' and Gentlemen's Magazine.*—An octavo monthly Magazine, edited and published by Luther Pratt at New York; first number published September 1st, 1820; the first volume contains twelve numbers of forty pages each, ending in August, 1821; the second volume contains but six numbers and they were not regularly issued; the first is dated September, 1821; the second, March, 1822; the third, November, 1822; the fourth, December, 1822; the fifth, February, 1823; and the sixth, March, 1823. Some copies of the sixth number end with page 240, but in others four pages are added, apparently to complete an unfinished story. With the exception of the words "The End" at the bottom of the last of these four pages, there is no explanation, unless it is upon the covers, which I have not seen; its publication was never resumed. The second volume has a title page and table of contents, bearing the imprint 1826, when, I have no doubt, the four additional pages above referred to were published.

THE AMERICAN MASONIC REGISTER AND LITERARY COMPANION was a large quarto of eight pages, published weekly at Albany, N. Y., by L. G. Hoffman. The first volume commenced August 31st, 1839; the second, September 5th, 1840; the third, September 4th, 1841, and the fourth about the same date in 1842. These volumes have fifty-two numbers. The fifth volume was published in semi-monthly numbers. The last half of the name was then dropped, and the paper was changed to a monthly of sixteen pages, large octavo or small quarto. The first number was issued November, 1844, as Number one of Volume VI, new series. It was published monthly, of same size and description, for three years, making volumes six, seven and eight, and was then discontinued.

THE AMERICAN QUARTERLY REVIEW OF FREEMASONRY.—An octavo Quarterly edited by A. G. Mackey, and published by Robert Macoy. The first number (now very rare) was published in July, 1857; seven other numbers followed regularly, and then it was discontinued. The numbers generally had one hundred and forty-four pages each; but number one of the first volume begins with page five, and of the second volume with page nine; and each volume has an Index and Table of Contents of eight pages. The last number of Volume I. has one hundred and sixty pages, and of Volume II. has one hundred and thirty-six pages.

Early History of Freemasonry in America.

THE *Keystone* of the eleventh inst. contains an elaborate article by the editor, Brother Clifford P. MacCalla, upon the early history of Freemasonry in America. The substance of it is also given in the July number of the *London Masonic Magazine.* We reprint the article entire and verbatim, because almost anything upon that subject is interesting to every Masonic student in this country, because the author thinks his researches have brought to light new and very important evidence, and because we wish our readers to be thoroughly informed of the views and opinions of intelligent Brethren whose conclusions differ from our own on this subject and to hear both sides and judge for themselves.

"PHILADELPHIA THE MOTHER CITY OF FREEMASONRY IN AMERICA."

"It has been earnestly claimed by our Massachusetts Brethren, that Boston is the mother city of Freemasonry in America. This claim has been endorsed by some of our leading Masonic historians, including Bro. J. W. S. Mitchell, M. D., and for a time was credited by ourselves ; but we are now prepared to show that original and trustworthy evidence exists to prove that Freemasonry was established in Philadelphia in the year 1730, *three years before* its advent in Boston, under Price; and that *one year previously* a Provincial Grand Lodge was in existence in Pennsylvania, which Grand Lodge, on St John the Baptist's Day, 1732, elected a Grand Master, Deputy Master, and Wardens. The importance and directness of the evidence which establishes these facts are such, that we feel they should be spread before the Craft throughout the United States, and we willingly perform this labor of love.

"While it is true that the greater number of authorities have allowed the claims of Boston in this matter, there are some which have hinted, or merely asserted without producing any evidence, that Philadelphia could successfully dispute the pre-eminence with Boston.* But no one of these ever substantiated the opinion by any

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"* See Hyneman's 'World's Masonic Register,' p. 354; Westcott's Early History of Freemasonry in Philadelphia, published in *The Keystone* some years ago; Macoy's Encyclopedia of Masonry; and Findel's History of Freemasonry, p. 351."

plausible proof. We believe that this proof first sees the light now, and we hasten to lay it before the reader.

"On the shelves of the Library Company of Philadelphia (an institution of which Bro. Benjamin Franklin was one of the founders and original directors) there is a bound volume of the *Pennsylvania Gazette*—a newspaper published weekly in the city of Philadelphia, in the olden times—containing every number of this journal from the year 1728 to 1733—of a uniform size of about ten by fifteen inches. The following is the title and conclusion of the number to which we especially invite attention:

"'*The Pennsylvania Gazette*, No. 187, containing the Freshest Advices, Foreign and Domestic. From Monday, June 19, to Monday, June 26, 1732.'

"'Philadelphia. Printed by B. Franklin, at the new printing office, near the Market. Price 10*s*. year, where advertisements are taken in, and book-binding is done reasonable in the best manner.'

"On the fourth and last page, is this precious item of news:

"'PHILADELPHIA, June 26.

"'Saturday last, being St. John's Day, a Grand Lodge of the Ancient and Honorable Society of FREE and ACCEPTED MASONS, was held at the Sun Tavern, in Water street, when, after a handsome entertainment, the Worshipful, W. Allen, Esq., was unanimously chosen *Grand Master* of this Province, for the year ensuing; who was pleased to appoint Mr. William Pringle, Deputy Master. Wardens chosen for the ensuing year were Thomas Boude and Benjamin Franklin.'

"We give, now, another quotation from the same newspaper, of *two years earlier date*, 'printed by B. Franklin and H. Meredith, at the new printing office near the Market.'

"'*Pennsylvania Gazette*, No. 108. From Thursday, December 3, to Tuesday, December 8, 1730.'

"The first article on the first page reads as follows:

"'*As there are several Lodges of Free Masons erected in this Province, and people have lately been much amused with conjectures concerning them; we think the following account of Freemasonry from London, will not be unacceptable to our readers.*'

"Then follows a recital that, 'By the death of a gentleman who was one of the Brotherhood of Freemasons, there has lately happened a discovery of abundance of their secret signs and wonders, with the mysterious manner of their admission into that Fraternity, contained in a manuscript found among his papers.'

"Neither one of these important extracts, to our knowledge, has heretofore appeared in print since their original publication.

"Here we have two publicly published statements by Benjamin Franklin (himself a Mason) in his own newspaper. One positively asserts the existence of several Lodges of Freemasons in the Province of Pennsylvania on December 8, 1730; and the other still more positively and circumstantially asserts the existence of a Provincial Grand Lodge of Masons in Pennsylvania; its meeting in the city of Philadelphia on St. John's Day, June 24, 1732; and the election of W. Allen, Esq., as Grand Master of the Province; Wm. Pringle, Deputy Master, and Thomas Boude and Benjamin Franklin, Wardens.

"Both were public statements of prominent local facts, and neither, more especially the circumstantial account of the meeting of the Provincial Grand Lodge of Pennsylvania in 1732, (from which it necessarily follows that there were subordinate Lodges in Pennsylvania under its jurisdiction), and election of all its officers, including Benj. Franklin, could have been made by him, in his own journal, and remain uncontradicted (as it does) in the following numbers of his paper, without being the *literal truth.** But there is corroborative

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"* The reader may be interested to know, that the *Pennsylvania Gazette* was started in 1728, by Samuel Kreimer, from whom it was purchased the next year by Benjamin Franklin, who continued to publish and edit it from 1729 until 1765, a period of thirty-six years. Its publication is continued to this day, under a change of name—the *North American and United States Gazette* being its legitimate descendant and representative. We have here an example of a newspaper being continuously issued for the period of one hundred and forty-six years—the paper that was virtually originated by Franklin, who purchased it nine months after it was started, when it had only ninety subscribers, and made it quickly notable for its sprightly and sensible editorials, and wise business management. See Hudson's 'History of Journalism,' pp. 77–9.

"It is noteworthy, that the same class of evidence as we have cited in this article, is authoritatively relied upon in the Philadelphia *Public Ledger* of July 9, 1874, to prove that John Fitch, a Philadelphian, gave the first successful steamboat to the world, we quote from the *Ledger* as follows:

"'There has been controversy about priority of invention of the steamboat, and there have been fine-drawn distinctions made about success and non-success in bringing the steamboat into practical use. But none of them will stand before the irrefragable evidence furnished by Fitch's advertisements in the Philadelphia newspapers in June, July, August, and September, 1790. During those months in that year, "The Steamboat" (for that was her significant name, *The* Steamboat), was run as a regular packet-boat between "Arch Street Ferry" and Burlington, Bordentown, and Trenton, up the river, with occasional trips to Chester and Wilmington, down the river.'

"Then follow citations of the advertisements in the *Federal Gazette*, of Fitch's Steamboat, as regularly plying on the Delaware River, between Philadelphia and Trenton.

evidence of the highest character, viz.: Franklin's letter, dated Nov. 28th, 1734, to the Grand Master and Grand Lodge of Mass.

"This letter is as follows:

"RIGHT WORSHIPFUL GRAND MASTER AND MOST WORTHY AND DEAR BRETHREN,—We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition; and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

"We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon, and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight) to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair when the Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary; for which favors this Lodge doubt not of being able to behave as not to be thought ungrateful.

"We are, Right Worshipful Grand Master and Most Worthy Brethren, Your
Affectionate Brethren and obliged humble Servts,
Signed at the request of the Lodge,

B. FRANKLIN, *G. M.*

PHILADELPHIA, Nov. 28, 1734.

"DEAR BROTHER PRICE,—I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

"I am, Your Affectionate Brother & humb Servt

B. Franklin, *G. M. Pennsylvania.*

Philadelphia, Nov. 28, 1734.

"P. S.—If more of the Constitutions are wanted among you, please hint it to me.

[Address upon said letters:]

'To Mr. Henry Price
'At the Brazen Head
'Boston,
'N. E.'

"The original of this letter was in existence until April 6, 1864, when it was destroyed at the burning of the Winthrop House, Boston. But many copies of it had been previously made, and no one doubts its authenticity. A sworn copy of it appears in the Massachusetts Proceedings for 1871, p. 356–7.

"It will be observed, that Franklin, in his letter, recites that he has seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August, 1734, Mr. Price's deputation and power were extended over all America. He asks for evidence of Price's original deputation and also of the subsequent enlargement of his power, promising when these are forthcoming, that the Brethren in Pennsylvania would like to have their *present privileges*, of holding annually their Grand Lodge and choosing their Grand Master, Wardens, and other officers, confirmed, their Grand Master only yielding his chair when the Grand Master of all America shall be present; and he signs it B. Franklin, G. M.

"Now, when the petition of 1768 from the Grand Lodge of Massachusetts asked for the appointment of Rowe 'to be G. M. of Masons for North America,' the Deputation granted in response thereto only appointed Rowe to be 'Prov. G. M. for all North America and the Territories thereunto belonging, *where no Prov. G. M. is in being.*' In all probability, as in justice it ought to have been, Price's second

Deputation was of this same character, and Price's authority by it was *not*, therefore, extended over Pennsylvania, where a *Prov. G. L. already existed.*

"If Price had been appointed Grand Master of Masons of all North America, Franklin was not only justified in acknowledging his authority, but masonically required so to do. The Lodges in Philadelphia at that time were under a local Provincial Grand Lodge of their own, but if lawfully recognized, as they were entitled to be, by the Provincial Grand Lodge of all America (provided such a Grand Body existed) the cause of Masonry in Philadelphia could not but be advanced, and it was this just and honorable advancement that Franklin sought, by his letter to Grand Master Price of Boston.

"But the reader will naturally ask, whence did the Pennsylvania Masons obtain authority to establish a Prov. Grand Lodge in 1732, or prior to that, and by what Masonic power were the 'several Lodges of Freemasons,' which were in existence on December 8, 1730, warranted? The answer is easy.

"On June 5, 1730, His Grace, Thomas, Duke of Norfolk, Grand Master of the Free and Accepted Masons of England, upon the application of Bro. Daniel Cox, of New Jersey, and several other Brethren residing in New York, New Jersey, and Pennsylvania, granted a Deputation to the said Bro. Daniel Cox, constituting him Prov. Grand Master of the Provinces of New York, New Jersey, and Pennsylvania. This Deputation is now on record in the Freemasons' Hall, London, and reads as follows:

"*Copy of the Deputation to Daniel Cox, Esquire, to be Provincial Grand Master of the Provinces of New York, New Jersey, and Pennsylvania, in America, June* 5, 1730.

Sic Subscribitur.

[L. S.] NORFOLK, *G. M.*

"To all and every our Right Worshipful, Worshipful and loving Brethren now residing or who may hereafter reside in the Provinces of New York, New Jersey, and Pennsylvania, His Grace, Thomas, Duke of Norfolk, Earl Marshal and Hereditary Marshal of England, Earl of Arundel, Surrey, Norfolk, and Norwich, Baron Mowbray, Howard Segrave, Brewse of Gower, Fitz Allen, Warren, Clan Oswald, estre Maltravers, Greystock, Furnival Verdon, Lovelot, Strango of Blackmere, and Howard of Castle Rising, after the Princes of the Royal Blood, first Duke, Earl and Baron of England, Chief of the illustrious family of the Howards, Grand Master of the Free and Accepted Masons of England, *Sendeth Greeting:*

"Whereas application has been made unto us by our Rt. Worshipful and well-beloved Brother, Daniel Cox, of New Jersey, Esqr., and by several other Brethren, Free and Accepted Masons, residing and about to reside in the said Provinces of New York, New Jersey, and Pensilvania, that we would be pleased to nominate and appoint a Provincial Grand Master of the said Provinces: Now Know Ye, that we have nominated, ordained, constituted, and appointed, and by these Presents nominate, ordain, constitute and appoint, our Right Worshipful and well-beloved Brother, the said Daniel Cox, Provincial Grand Master of the said Provinces of New York, New Jersey, and Pensilvania, with full Power and Authority to nominate and appoint his Deputy Grand Master and Grand Wardens for the space of two years from the feast of St. John the Baptist now next ensuing, after which time it is our Will and pleasure, and we do hereby ordain that the Brethren who do now reside, or who may hereafter reside, in all or any of the said Provinces shall and they are hereby empowered every other year on the feast of St. John the Baptist to elect a Provincial Grand Master, who shall have the power of nominating and appointing his Deputy Grand Master and Grand Wardens. And we do hereby empower our said Provincial Grand Master and the Grand Master, Deputy Grand Master and Grand Wardens for the time being, for us and in our place and stead to constitute the Brethren (free and accepted Masons) now residing or who shall hereafter reside in those parts into one or more regular Lodge or Lodges, as he shall think fit, and as often as occasion shall require. He, the said Daniel Cox, and the Provincial Grand Master, Deputy Grand Master and Grand Wardens for the time being taking special care that all and every member of any Lodge or Lodges so to be constituted have or shall be made regular Masons, and that they do cause all and every the Regulations contained in the printed Book of Constitutions, except so far as they have been altered by the Grand Lodge at their Quarterly Meetings, to be kept and observed, and also all such other Rules and Instructions as shall from time to time be transmitted to him or them by us, or Nath'l Blackerly, Esqr., our Deputy Grand Master, or the Grand Master or his Deputy for the time being, and that he, the said Daniel Cox, our Provincial Grand Master of the said Provinces, and the Provincial Grand Master for the time being, or his Deputy, do send to us or our Deputy Grand Master, and to the Grand Master of England or his Deputy for the time being, annually an account in writing of the number of Lodges so constituted, with the names of the several members of each particular Lodge, together with such other matters and things as he or they shall think fit to be communicated for the prosperity of the Craft. And lastly, we will and require that our said Provincial Grand Master, and the Grand Master for the time being or his Deputy, do annually cause the Brethren to keep the feast of St. John the Evangelist, and dine together on that day, or (in case any accident should happen to prevent their dining together on that day) on any other day near that time, as the Provincial Grand Master for the time being shall judge most fit, as is done here, and at that time more particularly and at all Quarterly Communications he do recommend a General Charity to be established for the Relief of poor Brethren of the said Province.

"Given under our hand and seal of office at London, this fifth day of June, 1730, and of Masonry 5730.

WM. GRAY CLARKE, *G. S.*

True Copy:

FREE MASON'S HALL, LONDON, APRIL 10, 1863.

"It has generally been taken for granted, that because Cox made no return to the Grand Lodge of England of his having warranted any Lodges, therefore none were so warranted, and that his Deputation was practically a nullity. But, as Grand Secretary Clark, of the Grand Lodge of England, on April 10, 1863, wrote to the Historical Committee of Massachusetts: 'at the period when he (Cox) was appointed, it was a rare thing for any Reports to be made by the Provincial Grand Masters abroad of their doings. Brief details came in once or twice from Bengal, but I find none from any other foreign country.'

"Cox, undoubtedly, as Provincial Grand Master of New York, New Jersey, and Pennsylvania, warranted the first Lodges in Pennsylvania, which were in existence in 1730, and which subsequently, in 1732, were governed by the Provincial Grand Lodge of Pennsylvania. The Brethren in Pennsylvania seeking to form themselves into Lodges, would not have gone to Boston, or anywhere else, for lawful Masonic authority, when such authority was already in existence in their own Province. And it must be remembered that Cox asked for his Deputation; it was not thrust upon him; and it is only reasonable to suppose that he used it after it was received. Bro. Mackey says*, with reference to Daniel Cox, 'I have not been able to obtain any evidence that he exercised his prerogative by the establishment of Lodges in that Province (N. J.), but presume that he did.' There can be no doubt that he did, when the foregoing facts are considered.

"Then note this fact: Cox's Deputation was issued to him in 1730, by which he was appointed Provincial Grand Master for two years, after which it provided that 'the Brethren who reside in all or any of the said Provinces [New York, New Jersey, and Pennsylvania] shall be, and they are hereby empowered, every other year, on the Feast of St. John the Baptist, to elect a Provincial Grand Master, who shall have the power of nominating and appointing his Deputy Grand Master and Grand Wardens.' Now, the meeting of the Provincial Grand Lodge in Philadelphia on St. John's Day, 1732, which is chronicled as above by Franklin, in his *Pennsylvania Gazette*, was a meeting in one of the said Provinces, and a Provincial Grand Master was elected at that very time. We believe that P. Grand Master W. Allen, Esq., was the legitimate successor of Provincial Grand Master Daniel Cox. The time and place of meeting, and the election of a Grand Master, at the close of Cox's official term of two years, are all in accordance with the provisions of Cox's Deputation, and completely justify our belief. Of course in the absence of official minutes, we can do no more than establish a chain of unofficial evidence; but this chain is so complete that it cannot be doubted. The facts of the existence of several subordinate and one Provincial Grand Lodge in Pennsylvania in 1730 and 1732 respectively, are fully proven, and the Masonic warrant for both, we have no hesitation in saying, is contained in Cox's Deputation of 1730.

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* "Encyclopedia of Freemasonry, p. 528.

"To our mind, the evidence above produced is conclusive that Freemasonry was established in the Province of Pennsylvania at an earlier date than in any other of her sister Provinces; and hence to Philadelphia must be awarded the high title of 'the Mother city of Masonry in America.' We regret to take the laurel from the crown of Boston, but *magna est veritas et prevalebit.*

"The high character, consummate ability, and social standing of the men who formed the Provincial Grand Lodge of Pennsylvania in 1732, and the years immediately following, are eminently worthy of remark in this connection, and are corroborative of the truth of the statement in Franklin's *Pennsylvania Gazette.*

"The Worshipful W. Allen, Esq., we read, was G. M.; Wm. Pringle, Dep. G. M., and Thos Boude and Benj. Franklin, Wardens.

"Of BENJAMIN FRANKLIN it is unnecessary to say anything; his name and fame are world-wide.

"W. ALLEN, Esq., was William Allen, Chief Justice of the Province of Pennsylvania, the son of an eminent merchant, and himself one of the most learned, influential, and wealthy men of his time. We have been at some pains to trace, from various authentic sources, his whole career, and have been unusually successful. It is matter of sincere congratulation that the Grand Master of Masons of Pennsylvania in the year 1732, was a person so distinguished, and that the record of his greatness remains to this day.

"William Allen, in the year 1728, was a member of the Common Council of Philadelphia*; from 1731 to 1734 (covering the year he

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"* Minutes of Common Council of the City of Philadelphia, 1704 to 1776, p. 280.

was Grand Master) he was an Alderman of the city;* in 1735 he was elected Mayor of the city;† from 1741 to 1750, he was Recorder; in 1749, while he was Recorder, he was appointed Provincial Grand Master again of Pennsylvania, by Lord Byron, Grand Master of England; in 1750 he was appointed Chief Justice of the Province, and filled that honorable station for many years.‡ He was distinguished for his love of literature and the Arts; he was the friend and patron of Benjamin West, the great painter; and co-operated with Franklin in establishing the College at Philadelphia, now famous as the University of Pennsylvania. He was a member of Congress and of the Committee of Safety, but became a loyalist in the American War for Independence, and in the latter part of 1776, placed himself under the protection of Gen. Howe, at Trenton, and two years afterwards made an unsuccessful attempt to raise a regiment for the British cause.§

"A wag said, that he joined the royal side 'because the Continental Congress *presumed* to declare the American States free and independent without first asking the consent and obtaining the approbation of himself and *wise* family.' No person in Pennsylvania was richer than Judge Allen, or possessed greater influence. In 1761 he was one of the three persons in Philadelphia who kept a coach. His own was drawn by four horses, and his coachman, who was imported from England, was 'a great whip.' He died in England, in 1780.

"THOMAS BOUDE, Grand Warden of the Provincial Grand Lodge of Pennsylvania in 1732, was afterwards Coroner of the County of Philadelphia.‖

"The following Brethren were Provincial Grand Masters of Pennsylvania, for the years named. ¶

"1732, William Allen; 1733, Humphrey Murray; 1734, Benjamin Franklin; 1735, James Hamilton; 1736, Thomas Hopkinson; 1737, William Plumstead; 1738, Joseph Shippen; 1739–40, ——; 1741, Philip Syng.

"*Ib. pp. 311, 316, 324, 325.

"†Ib. p. 349.

"‡ Lives of Eminent Philadelphians, by Henry Simpson, p. 18.

"§ Sabine's Loyalists of the American Revolution, Vol. i. p. 57.

"‖ Colonial Records of Pennsylvania, Vol. vi. p. 157.

"¶ Westcott's 'Early Local History of Philadelphia,' now appearing serially in the columns of the *Sunday Despatch*, of which journal Bro. Westcott is the accomplished and able editor. These articles, we are glad to learn, he is preparing for publication in book form.

"After the Annual Election in 1733, when HUMPHREY MURRAY was elected Grand Master, 'a grand entertainment was given, at which the Hon. Thomas Penn, the Proprietary of the Province, the Governor, Hon. Patrick Gordon, the Mayor of the city, Samuel Hazel, and many other persons of great dignity, assisted, thus giving to the Institution a valuable *eclat.*' *

"HUMPHREY MURRAY was a member of the Common Council of Philadelphia in 1739; Alderman in 1744; and Mayor of the city in 1745.†

"JAMES HAMILTON, Grand Master in 1735, was born in the city of Philadelphia in 1710. His education was commenced in Philadelphia and finished in England. In 1741 he was appointed Prothonotary of the Courts in the Province, and in 1747, Lieutenant Governor of Pennsylvania, and was the first native Governor. John Penn, one of the Proprietaries, married his niece. He was President of the American Philosophical Society at the time when Governor John Penn was Patron.‡ He was a patron of Benjamin West, who painted his full length portrait. He was loyal to the Crown, and unfriendly to the Revolution, but submitted to what he could not control.§ He died in the city of New York, in 1783, aged 73 years.‖

"THOMAS HOPKINSON, Grand Master in 1736, was an Englishman, and the Admiralty Judge in the Province of Pennsylvania under the British Crown. He married a niece of the Bishop of Worcester, England; was a member of the Philosophical Society, and assisted Franklin in his discoveries in Electricity. He was the father of Francis Hopkinson, a Signer of the Declaration of Independence, and grandfather of Joseph Hopkinson, also an Admiralty Judge, and the author of the famous American national song, 'Hail Columbia.'¶

"WILLIAM PLUMSTEAD, Grand Master in 1737, was a member of the Common Council of Philadelphia in 1739, and Mayor of the city in 1750.**

"PHILIP SYNG, Grand Master in 1741, was a gold-and silver-smith, and a Provincial Commissioner of Philadelphia, for whom 'the Father

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"* Westcott's Early History of Philadelphia.

"† Minutes of Councils of Philadelphia.

"‡ Duyckinck's Cyclopedia of American Literature, vol. i. p. 576.

"§ Simpson's Lives of Eminent Philadelphians, p. 482–3; Sabine's American Loyalists, vol. i. p. 512.

"‖ Armor's Lives of the Governors of Pennsylvania, pp. 148, 177.

"¶ Simpson's Philadelphians, pp. 542, 546.

"** Minutes of Common Council, p. 280.

of American Surgery,' Philip Syng Physick, M. D., Professor of Surgery in the University of Pennsylvania, and Fellow of the Royal Medical Society of London, was named.

"Grand Masters Thomas Hopkinson, Benj. Franklin, and Philip Syng, were all directors of the Library Co. of Philadelphia at its origin in 1731, and are mentioned in its first records.*

"DANIEL COX, appointed Provincial Grand Master of the Provinces of New York, New Jersey, and Pennsylvania, on June 5, 1730, by the Grand Lodge of England, was the son of Daniel Cox, of England, who was physician to the Queen of King Charles the Second, and to Queen Anne. He held extensive proprietary claims to lands in New Jersey and other American colonies. He was his father's agent and representative in this country, and resided in Burlington, N. J. For many years he was a member of the Council of the Province of New Jersey, under Lord Cornbury, and the Speaker of the House of Assembly, under Governor Hunter. He was also for a time Deputy-Governor of Western New Jersey. To Bro. Cox, the first Provincial Grand Master in America, belongs the honor of having been the first to advocate, in the year 1741, the union of the American colonies for mutual defense, against the Indians, French, and Spanish, from which germ our present American Union owes its development. Bro. Cox died in Burlington, N. J., and his remains lie entombed in the graveyard of the old Episcopal Church there, marked as follows:

"'Daniel Cox,
Died April 25, 1759,
Ætat 65.'†

"Even the cursory reader cannot fail to observe, from the above record, the distinguished official and social positions of all of the first Grand Masters of Masons in Pennsylvania, from William Allen, in 1732, to Philip Syng, in 1741. These testify to the high esteem in which the Fraternity was held, both then and there, and are guarantees that the first Provincial Grand Lodge of Pennsylvania was formed and maintained in accordance with the regulations of the Craft.

"One word, in conclusion, as to the place where the first Provincial Grand Lodge met in Philadelphia. The notice in Franklin's paper, in 1732, designates the place of meeting as the Sun Tavern.

"*Duyckinck's Cyclopedia of American Literature, vol. i. p. 177.

"† Hayden's 'Washington and his Masonic Compeers,' pp. 43, 235-6."

After a careful collation of all the testimony we can gather, written, printed, and traditional, we have come to the conclusion that the S is a typographical error for T; and that 'Sun Tavern' should read 'Tun Tavern.' Watson's Annals of Philadelphia say:*

"'A very noted public house in the Colonial days, was Pegg Mullen's 'Beef Steak House,' on the east side of Water street at the corner of Wilcox's Alley; she was known and visited by persons from Boston to Georgia. * * Governor Hamilton and other governors held their Clubs in that house—there the Free Masons met, and most of the public parties and societies. * * Pegg Mullen's was the south corner, or next the corner of Tun Alley.'

"It seems this alley was sometimes called Wilcox and sometimes Tun Alley. It is still in existence, and is now called *Tun* Alley. It is the first alley south of Chestnut street, leading from Water street to the wharf. Past Grand Master Bro. John Thomson, now and for many years past Grand Secretary of the Grand Lodge of Pennsylvania, informs me that the old Tavern which stood at the corner had three tuns, or barrels of a tun capacity each, on top of each other, by its door, as a business sign; and Tun Alley derived its name from this fact.

"I may add, that the earliest Records of the Grand Lodge of Pennsylvania, now in the Secretary's office in the Masonic Temple, Philadelphia, are dated July 29, 1779, and on the page previous to their commencement, there is this preface:

"'The former minutes of the Grand Lodge being either mislaid, or carried away by some enemies to the Royal Art during the confusions of the present war, it has been found necessary to open new books of Minutes and Proceedings, tho' under all the disadvantages of wanting the ancient Forms and Precedents, yet in hope of recovering them by means of any faithful Brother into whose hands they may in future chance to fall, and trusting that by a due regard to the fundamental Rules of the Royal Art, which are invariable and stand fast forever, no considerable mistake can be made in the following entries, either respecting the form or the substance.'

"We have treated thus fully the history of the existence, in the year 1730, of subordinate Lodges of Masons in the Province of Pennsylvania; and of a Grand Lodge in the same Province in 1732; and

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"* Vol. i. pp. 465-6, 469."

given accurate sketches of the leading events in the lives of the first Grand Master of Pennsylvania, Bro. William Allen, and his immediate successors; because these subjects have never been adequately examined before; and the facts we have brought to light bearing directly upon them, cannot fail to deeply interest every Mason in this jurisdiction, as well as all who are interested in the truth of history. In the light of these facts it can no longer be claimed that Boston is the Mother-city of Freemasonry in America, but this proud title must henceforth be awarded to Philadelphia.*

CLIFFORD P. MACCALLA."

The Fraternity are under great obligations to the editor of the *Keystone* for bringing to light the very interesting paragraphs from the Pennsylvania *Gazette*. It has long been known that such information existed in some of the earlier newspapers published in Philadelphia, and we are astonished that it has not been reprinted before. We welcome the very words as a most important and valuable contribution to the Masonic history of the time, and shall be most happy to receive more of the same sort. The biographical sketches of the distinguished Brethren of Pennsylvania in those early days are also very interesting. While we acknowledge most cordially and heartily the pleasure we have enjoyed in the perusal of the historical reminiscences so industriously gathered by Brother MacCalla, we by no means assent to the conclusion he arrives at, to wit, that "In the light of these facts, it can no longer be claimed that Boston is the Mother-city of Freemasonry in America, but this proud title must henceforth be awarded to Philadelphia." We cannot consent that he shall "take the laurel from the crown of Boston," unless he presents more and better evidence of title to it. For years

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"* Our acknowledgments are due to Brothers Thompson Westcott, editor of the *Sunday Dispatch*, and Charles E. Meyer, Chairman of the Library Committee of the Grand Lodge of Pennsylvania, and Past Grand High Priest of the Grand Chapter of Pennsylvania, of this city, for information which aided us at the commencement of our inquiries. And in this connection we would mention, that Brother Meyer is now engaged in the preparation of a Memorial Volume, upon the recent Dedication of our new Masonic Temple, to which he will add a chapter upon the early history of Freemasonry in Pennsylvania, which will doubtless be of the highest Masonic value, and state facts which we have failed to discover, in the above connection. This volume will be handsomely illustrated, and issued in the best typographical style, in September or October next, and is looked forward to, with the greatest interest in this jurisdiction.

this question has engaged much of the attention of the most zealous and best informed Masonic students of the country, and they have almost unanimously admitted the correctness of the Massachusetts claim in its full extent. It is true that some "in his own country and in his own house" have attempted to cast dishonor on the memory of the Father of Masonry in America, by audaciously asserting that he was *a mere pretender, a liar and a forger,* but

"This dull product of a scoffer's pen,"
"Stands not within the prospect of belief."

But to any reasonable and plausible objection to our claim, we are willing to give candid consideration. What extent, then, has this discovery? "THE EXISTENCE OF SEVERAL LODGES OF FREEMASONS IN THE PROVINCE OF PENNSYLVANIA ON DECEMBER 8, 1730." It has been often asserted, and the record of the evidence has even been hinted at, but now we have the very text of that record, and attested by Benjamin Franklin's own hand. "The court awards it, and the law doth give it."

"THE EXISTENCE OF A PROVINCIAL GRAND LODGE OF MASONS IN PENNSYLVANIA; ITS MEETING IN THE CITY OF PHILADELPHIA ON ST. JOHN'S DAY, JUNE 24, 1732; AND THE ELECTION OF W. ALLEN, ESQ., AS GRAND MASTER OF THE PROVINCE, WILLIAM PRINGLE, DEPUTY GRAND MASTER, THOMAS BOUDE AND BENJAMIN FRANKLIN, WARDENS." This we had substantially before, attested by Benjamin Franklin's own hand. "The law allows it, and the court awards it." So far we agree. But now comes the question, where did these Lodges obtain their authority, if indeed they had any?

Previous to the year 1717, there were no *chartered* Lodges in America, nor even in England. Brethren were accustomed to meet in small parties at each other's lodgings, or more frequently at public houses, and when the requisite number were assembled, they were authorized, by the ancient Constitutions and usages of the Craft, to transact all business that regular Lodges are now empowered to do by their Charters. Lodges were also attached to the British army, stationed in the Provinces, both before and after that period.

When the Grand Lodge of England was organized in 1717, the following regulation was issued:

"That the privilege of assembling as Masons, which has been hitherto *unlimited,* shall be vested in certain Lodges or Assemblies of Masons, convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, shall be legally authorized to act by a *warrant* from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and without such warrant no Lodge shall be hereafter deemed regular or constitutional."

The adoption of this regulation wrought an entire revolution in the policy of the Fraternity. Transient, temporary Lodges were no longer permitted, but warrants were issued by the Grand Lodge at London for the holding of Lodges in all parts of the world. The new regulation was clearly binding upon all English-speaking Masons, who had received light from English Brethren, and especially upon such as resided in the British Colonies. Now the general opinion as to the Lodges which Franklin declares to have existed in Pennsylvania in 1730, is that they were associations of Masons such as existed in various places before the organization of the Grand Lodge of England, chance gatherings, assembling at no certain places or certain times, but transacting the business of Masonry, whenever and wherever a sufficient number of Brethren could be conveniently assembled. Brother MacCalla thinks otherwise. He says "Cox undoubtedly, as Provincial Grand Master of New York, New Jersey and Pennsylvania, warranted the first Lodges in Pennsylvania, which were in existence in 1730, and which subsequently, in 1732, were governed by the Provincial Grand Lodge of Pennsylvania." We submit that this is nothing more nor less than a begging of the question. So far from admitting the "undoubtedly," we cannot see a particle of evidence to sustain it. It is not solely "because Cox made no return to the Grand Lodge of England of his having warranted any Lodges," "that it has generally been taken for granted, that therefore none were so warranted." That is only one reason. There are several others. It is believed that he was in England at the time his deputation was granted; he certainly was there on the 29th of January, 1731, for the records of the Grand Lodge of England report the drinking of his health on that day, describing him as "Provincial Grand Master of *North America*." The interval would be nearly twenty months, inasmuch as the year commenced on the 25th of March, and the January following the date of the deputation would be included in the year 1730. We are not aware how much of this interval Cox passed abroad, but it is a very commonly received opinion that he was absent for a large portion of the two years covered by his deputation, if not the whole, and therefore his power was not used. It must be remembered that in those days to "go home" was a most serious undertaking, entered upon only after long and deliberate consideration. The voyage occupied at least two or three months, and the stay was proportioned to the difficulty and gravity of the proceeding. The visit was measured by years oftener than by months.

Admitting, however, that Cox was in this country at the date of his deputation and for six months afterwards, we are confronted by another difficulty. Henry Price's first deputation was dated April 30, 1733, and was received about the 30th of July of the same year. That of Robert Tomlinson was dated December 7th, 1736, and arrived in Boston April 20, 1737, an interval of four months and a half. That of Thomas Oxnard was dated September 23, 1743, and arrived in Boston, March 6, 1744. That of Jeremy Gridley was dated April 4, 1755, and was by him presented at a Grand Lodge held August 21, 1755. That of John Rowe was dated May 12, 1768, and was received about the 30th of September in the same year. Judging by comparison, we might fairly conclude that Cox's deputation was from four to six months on its way, in which case it would appear utterly impossible for Franklin's "several Lodges" to have derived their authority from Cox. If, however, we accept the shortest interval (that in the case of Price), namely, three months, we think it highly improbable, considering the slowness and difficulty of communication in those days, that Cox could in the next three months, have "erected *several* Lodges" in another Province. More or less correspondence, backwards and forwards, must have taken place in each case. Masonry was a new and strange plant in that soil and grew slowly. Three months might produce one Lodge under such circumstances, or even two, but not "*several.*"

There is still another argument against Brother MacCalla's supposition, that these Lodges were chartered by Daniel Cox, which seems to us absolutely fatal. We condemn his theory out of the mouth of his own witness, and there could be no better, Benjamin Franklin himself. In his letter to Henry Price, dated Nov. 28, 1734, Franklin says the interest of Masonry in the Province of Pennsylvania, "seems to want the sanction of some authority derived from home." Short of a direct and explicit statement to that effect, we cannot conceive of a plainer or clearer admission that the Lodges then existing in Pennsylvania were self-constituted. If those Lodges derived their authority, as Brother MacCalla supposes, from "a Deputation or Charter granted by the Right Worshipful Mr. Cox, by virtue of his commission from Britain," would they have asked the same thing from "the Right Worshipful Mr. Price"? Franklin must be admitted to have been thoroughly conversant with all Masonic matters in Pennsylvania. If the Lodges over which he claimed to be Grand Master were chartered by Daniel Cox, he must have known it, and he would not have cast reproach upon them and their founder by asking new Charters from another Provincial Grand Master. The fact is those Lodges were *home-made.* They never had any Charters. Brother Cox never acted under his deputation. The "several Lodges" were in danger of being confounded with other "several Lodges" which were "pretending to make Masons for a bowl of punch." That "the true Brethren" might be "countenanced and distinguished by some" "special authority," Franklin asked "a Deputation or Charter" from the first Provincial Grand Master who had shown any disposition to use his authority "to promote and strengthen the interest of Masonry." Happily his request was granted. Similar petitions came from other Provinces, which were also granted, and thus Henry Price acquired the title of the "Father of Masonry in America," and hence Boston may justly be called the "Mother-city of Masonry in America."

Bro. E. H. English, Past Grand Master of Arkansas and Deputy Grand High Priest of the General Grand Chapter of the United States, has been appointed, by Governor Baxter, Chief Justice of the State of Arkansas.

Victorian Masonic Magazine. — We have received the first number of a periodical under the above title to be published semi-monthly at Melbourne, devoted to the advancement of Masonry in general and its successful progress in Victoria and the adjoining Colonies particularly. We wish for it abundant prosperity.

The Multiplication of Degrees.

"Hold, enough!"

"No more of that, Hal, an thou lovest me!"

UNDER the title of "Shadows—Not Substance" the editor of the Cincinnati *Masonic Review* thus discourses on the multiplication of so-called Masonic degrees and the "unbounded stomach" for them which some of our Brethren seem to possess:

"Unwelcome truths are often told with reluctance and unwillingly received. The temptation to minister to the vanities and conceits of men is always strong, and he who seeks *only* for popularity will be very likely to go with the popular current. An institution which becomes popular is, like parties and persons, in a fair way to become corrupt; and, like the successor of Cyrus, is more ready to hear it said 'The King is the greatest,' than 'Great is Truth and mighty above all things.' Yet we could not feel that we had done our whole duty as the editor of a Masonic journal if we concealed any part of what we believed would contribute to the honor and usefulness of Freemasonry, or failed to give ample warning of the dangers growing out of a popular enthusiasm for the Order.

"The Grand Lodge of England—the oldest in the world—more than half a century ago declared that 'ancient, true, legitimate Freemasonry consists of three degrees only, including the Royal Arch, and she has kept that significant declaration upon her banner up to the present time, without the slightest disposition to recall or modify it. And the Grand Lodge of Pennsylvania, the oldest on this continent, [?] repeated the declaration as many years ago, and has seen no cause to retract or modify it up to this hour!

"In the year 1874 we can hardly count the number of degrees sheltered under the banner of Masonry, so greatly have they been duplicated and triplicated within a hundred and fifty years! Now, one of two things must follow,—either those venerable Grand Lodges above named were mistaken when they asserted in the most solemn manner that Masonry consisted of three degrees only, including the Royal Arch, or else a large list of what are now called degrees are not Freemasonry at all. These additions have been made at different times, some in England, but mostly in America, by zealous Brethren who had some special object in view, and supposed they were laboring for the 'good of Masonry.'

"The three degrees have increased in this country to a dozen or more in the York Rite (as it is called, but the *American* Rite, as it *ought* to be called) with the addition of twenty-nine in the A. and A. Rite, and we know not how many more in the Adoptive Rite! 'But you don't include the degrees given to females under the head of Adoptive Masonry, with the legitimate degrees of the Order, such as the Council and some other degrees?' We know of no reason why we should not. The one is quite as old and quite as much entitled to the dignity of Ancient Freemasonry as the other. They are about of the same age; both were peddled about the country by charlatans within our own recollection. And so far as it relates to one of the degrees conferred in Councils—that of Super-Excellent Master—it is hardly a dozen years since the Grand Council of Ohio, and those of some other States, added it to the list of degrees. And now, although a generation has not passed away since the Council degrees were manufactured, and hawked about the country at five dollars per head by traveling charlatans who did no honor to the name of pure Freemasonry, it is proposed to organize a *National* Grand Council. We enter our protest now, in advance, against the whole proceeding, and shall never confess or acknowledge allegiance to such an organized national pretension. On this subject we fully endorse Bro. Langridge, one of the most intelligent Masons of Iowa, who says:

"'So far as a General Grand Council is concerned, we hope it may never be nearer actual accomplishment than now. For if there are any extra, superfluous, fifth-wheel and mistletoe-parasite excrescenses on Masonry, they are the lot of General Grand Bodies we have now, and if there was any prospect of a revision of the Book of Common Prayer or other authoritative devotional work of general and wide-spread use, and we had influence with the revisers, we would compound to yield almost any amount of doctrinal preference if they would insert in the litany a prayer for deliverance from General Grand Bodies, as well as from hail and lightning, blight, mildew and other calamities.'

"The cry of the age is for degrees and more of them. We have already in this country between forty and fifty degrees, worked into systems and conferred legally! Still the cry is for additional ones. And we are ashamed to confess that men will expend between two and three hundred dollars for these 'degrees' without complaint, but if you ask them to give five or ten dollars a year to provide for and educate the orphans of indigent Masons, they turn away with supreme contempt. We have seen, in Masonic processions, drills and parades, gold and silver and *plated* Orders enough on the breasts of members to almost weary a mule to carry them. And such is, too often, the Masonry of to-day. We know of individuals who paid one hundred dollars for *degrees*, with no thought or plea of poverty; but when asked to pay a debt of five or ten dollars, incurred to feed the body or mind, why — you asked in vain and were deemed impertinent.

"As an illustration of this inordinate desire for degrees we copy the following from the N. O. *Picayune:*

"'H. R. H., the Prince of Wales, on being elected as First Grand Master of Knights Templar of Great Britain, established a new Order of the 'Grand Cross of the Temple,' as the highest rank in the Masonic Brotherhood of the world. This took place last year. Immediately on its establishment, twenty-seven Knights of the new Order, with H. R. H. at their head, were created. Among them were the principal sovereigns and noblemen of the eastern world, already high in the Brotherhood, and our fellow townsman, J. Q. A. Fellows, Esq., the only Freemason on this continent, therefore, who ranks with H. R. H., with the Emperor of Germany, the King of Sweden, the Crown Prince of Germany, and the other twenty-three who at present compose the new Order.

"'On Monday, our Sir Knight received from England, direct, the patent and the full regalia of the Order, and they are now on exhibition in the window of Mr. E. A. Tyler, on Canal street, too well known to be more minutely indicated. A view of them will doubtless be gratifying to all who may indulge in one. The patent, which is, of course, in Latin, commences with the Red Cross of Salem, and the autograph of H. R. H. It is addressed, as of the new Order, to John Q. A. Fellows, of the Confederated Republic of North America, as conferring upon him by special favor, and in consideration of his signal merits, the degree, dignity and rank of Grand Cross'

"We copy the above for the benefit of ambitious Masons and aspiring Knights. We have no words to express our contempt for the unseemly act of making known, by publication and exposure, the above announcement. And yet the individual is at the head of the Order of Knights Templar in the United States. We think that Bro. Wheeler, editor of the *Masonic Jewel*, was fully justified in his comments upon it, as follows:

" 'It is with pain, mingled with disgust, that we read such fulsome notices of the great Masons of our nation. The love of notoriety, of getting a little higher, or having a bigger title than anybody else, is positively painful to a truly Masonic mind. Only think of it! Only *one* so great in Masonic titles as H. R. H., the Prince of Wales, in the United States! And what is Masonry, that the Prince of Wales or the tyler of a small, country Lodge can establish a *higher* degree than has ever yet been attained? What is Masonry, that the chief or presiding and executive officer of a so-called Masonic Body should make a display of himself, have leading journals note his position, sound his greatness — of course by implied, if not expressed, request — and his *Masonic* regalia displayed in a show window the most public that could be found, for the public, intelligent and modest gentlemen and ladies, the common multitude and the vulgar herd to gaze at and wonder? Oh! shame, where is thy blush? Oh! Masonry, where is thy modesty, equality and common brotherhood? Give us yellow fever, give us cholera and other scourges, give us overflows, inundations, conflagrations and starvation, but, great God! don't give us any more big-titled, vain, conceited, GREAT little Masons!'

"Masonry needs a revival. We want no more degrees; no more 'fuss and feathers;' no more orders and jewels; we have now far too many of them; but we want a revival of pure, simple, old-fashioned Freemasonry. We want the return of the lambskin as *the* badge of a Mason; and we want the charity and good will, the care for the needy, the widow and the orphan, by which Masonry was known in the years gone by. We must either return to that purity and simplicity, or lose the spirit and power of our ancient Institution."

THE QUALIFICATIONS of candidates for Freemasonry are of three kinds only—mental, moral and physical.

Rev. William H. Raper.

WE FIND in the July number of the *Masonic Advocate*, Indianapolis, a sketch of the life and character of this devoted clergyman and zealous Brother, from which we give the following extracts:

"Having known Brother Raper for a number of years, we are prepared to say many things of him from personal memory, and to place upon record the true analytical character of the Mason and the man. With what he was in the Methodist Episcopal Church, as a minister, we will not have so much to say, in this connection, as we have not the space to devote to these chapters of his history; though even in these the Craft would gather evidences of his high Masonic honor and integrity, such as many might imitate

"Always dignified, serene, and even distinguished, in the mild, complacent spirit of his religious and Masonic benevolence, his power and presence always gave him influence in his church and conference as well as in the conventions he attended among his Mystic Brethren. His worth, indeed, soon became apparent in any body or public gathering, and when he addressed them, as he often did, the modesty of his spirit was only equaled by the prudence and wisdom of his positions, and by the manner in which he endeavored to enforce his arguments and belief.

"Having been made a Mason as early as 1830, he soon became known to the Craft in the jurisdiction of Ohio, and particularly in Cincinnati, Dayton, Columbus and Urbana, which places, for many years were the scenes of his ministry.

"We remember an anecdote of him when he was traveling Lawrenceburgh Circuit, in 1822-3. He was appointed to the circuit, which was a very large one, alone. He had plenty of hard work, preaching almost every day, while the stipends were painfully limited. The last week of the conference year brought him into the neigborhood of a rich, but very stingy brother, who had a large farm on White Water, with whom he staid all night. In the morning, just as he mounted his horse to start off to conference, the consoling brother said to him:

"'I see, Brother Raper, that you are wearing the same coat off of the circuit you had when you came on it a year ago. But the Lord will reward you, Brother Raper,' he added, 'when you get up yonder,' pointing upward with a pious finger.

"Raper well knew how parsimonious he was, and how little he had contributed for his support during his hard year of labor, and looking at him with his piercing black eye, with mingled feelings of pity and contempt, he responded, 'I trust that he will, brother, but if he does there will be no thanks due in the matter to you."'

"Another incident will show there was occasional humor in Brother Raper's laconic eloquence. In 1843, some one or two brethren of the Ohio Conference hatched up a string of resolutions seriously condemnatory of Freemasonry and all other secret societies. The resolutions were read and several very fiery speeches were made, and it looked as if the resolutions would pass triumphantly. But just as the Bishop was about to put the vote, some brother arose and said:

"'Bishop, before you put those resolutions to a vote, I would like to hear from Brother William H. Raper on the subject.'

"All eyes were turned at once to Brother Raper, who was sitting on one of the front seats, as quietly as if he had no part or lot in the matter.

"'Brother Raper,' said the Bishop, 'the brethren want to hear from you in regard to these resolutions.'

"Brother Raper arose in his solemn dignity, and looking over the conference, and then up to the Bishop, he said, 'All I have to say, Bishop, is, I hope these resolutions will not be passed by this conference, for if they are, I shall be under the painful necessity of asking for a location.' He then modestly resumed his seat, when some one moved to lay the resolutions on the table. The Bishop put the vote, and in a trice it was done. This was the last anti-Masonic effort ever made in that conference, for before another year had rolled round it was said that a majority of the conference had become Master Masons."

Those not acquainted with the nomenclature of the church with which Bro. Raper was connected, may not understand the meaning of the word "location" as used by him. It does not imply a withdrawal from the church or ministry, but a withdrawal from the conference, so as to be no longer subject to its regulations. Bro. Raper showed his Masonic integrity and sound sense in his quiet, laconic answer. The memory of the just is precious.

Another Masonic "Poem" by Joseph Green.

In our April issue we reprinted Joseph Green's "ENTERTAINMENT FOR A WINTER EVENING," giving a description of the celebration of the Feast of St. John the Evangelist, in Boston, in 1749. In the introduction he refers to a celebration of the Feast of St. John the Baptist, the story of which, he says, his muse had already related. We are indebted to Brother Jacob Norton for the discovery of both of these interesting *poems*. The latter was found in the "*American Apollo,*" a magazine printed in Boston, as the editor says in his first number, upon the first printing press manufactured in that city. We give this version as nearly as possible verbatim:

PARNASSIAN SPRIGS.

For the AMERICAN APOLLO.

Messrs. Printers,

The following historical scrap, *written by the late* Joseph Green, *Esq., claims a place in the* Apollo. J. M.

[We insert this, by particular desire, according to the original form.]

A true and exact account of the celebration of the Festival
of St. John the Baptist, by the Ancient and Honourable
Society of Free and Accepted Masons, at Boston in
New England, on June the 26th, 1739, taken
from the Boston Gazette, and rendered into Metre, that children may commit it to
and retain it in their
memory.

> "*They might distinguish different noise*
> "*Of horns, and pans, and dogs, and boys,*
> "*And kettle drums whose sullen dub,*
> "*Sounds like the hooping of a tub.*"—Hudibras.

In Roman callendars we find,
Saint John the Baptist's feast assign'd,
To June the twenty-fourth, and he,
(For so all Masons do agree)
A famous Lodge in days of old,
In Jordan's wilderness did hold.
For this as legends us acquaint,
They made a *Patron,* of the Saint;
Right worshipful Bob THOMLINSON,
Having *this* duly thought upon;
The Lodge on Tuesday last did call,
To celebrate the festival;
For June the twenty-fourth was Sunday,
And Brother *BELCHER fasts on Monday;

So for the sake of eating dinner,
He *trick'd* the Saint to *please* the Sinner,
The Brethren soon as this was known,
All met to walk about the town.

First Brother †WAGHORN was their choice,
Waghorn of sounding *fame* and *voice;*
At three, they to his house repair,
And having staid a little there,
Proceeded onwards through the street,
Unto his Excellency's seat;
For as *this* Waghorn was a Brother
His Excellency was *another.*
Unlucky *name* it grieves full sore,
Waghorn and Belcher—but no more.
Here, having drank and giv'n the *sign,*
By which he was oblig'd to join,
From hence in *leather apron* drest
With tinsel *ribbons* on their breast,
In pompous order march'd the *train,*
First *two,* then *three,* then *two* again;

**His Excellency Jonathan Belcher, Esq., Governour of his Majesty's Province of Massachusetts Bay.*

†Mr. Waghorn, Grand Sword Bearer.

As thro' the street they pass'd along,
All *kinds* of *music* led the throng;
Trumpets and kettle drums were there,
And *horns too in the front* appear.
Thus they went on thro' various noises
To hear them *fiddle* at DEBLOIS'S —
And thence came thro' another street,
To Brother *LUKE's to drink and eat;
For Luke was ordered to prepare,
Plenty of every dainty fare;
Tongues, hams, and lambs, green peas and chickens,
So that, in short, 'twas "*pretty* pickings."
Girls left their needle, Boys their book,
And crowded in the street to look;
And if from *laughing* we guess right,
They were much pleased with the sight.
All this by land—now follows after
The gallant show, upon the water.

The ship, that HOLLOWELL is named,
From HOLLOWELL, for building famed;
Of which their Brother Alexander
French was part owner and Commander;
Soon as appeared the Eastern Beam
This ship, haul'd off into the stream,
Red baize was tacked on the top,
And all the colours hoisted up,
And on the mizzen peak was spread,
A *leathern apron,* lin'd with *red.*
The men on board all day were glad,
And drank and smoked like any mad.
And from her sides three times did ring,
Great guns as loud as *any thing,*
But at the setting of the sun
Precisely, ceas'd the noise of gun,
All ornaments were taken down,
Jack, ensign, pendant and APRON.

**Luke Vardy, Innholder.*

Our readers may feel some curiosity to know something of the wit who dealt so irreverently with our Brethren of 1739. Again we are indebted to Brother Jacob Norton for hunting up the following biographical sketch of that noted personage:

Joseph Green, who during the greater part of a long lifetime, maintained the reputation of being the foremost wit of his day, was born in Boston, in 1706, and took his degree at Harvard, at the age of twenty. He next engaged in business as a distiller,* and continued in mercantile pursuits for many years, thereby amassing a large fortune. Without taking a prominent part in politics, his pen was all ready, when any occasion for satire presented, to improve it for the columns of the contemporary press, or the separate venture of a pamphlet. These effusions were in smoothly written verse, and are full of humor. One of the most prominent is, *Entertainment for A Winter's Evening; being a full and true Account of a very strange and wonderful Sight seen in Boston, on the twenty-seventh of December,* 1749, *at noon-day, the truth of which can be attested by a great number of people, who actually saw the same with their own eyes, by me, the Hon. B. B., Esq.* This long title is a prelude to a poem of some dozen closely printed octavo pages only, in which the celebration of a Masonic festival in a church is satirized: The procession to the place of assemblage; the sermon heard; the adjournment to a tavern, and the junketing which followed, being the subject matter, the writer evidently regarding a place of public worship as an incongruous locality for such an assemblage.

Another of his poems is, *A Mournful Lamentation for the Death of Mr. Old Tenor,* written after a change in the currency. He was also a contributor with Byles, and others, to "A Collection of Poems, by several hands," published at Boston, in 1744. *An Elegy on the long-expected death of Old Janus (The New England Weekly Courant),* is no doubt from the pen of one of the two wits, whose productions it is not always easy to distinguish, and whose talents were combined in a wit combat which excited much merriment at the time. It arose from the desire of Governor Belcher to secure the good company of Dr. Byles in a visit by sea to some Indian tribes on the eastern coast of the province. Byles declined his invitation, and the Governor set sail from Boston, alone, on a Saturday, dropping anchor before the

"* Ambition fired the 'stiller's pate.—*Byles.*"

castle in the bay for Sunday. Here he persuaded the chaplain to exchange pulpits with the eloquent Doctor, whom he invited on board to tea. On leaving the cabin at the conclusion of the repast, he found himself, to his surprise, at sea, with a fair wind, the anchor having been weighed while he was talking over the cheering cup. Return was out of the question, and the Doctor whose good natured countenance seems to indicate that he could take as well as give a joke, no doubt made himself contented and agreeable. On the following Sunday, in preparing for divine service, it was found that there was no hymn book on board, and to meet the emergency, Byles composed a few verses. On their return, Green wrote an account of this impromptu, with a parody upon it, to which Byles responded, by a poem and parody in return.

Green's satire was universally directed against arbitrary power, and in favor of freedom. He frequently parodied the addresses of Governor Belcher, who, it is supposed, stood in some awe of his pen. In 1774, after the withdrawal of the charter of Massachusetts by the British Parliament, the councillors of the province were appointed by the crown, instead of as heretofore being chosen by popular election. One of these appointments was tendered to Green, but immediately declined by him. He did not, however, take any active part on the popular side, the quiet, retiring habit of his mind, combining with the infirmities of his advanced years was an inducement to repose. In 1775, he sailed for England, where he passed the remainder of his life in a secluded, but not inhospitable retirement. He died in 1780. A humorous epitaph written on Green by one of his friends in 1743, indicates the popular application of his talents:

Siste Viator, here lies one,
Whose life was whim, whose soul was pun;
And if you go to near his hearse,
He'll joke you both in prose and verse.

SLIDELL-MASONS.—During the late civil war and shortly after the surrender of Slidell and Mason, when the matter was much talked about all over the country, a well-known resident of Clyde, N. Y., and a Freemason, died. He was buried by the Fraternity in accordance with the ritual, much to the wonder of the juvenile portion of the community. A little girl, on being told by her mother, that the reason that he was thus buried was, that he was a Mason, asked, "Mother, was he one of those *Slidell*-Masons?"

Editorial Miscellany.

A New Explanation of the Letter G.—Some years ago a flashily dressed individual made his appearance one evening in the reception room at the Masonic Temple in Boston and intimated his desire to visit the Lodge then in session. It so happened that a well known Brother was sitting near the door chatting with the Tyler and keeping his weather eye open for imposters, in accordance with a habit he has acquired from many years experience in keeping watch over the strong box of the Grand Lodge. He greeted the new comer cordially and invited him to be seated until a committee should come out and examine him.

"Oh! it's no matter about that. I'm all right," said the applicant, making sundry strange passes with his hands and curious contortions of his visage.

"Oh! yes;" said Brother Mc, "I've no doubt of that, but I think they always examine strangers who desire to visit the Lodge. It's a mere matter of form, you know."

"Well, I'm ready for 'em," said the visitor confidently.

"Certainly," said the watchful Brother, "you're all right. I should know that at a glance. By the way, that's a very handsome breastpin you have," said he, examining with great interest a huge gilt letter G which the visitor had conspicuously displayed on his shirt bosom.

"Ya-as, that's a Masonic pin," replied the wearer, puffing out his breast.

"Indeed? Letter G? Well, now, what does that mean?"

"Letter G! Why that *stands for Gerusalem*—a sorter headquarters for us Masons, you know."

The committee found their work had been performed and used the letter G. rather freely. They advised the visitor "to get up and git."

Brothers Indeed.—When Chang and Eng were first exhibited in New York a curious inquirer went up to the exhibitor and asked, "Are these the Siamese?" "Yes, sir." "*Brothers, I presume?*" On the whole, he thought they were.

Motto for Chess Players.—Act upon the square.

Masonry is a Good Armor to a true Brother, but a *poor cloak for a hypocrite.*

Jack Downing's Explanation of Antimasonry.—Major Jack Downing used to say, "I've hearn tell that Freemasons, when they build their chimneys, begin at the top and work down, and that's what's got the Anti-Masons so mad about it that they are going to tear 'em up, root and branch."

A SHORT PRAYER.—Lorenzo Dow was once called upon by the presiding officer at a public Masonic installation to offer a "*short* prayer." He immediately stretched forth his hands, and simply said, "Lord, be merciful to us sinners. Amen," and sat down. The W. M. was effectually cured of his fancy for "short prayers," but it was "long enough" before he heard the last of that one.

MASONRY A CONSPIRACY.—M. About, the great French writer, says that Freemasonry is a terrible conspiracy—proved by the form of initiation, the secret of the Lodges, the words and mysterious signs, the oaths, and all the details of the rite—a terrible and energetic conspiracy AGAINST THE INIQUITIES OF THE WORLD.

THE RULING PASSION STRONG IN PRAYER.—There is a story told, with how much truth we know not, of a certain minister in Connecticut, who, on opening the services of the Sabbath with prayer, said: "Oh! Lord, thou omnipotent and omnipresent Creator of all; thou, who art wondrous wise, aye, wise *in thine own conceit!*" This has found a parallel in a Masonic Lodge.

An unordained Brother, who was appointed Chaplain of a Lodge, and who was an ardent advocate for making women Masons of the "Eastern Star Degree," (an innovation of the notorious American Cagliostro, Rob. Morris), on being called upon to open the Lodge with prayer, essayed an impromptu one and commenced by addressing the Throne of Grace as follows: "Oh! Lord God! Architect of the Universe! bless our present communication and have mercy on us, members of this Lodge, miserable sinners, of which I am 'fairest among thousands, altogether lovely.' Enable us to practise the Standard Work and eschew the wiles and snares of the flesh and the devil," &c., &c.

The motto of that ingenious woman-trap, the Eastern Star Degree, is "F. A. T. A. L.," which means "Fairest Among Thousands, Altogether Lovely." And it appeared, on investigation, that the learned Chaplain had been, the evening before, in familiar converse with Ruth, Esther, Martha, and Electa. Surely the ruling passion, in this instance, was strong in prayer.—*New York Courier.*

THE PROPRIETY OF LAYING CORNER-STONES OF PUBLIC BUILDINGS BY FREEMASONS.—We take the following from an able communication in the *Keystone*, for July 25:

"The appropriateness of the Order as the one above all others to perform such a service, arises from the fact that the ritualistic forms and ceremonies of Masonry are built upon, and are symbolical of, the Builders' Art; and it is an undoubted fact that in the infancy of the Order, away back in the shadowy past, the Plumb, Square and Level were implements which they used in their daily avocations; that in the dark ages, the Craft was banded together for mutual strength; the diffusion among themselves of a proper knowledge of their art; and the practice of those pure principles of unalloyed Friendship and Charity which have characterized it throughout its existence; that their lives were devoted to the embellishment of the world with structures which are still extant, in Italy, England, France and many other countries, and the ruins of which are scattered throughout the ancient world. This is the feature of the Order which pre-eminently fits it for the performance of the ceremonies incident to the laying of the corner-stone of the U. S. Custom House at Chicago, the Public Buildings of the City of Philadelphia, or any other great public work.

"The Fraternity retained this character until about the middle of the sixteenth century, when its high tone attracted the attention of many good, true and great men, of all conditions, sects and professions, who began to knock at its doors for admission, when a gradual change was wrought in the Order and from an organization of operative Masons, it became an Order devoted to speculative, allegorical science—the forms and rites, ritualistic ceremonies, symbolical of the arts practiced by their ancient Brethren, and also of the great moral truths they sought to impress upon their disciples. The Fraternity has so continued until the present time; having withstood the thunders of the Church of Rome, which fossilized, would-be Theocracy, has fulminated bull after bull of excommunication against Freemasons, and hurled anathema after anathema at the Order; has rent her garments in impotent rage at beholding its steady and persistent growth; and in the most vigorous language, as undignified as it was ungodly, held the Fraternity up to execration, as embracing the vilest of all heresies. Edict and ukase have been issued denouncing us; Kings, Princes, Principalities and powers have interdicted our ceremonies and combined to annihilate us. It is no new thing for Masonry to undergo persecution, misrepresentation, slander and abuse. It is not the policy of the Order to turn aside from its legitimate work to answer these accusations, or 'kick at every cur that barks,' but steadily to pursur the path marked out by our great forefathers, as the proper line of conduct to be pursued.

"Then as an answer to the reverend gentleman's parting question—and to briefly sum up—'What right have its members to pre-eminence on such occasions?' We would say, that the Craft is entitled to that pre-eminence from the fact that it is founded upon the soundest moral principles, and the lessons and truths taught by it are of the most pure and ennobling character. Its belief in the existence of a God is as firm and abiding as the everlasting rock. The belief in the existence of a future state of blessedness and the resurrection of the soul is as thoroughly taught as by any other body. These tenets entitle it as a body qualified by moral worth. It is as an Order the custodian of the arts, legends, and traditions of the ancient builders, who reared those magnificent structures which awe the beholder to-day. This qualifies them as to capability in the peculiar province of builders.

Their ritualistic forms and ceremonies are more beautiful and impressive upon such occasions than the ceremonies of any other organization, being as they are the crystalizations of the thoughts of centuries. Their history entitles them to this consideration. Their unsectarian nature entitles them to do it. They are more representative than any other body or organization. Their appearance upon such an occasion would arouse less of envious passion or sectarian jealousy than would any other organization which could be selected."

CORNER-STONE LAID BY THE GRAND LODGE OF MASSACHUSETTS.—The corner-stone of the First Methodist Episcopal Church, Wesley Square, Somerville, was laid with Masonic ceremonies, on Monday, the 27th inst.

The religious services were conducted under the supervision of Rev. Bro. Daniel Dorchester, D. D., Presiding Elder of the Lynn District, who read the introductory address of the Church Ritual. After singing the hymn beginning,

"Behold the sure foundation-Stone,
Which God in Zion lays,"

by all the people assembled, in the tune "Coronation," the Scripture lesson of the Church Ritual was read by Rev. Bro. Samuel Jackson, a former pastor of the church. The prayer of the Ritual Service was read by Rev. C. N. Smith, also a former pastor. The address was made by Bishop Gilbert Haven, and was able, appropriate and earnest. The hymn beginning,

"This stone to Thee, in faith we lay,
This Temple, Lord, to Thee we raise;"

was sung in the tune "Federal Street." Dr. Dorchester, in behalf of the Trustees and church formally addressed the Grand Master, and requested him to lay the corner-stone, in accordance with ancient Masonic usage.

The Grand Master, M. W. Sereno Dwight Nickerson, was accompanied and assisted by the following Grand Officers: R. W. Percival L. Everett, D. G. M.; R. W. William Parkman, as S. G. W.; R. W. Henry Endicott, as J. G. W.; R. W. Charles C. Dame, as G. T.; R. W. William D. Coolidge, as R. G. S.; R. W. William H. Kent, D. D. G. M. District No. 2; W. William H. Chessman, G. Mar.; W. Joseph Winsor, as S. G. D.; W. John Viall, J. G. D.; W. William J. Stevens, as S. G. S.; W. John Haigh, as J. G. S.; W. Daniel E. Chase, as G. S. B.; Mr. J. H. Clough, Architect; Benjamin F. Nourse, G. Tyler.

At the conclusion of the Masonic services, the eclesiastical recognition of the laying of the corner-stone was pronounced by Bishop Haven, and prayer was offered by Rev. Bro. J. W. Hamilton, a former Pastor. After singing the hymn beginning,

"On this stone, now laid with prayer,
Let Thy Church rise strong and fair;"

the benediction was pronounced by Bishop Haven.

The entire service was conducted with great propriety and impressiveness, in the presence of a large concourse of people.

The Church to be erected will be an elegant structure, and will add to the beauty of and aid in enobling the young city of Somerville.

THE

NEW ENGLAND FREEMASON.

Vol. 1. AUGUST, 1874. No. 8.

The Evolution of the Principle of Freemasonry.

AN ADDRESS DELIVERED BEFORE THE GRAND LODGE OF RHODE ISLAND,
AT NEWPORT, ON SAINT JOHN THE BAPTIST'S DAY, 1874,

BY
By Bro. TRACY P. CHEEVER,
PAST GRAND WARDEN OF THE GRAND LODGE OF MASSACHUSETTS.

By the silver waves which wash the shore of this romantic portion of your historic State, you have assembled to keep this day, the feast of that patron saint of Freemasonry, the observance of which was specially enjoined upon you, more than a century ago by the then highest Masonic authority upon this continent. When R. W. Thomas Oxnard, Provincial Grand Master of North America, in his warrant of May 14th, 1753, in confirmation of his prior deputation of December 27th, 1749, constituted the Lodge of St. John, at Newport, he therein directed the Brethren annually to keep the feast of St. John the Evangelist, as a perpetual memorial of the intimate relation of the beloved disciple of our Lord, to this Institution. It is perhaps, a singular felicity of Masonry in Rhode Island, (auspicious, may it not be, of prosperity and fidelity in all coming time?) that its birth or inception as an Institution in the organized forms of its two most renowned Lodges, should have been under the fostering and peculiar charge, as Godfathers, of the two Sts. John, whose lives and memories are the shrines of the whole Fraternity's worship.

When the successor of Thomas Oxnard, R. W. Jeremy Gridley, in January, 1757, ordained and constituted St. John's Lodge at Providence, appointing his well-beloved Brother, Capt. John Burgess, as its first Master, in the same spirit of loyalty to our other great Patron, which his predecessor had observed toward the Evangelist, he solemnly directed the new Lodge annually to observe the feast of St. John the Baptist. Thus auspiciously begun, and bearing names of both inspiration and hope, the two Lodges of St. John assumed the charge of Masonry in this State, and from a feeble commencement, carried it along, amid colonial wars and perturbations, and through the fires of the Revolution, though sometimes under discouragements, "without numbers, without funds, without accommodations," yet always with dignity, integrity and honor, to the attainment of an assured position and a commanding influence. By a most natnral as well as logical expectation, these two Lodges of St. John might early have forecast the time, which came so surely in November, 1790, when with an almost sublime independence of Masonic precedent, and without other aid or intervention, they should establish the Grand Lodge of Rhode Island, itself to become, indeed, the cherishing mother of the daughters who gave it birth.

To enlarge upon the history and labors of these two Lodges of St. John, and of the Grand Lodge of Rhode Island, thus constituted and established, and upon its close and fostering connection with its two *creative* subordinates and its numerous and prosperous younger Lodges, is no part of my duty, however fascinating the theme. It may suffice simply to say that St. John's of Newport and St. John's of Providence, like their prototypes in the Christian patronage of Freemasonry, accomplishing, the one by its Masonic learning and skill, and the other, by its zeal and constancy, the best results of the work of our Craft, have drawn lines parallel, of faith, hope and charity, which have enfolded the Masonry of the entire State, and I shall be pardoned in adding that while a Rhode Island Mason "keeps himself circumscribed within their precepts, it is impossible that he should materially err."

The antiquity, not less than the universality of the Fraternity of Freemasonry, has been a favorite and prolific theme for the historian and student. In general, however, they have chosen to consider the Institution in reference to its concrete forms, its organization, its jurisprudence, its symbols and its ritualism. They have delighted to revert to the days of the earliest civilization, and, from the diverse structures disclosed in the progress of the various races of man, have sought to educe, with greater or less force either of logical sequence, or of probability, the early existence of our Fraternity in the substantial and organic forms which appear in its modern history. The society of the workmen upon the Temple of King Solomon, the Essenic bands of Palestine, the Collegia Fabrorum of the Roman Empire and the association of architects in the middle ages, were, however, simply the external demonstrations or outgrowths, the objective manifestations, varying with the peculiarities of their respective ages, with the constitutions and tendencies of the races and even with the conditions of climate, of an underlying *principle,* which is inherent in the simple humanity of our nature, and which, as it belongs to a common manhood, is, to a great degree, independent of merely external conditions. If this be *not* true, I need take no time to demonstrate that our boasted antiquity is but a delusive retrospection; that it can give no assurance against the ravages of the future, and make no title to the regard of mankind which may not be easily defeated by more showy and pretentious organizations.

On this auspicious day, therefore, let us, in partial forgetfulness of whatever is imposing and commanding in the merely physical or external force and beauty of Masonry as an organized society and even in its authority and dignity as a philosophic system, pass, with a wise and thoughtful regard, during the necessarily few moments for which I may claim your attention, to the theme which may be properly designated as the

EVOLUTION OF THE PRINCIPLE OF MASONRY.

By the limits of this occasion, I am restricted in the unfolding of the subject, to the few simple hints and suggestions, which can, at best, only stimulate your own thoughts in the direction of its fuller development.

The *principle* then, of Masonry, has been *evolved.* It was not, like Minerva, springing from the head of Jove, brought at once into perfect being. It was not a creation,—nor was it a work,—it was never *made.* It had no construction, but *growth.* The germ was found in the first form of manhood, springing from, and taking root in its nature, as soon as there was another similar nature toward which its outgrowth could proceed. It might be apparently crushed by some outward obstruction—the heat and cold of climates might alternately wither and blast it. Under the processes of time, the forms of the social life might sometimes choke and hinder its growth; the tyrannies of government and the greater tyrannies of creed might repress its exoteric manifestations. Its bloom might be darkened under the lurid and sulphurous clouds of war, but the mighty *germ* was still there, beyond the possibility of decay, waiting only for the passing centuries to bring soil and climate to unfold and expand its growth and demonstrate its immortality.

However we may be disposed to treat the Darwinian doctrine of the development of man, as a physical being, from the ruder structural forms of animal life into a more perfect organism, it is surely not a mere fancy, but is entirely consistent with the facts and demonstrations of science, to regard his whole intellectual and moral life, as a progress and growth from crude and imperfect beginnings. There was a time, when looking toward others existing in his own similitude, he found them possessed of his own nature, his tendencies, hopes and aspirations. The suggestions of a common *paternity* arose in his breast. He and his fellows, not responsible for their own existence, *not* self-created, must own a common Creator and Father. Thus co-equal and co-ordinate in human contemplation were the germs of the great idea of the fatherhood of God and the brotherhood of man. A nobler product than that of the lower animal forms by which he was surrounded while it led man's thoughts *upward*, to the creative source, led them *outward* also toward the companions and fellows of a just and equal creation. If his reverence and filial love should rightfully *ascend* to the Author of his being, so should his sympathies and yearnings, with equal right, be drawn out to those who were the obvious co-partners and sharers in the same existence. Even in the formative periods of the race, while men were segregated and unwelded into even primitive shapes of the social life, it was the idea of the common Father which drew them toward each other and which constrained them to meet as Brethren rather than as enemies. And however the principle of brotherhood was then subverted or suppressed as it has always been, even under the highest expansion of modern civilization, by the potent principle of *selfishness*, which was from the beginning and will be to the end, the great and often dominant *Anti*-Masonic principle, that self-interest, in which as Rochefocauld observes, "the virtues are lost, as rivers in the sea," the suppression could not last, nor could the subversion be complete. In spite of selfishness, man found himself drawn and bound to his Brother, by the ties of an equal creation, by a common hope and destiny, and under the processes of time and progress, by common interests in life. To associate with his brother in the holy but narrow connections of the family and thence in the larger, though still weak association of others remoter in blood, was to assimilate in the pursuit of mutual interests and the prosecution of mutual purposes. Naturally each individual would find others toward whom some peculiar regards and affections would flow, by means of which, as between them, fraternity and friendship would become correlative. Thence came mutual protection and action for each other's welfare in war and peace. Thence came the sign of recognition, which unknown to all outside the sacred circle, carried its mystery of fellowship, alike in the brightness of noon-day and in the darkest shades of night. Associated thus through the triumph of the higher sense of brotherhood over the lower sense of selfishness, men, by a logical progression, as well as through the necessities of practical life, were induced to regard, not simply their lower interests, but their education, culture, all mental and moral growths and expansions, the uplifting of individual life as objects and ends to be fostered by such association. As to the members of the brotherhood so formed, there must be union, a depreciation of self, aid and protection for others. The time must come when those not yet united by the bond, should know that a band of their fellow men had been formed, peculiar and exclusive, that it was held together by certain ties of connection not explicable to the common intelligence —that it was governed by law and inspired by high and holy purposes. In the earlier days of the race, while men led a nomadic or pastoral life, and all association assumed the simple forms and characteristics of the patriarchal system, a system of autocracy, under which the governing head ruled with a nearly absolute sway, the principle found little encouragement. Then followed the long periods of barbaric night and darkness, in which the jealousies of neighboring races and tribes evoked and maintained a constant or chronic condition of war, under which human energies were bent only to waste and destruction. Emerging from the simplicities of the merely pastoral or patriarchal life and satiated with the bitter draughts of war, the dormant sense of brotherhood awoke to some realization of human needs. The bud began to unfold and to expand its long hidden charms into blossom and perfume. See now, how the great sentiment or *idea of fraternity*, was from the beginning, knit to that of the *paternity*, and how co-ordinate these ideas were in their earliest external manifestations. The imaginative Hebrew race, basking in the light of the Divine favor, recognized the *paternity* of the great Jehovah, the special Father of a chosen people, in imposing forms of worship and reverence, and these were inseparably connected with the rites and ceremonies which were the mere outward signs of their inward society, or association as brethren. To the Jew, the thunders of Sinai, the awful voice of God speaking to his peculiar servants, the utterance of the sacred prophets, the glories of Lebanon, the excellency of Carmel and the wonders of Jerusalem, blending in concordant melodies the human and the divine, were voices which proclaimed ,with equal emphasis, the yearning of the Hebrew soul alike toward its brother and its Father. The subtle and philosophic Greek, turning perhaps with quicker impulse from the merely destructive barbarities of the early epochs, to the consideration of the problems of human life and to all metaphysical investigations, exhibited the same blending of the spirit of brotherhood with the spirit of reverence for the tutelary gods of his mythological system and the one higher God which alone could satisfy the demands of his philosophy; and the imposing rites of Eleusis, guarded with the most jealous care from the sight of the profane, disclosed to their devotees probably the grandest and most awe-inspiring ceremonial upon which the eye of antiquity ever rested. But neither the poetic Hebrew, nor the philosophic Greek could long be content with those exoteric forms of the manifestation of brotherhood, which were confined to mere worship or contemplation.

Under the expansions of the human mind and of the social life, men began *active* pursuits. It was not enough simply to *revere*, to *think*, to *be*. There was something to be *done*. The arts of construction arose from the necessities of social progress, no less than from the wants of the individual soul. Men must build temples for their Gods, statues for their heroes and houses for themselves The brotherhood must find its most emphatic forms of manifestation and organization among the *doers* and the *knowers*, who alone could construct the lofty temple as a symbol of worship and beauty, and the humble dwelling for its daily comfort and convenience. So far as mere organization was concerned, it might wisely enough for a time, be restricted to the skilled classes of workmen. The disposition by King Solomon, of the artists and builders employed in the erection of the first temple at Jerusalem, into a harmonious band of Brethren, moved alike by religious and fraternal impulses, toward the prosecution of their lofty design, with peculiar signs of recognition and under the control of equal laws and regulations, would be an arrangement in itself so wise, philosophic and practical, as to need no special evidence for its demonstration. Though no cabalistic scrolls have descended to later days, though no charters or constitutions of organization have been deciphered from musty plates in the excavations of the modern Jerusalem, and the historian may not place his finger upon a scrap of accredited evidence of an organic union of the Brethren of the Temple, it is yet far more difficult to *doubt,* than to believe in it. That the chosen men of him whom we hail as our first tutelary Grand Master and Patron, could, for the long period of their mutual plans and labors in the erection of the most stupendous edifice upon which the eye of man had looked, have prosecuted the work, with all its undeveloped hopes and possibilities of beauty and grandeur, and amid all its trials and anxieties, could have isolated themselves, working alone, pursuing only the ends of selfishness, with individual purposes and aims, even in the absence of documentary proof, is a far stronger test of credulity, than the assumption for these workmen, of the most complete forms of organization. How nearly such organization corresponded with the Masonic outgrowths of a later time, is, of course, a fair speculative question for the philosophic student and inquirer.

In the lapse of time, under the development of the Roman Empire, and looking to the peculiar tendencies of the race which governed it, which were, first, the mastery of mankind and the spread of the imperial domination by war and conquest, and second, the practical and constructive tendencies which pointed to architecture and its kindred arts, we find that the great sentiment of fraternity among the Romans, less religious indeed than the Jews or Greeks and other races which they were destined to supplant, was exhibited in those forms of organization which were allied to the constructive arts. The Colleges of Workmen, for whose existence History affords us the special sanction of her unquestioned evidence, and who had adopted for their own ritualistic observance, the profound Egyptian mysteries and ceremonies first brought by Moses to the Jews, then passing to Rome through the Greeks, were bound and associated by the strongest ties of mutual love and regard, and together sympathetically worked in the production of those ample and beautiful triumphs of architecture, which even in their ruin and decay have challenged the admiration of all modern beholders.

Passing rapidly down to the mediæval period, after the power of Rome had compassed the conquest and re-organization of its Western Empire, and its arts and laws had entered into the civilization of Europe, we find the sentiment of fraternity seeking its external expression in the bands of builders, in whom the sentiment of the *paternity*, or religion, was more closely intertwined with the former, than in their Roman predecessors. Yet with them, the idea of building, or of doing—the arts of construction, the theory of working for the general prosperity, the advancement of society in its material interests was still inseparably connected with, as it was outwardly manifested in, the worship of the Divinity and the yearnings of brotherhood. They laid their skilful hands upon the lofty turret and spacious dome, fit shrines for God's glory and worship, but they withheld not the hand of melting charity in a Brother's need.

We may not pause to consider at length, how the Brotherhood of English mediæval builders organized itself at York, into that special society from which the distinctive system of modern Masonry has been resolved, or how from the morning twilight of the race, that which was at first an *instinct*, then a *sentiment*, ascended at last, in the expansion of human nature, to the unimagined heights of an Institution limited only by the necessities of mankind. Yet at every point of history and under every sky and climate, we shall discover that the work has been a progressive one.

The first and simplest notions of mutual recognition and protection answered the needs of the rude forms of society and the primitive habits of life. They were soon extended to meet the larger needs of men gradually enlightened by education and experience. As the light of science began to dawn and the arts of life to be unfolded into shapes of beauty and symmetry, the *builders* of the world would add to their pre-existing bonds of association, the revelations of scientific truth, the speculations of philosophy and the cultivation of the spirit as well as the forms of art. Upon the reverential and protective foundation of Masonry, would be raised a structnre of art, of philosophy, of history, literature and poetry, which would vindicate its claim to be ever linked with the progress of its kind and with every advance in human condition. It would thus draw to itself the richest symbolism of the world around it, and incorporate into its ceremonies and instructions the exuberant stores of nature and the choicest wealth of the spheres of intellect and of art. As men looked into the arcana of the earth, or into the closets of the human soul, they found *mystery* written alike upon the processes of matter and of mind. The clearest perceptions of science were not sufficient to unravel the subtle threads by which even the atoms of matter are held together. The stupendous evolutions and combinations by which the different geological periods reveal the forces of nature were seen, as they are now seen, only as results, for no man could fathom or comprehend the processes. The subtle operation of chemistry, under which there seems to be no limitation to those transmutations and capabilities of matter which are bent to human uses, could be detected and followed by no alembic or instrumentality of comprehension. The laws and workings of the mind itself could only be faintly and imperfectly traced. Silence and secresy were thus written, as by an inexorable decree, upon the highest works of nature and upon the human soul. The whirlwind, the thunder and the tempest were but the noisy demonstrations of a temporary disarrangement of forces, visible and sometimes perhaps sufficiently understood; but who could look into that silent but mighty chemistry, whose processes transmute the common dust into the glittering diamond — who could comprehend the still and subtle forces by which from the rudest earth, is evolved even the simplest flower? "The secret things belong to God." It was thus in accordance with their constant experience and the analogies of nature, that those who had bound themselves in the underlying and original bands of brotherhood, should for the perfection of their existence as a scientific or philosophic society, invest or surround themselves with *secresy*, as at once, a necessity and a charm. The circle of their association was to be a mystic circle within which only those worthy of the Brotherhood could find that instruction in its arts and sciences, by which alone its true ends could be pursued. The knowledge of it should be hid from the common gaze, until mankind at large should make a title to whatever of good it possessed. The secret band, while it attracted the attention and desires of the profane toward the society, added strength and compactness to the union of the Brethren.

But the great Brotherhood, now rejoicing in a scheme or system of science and government, in which its essential elements or ideas had found adequate expression, and held under imposing *forms* of union, could not content itself with *these* alone. It must propound the *independence* of man over the absolute control of both governments and creeds, and find room for the assertion of the individual soul. It could not yield in its political or religious life, to the tyranny of mere numbers, nor assent to the domination of a single will. It gave itself to the reasonable demands of country, and was true to King or government, but it thought for *itself*. Large and generous in its own toleration, it could not endure the intolerance of creed or doctrine, whether in Church or State. It worshipped God according to its own needs and perceptions of duty and held a Brother's right to do the same, with equal and unfailing jealousy. Doubtless from very early periods in the social life, men have been associated and held together for the prosecution of some common interests, but a close scrutiny will discover that these interests have been either strictly selfish, temporary or limited in scope and have not been founded upon that exalted sentiment of the *fatherhood* and the *brotherhood* which is the subject of our contemplation. Political leagues and societies have been established for the propagation of a dogma or policy—have been confined to the men of a particular era, country or party and have excluded from their ranks all men of other countries or opinions. Associations and churches built upon doctrines, and creeds have, naturally and necessarily, been restricted to the firm and unhesitating believers in a special faith. However zealous may be the sectary in the interest of a brother, his zeal is awakened largely for the propagation of the dogmas which first prompted their union. The Protestant's sense of brotherhood is hardly sufficiently large and comprehensive *per se*, to enable him to take fully to his heart, his brother of the Roman Catholic faith, although he may wish him well—nor can he who holds to the rigors of the decrees and the enthroned and immutable justice of Heaven as his dominant creed, find full fellowship with him of the milder and more liberal doctrines. The simple truth is, that the creed is narrowed to the prosecution of its distinctive ends and aims, which do not and cannot comprehend and embrace man in the largest relations and possibilities of manhood. The boast of Masonry, in theory, at least (and God grant that the practice may never fail), is, that it asserts its love and its charity to *man as man*, in spite of all differerence of political, religious or social opinions. So long as a Brother loves and serves his country and owns the common Father, he cannot differ so widely as to policies, dogmas or creeds, that the all-embracing garment of fraternal love will not enfold him. It is no disparagement therefore, to churches, parties or creeds, which have their peculiar titles to human regard and utilities which subserve human interests, to say that they rest upon a narrower basis than that grand and comprehensive foundation which is laid for all races and enfolds all diversities, so that man, in his relation to his church or creed, must live a closer and more restricted life, than in that wide relation which seeks and finds fraternity in the more sweeping circle of a common manhood.

It has been well observed by a modern writer, that "the differences which deeply divide good people from each other's fellowship will never be got over by *mere* toleration. They must advance toward each other so as to see more clearly wherein they agree; must advance, not merely along the road of intellect, but by the path of the heart; not merely to compare notes about doctrines, to lock horns of controversy and to push for the victory; but that they may see each other's moral features, discover each other's principles, and thus recognize the deep seated family likeness, the unity of the spirit." He might well have added, that, in the conduct of nearly all associated bodies of men, the clear lesson of history is, that mere toleration easily lapses into intolerance where authority sits at the helm, or is the governing hand. The toleration of *brotherhood*, is a larger, warmer, kindlier spirit, which as gladly recognizes the right to differ as the right to agree.

Assailed, as the Society of Freemasons has often been, by different organizations of sectarianism, it has never failed in its high allegiance to the religious *principle* enthroned above all sects and creeds. If religion be the tie which binds man to God, Masonry binds him with equal force of obligation to his *Brother*, and whatever may be the claim of the sectary through his dogma, doubtless to the true Mason that is the noblest form or outgrowth of the religious element in which work and worship accord, and where reverence for the eternal, uncreated Father is most certainly manifested in love and devotion to the created Son and Brother.

The instincts of the poets here teach us the lesson which the Scriptures so fully confirm. In the rigors of a winter night, the lyre of Robert Burns sings out clearly:

"The heart, benevolent and kind,
The most resembles God.

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

"And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these, my *Brethren,* ye have done it unto me."

Freemasonry will never consent to the abrogation of the religious principle, which from the earliest days, has proceeded in the march of mankind, on parallel lines with its other sentiment of brotherhood, even though the special guardians of the former may assume its control and guidance in the beliefs and affairs of men. More than tolerant of all creeds, though wedded to none, Masonry will sustain what is good in all, for the life of the State, not less than of the Church, in spite of the open attack or the secret intrigue of sectary or zealot.

In this necessarily hasty and imperfect sketch, which is in no sense an exposition of the beginnings and growth of the principle of Freemasonry, I shall have failed in my purpose, if I have not satisfied you, that the real claim of our now ancient Institution to the clear recognition of mankind, rests not indeed upon the consideration, that all essentially good Masons are to be found within its ranks; or that many essentially bad men are not often in its fold—nor because the sentiment of universal brotherhood has not been asserted and fostered by other men, and in other social organizations—but because with *us,* it has been most truly maintained and conserved—because *here,* as the great underlying principle of our foundation, its base has been broader and deeper—because its outgrowth has stretched to the embrace of all mankind—because its reach of all human interests has been wider and more comprehensive—because the breath of its life has been drawn from an ampler atmosphere and from "the heart's diviner regions."

The growth and progress of the Masonic principle and its domination in the affairs of men, may thus perhaps lead the philosophic mind to the anticipation of that day's dawning, when in the fulness of time, and in the ripeness of man's perfection through a complete education and development, it shall enfold within its arms of love, the whole family of the Father's household—a universal Lodge—"one fold and one Shepherd."

It may thus be seen to what extent Masonry is independent of its mere surroundings, and how, at various periods of its history, it may have assumed different modes of expression or organization, without detriment to its essential *idea*. Instituted for the sustenance of the soul in its immortal longings, not less than for lower human needs, and "vital in every part," it will adapt itself from time to time, to any forms which may best demonstrate its ever living principle.

Most Worshipful Grand Master, our Temple, built upon the old and imperishable foundations and rich with the garnered treasures of all generations, stands proudly to-day, alike in the strength of its base and the beauty of its superstructure.

Nowhere more than in your own favored community, have the principles or the policies of our Fraternity, received a brighter or truer illustration. It is for you to guard with vigilance what the past has secured; to administer wisely and well the solemn trust which has descended to you from your Masonic predecessors. The State which holds the sacred dust of Webb, Carlile and Salsbury, of the Wilkinsons, the Atwells, and their compeers of an earlier day, and before whose eyes have passed and are now passing the enlightened and unwearied labors of Brethren like Doyle, your presiding Grand Master and his official associates, surely cannot fail in its most constant endeavors to guard, preserve and transmit to the future, what Brethren like these have so nobly won. And thus through you, and your trusty allies of all jurisdictions, may this grand Fraternity continue its beneficent work for mankind, with a purer Faith, a loftier Hope and a sweeter Charity, till the last flash of the expiring sun!

High Twelve!

BY B. B. FRENCH, P. G. M. OF THE DISTRICT OF COLUMBIA.

I.

List to the strokes of the bell—
High Twelve!
Sweet on the air they swell
To those who have labored well—
And the Warden's voice is heard,
From the South comes the cheering word,
"In the quarries no longer delve."

II.

Again 'tis the Warden's call—
"High Twelve!
Lay aside gavel, hammer and maul.
Refreshment for Craftsmen all,
By the generous Master is given,
To those who have cheerfully striven
Like men in the quarries to delve."

III.

There is, to each mortal's life,
High Twelve!
In the *midst* of his earthly strife—
With earth's grovelling luxuries rife—
The voice of the Warden comes,
Like the roll of a thousand drums,
"In earth's quarries no longer delve!"

IV.

List to the tones of the bell—
High Twelve!—
As if from on high they fell,
Their silvery echoes swell;
And again the voice we hear,
As if from an upper sphere,
"Hence for heavenly treasures delve."

V.

There shall ring in the world of bliss
High Twelve!
When relieved from our work in this—
If we've lived not our lives amiss—
The Master shall call us there,
Our immortal crown to wear,
No more in earth's quarries to delve.

Rev. Lorenzo Dow.

There have been but few American preachers of the Gospel who have had the extensive and familiar fame of Lorenzo Dow. Deficient as he was in education, and superlatively eccentric in manners, and possessing a zeal which might have been termed Apostolic, Dow became known, both in Europe and America, as the most active preacher of righteousness our country had ever produced.

Born in Coventry, Connecticut, October 18, 1777, one year after the Declaration of Independence, his earliest developments were made amid the excitements incident to war and revolution. He became familiar in his childhood days, with the patriotic struggles of our revolutionary fathers, and it was not strange that he imbibed some of their spirit, as well as their love of right and independence. With the names of Washington and Putnam, Warren and Montgomery, the capture of Major Andre, and the treachery of Benedict Arnold, he had become acquainted, even before he entered his teens; and when in after years he was called by his office of an itinerant ministry to visit different parts of the United States, he but seldom failed to pay his personal respects to the different battle localities of the great revolutionary struggle.

Tall and awkward, and without experience or prestige, and endowed only with the plainest manners, his introduction to the ministry was laughed at among many because he seemed the very impersonation of raw and unsophisticated oddity.

His spirit of independence made him impatient of all eclesiastical restraints, and he was not long in the regular itinerancy among the Methodists until he broke away from their connection, and, as we may say, "set up shop" for himself.

He was not much over nineteen, perhaps, when he commenced holding religious meetings in the school houses of New England. The country was all new, and the Methodist people were few in numbers and consequently nearly every preacher, and particularly the younger ones, were left to "paddle their own canoe." The style of Dow's preaching, at times, was so eccentric as to set his whole audience in an uproar; but this only tended to increase his congregations and to give him a wider influence among the people.

He cared very little for ecclesiastical power or ministerial dignity, for he had succeeded in converting himself into an independent ministerial cosmopolite, and hence he set at defiance all church sneers and criticisms, and looked only upon the broadcast people as his legitimate parishioners.

His mind and heart seemed wholly absorbed in his chosen calling, and from the very beginning of his public life he evinced an unselfish philanthropy, associated with the sincerest personal integrity, which led him to labor incessantly, and to travel extensively through all the States and Territories of the Union — preaching and teaching the doctrines any morals of the Holy Scriptures, without and fears in regard to creeds, confessions of faith, churches, bishops, or other ministers.

Though wholly destitute of any classical polish or scholarly refinement, he visited seats of learning, State capitols and halls of legislation, as if he had special commission to do so, and he but seldom failed to leave impressions on the minds of his audiences which were never effaced during life.

It is a little remarkable, as some may think, that so eccentric a character as Lorenzo Dow should ever become a Mason. Yet the fact that he was a Master Mason is as well substantiated as his public ministry. The precise period of his initiation may not here be stated, but the general impression is that he took the degrees in a Lodge in Connecticut*—his native State—before he was twenty-five years of age, about the beginning of the present century.

Armed with the symbolic teachings of the Masonic philosophy, and imbued with the unselfish philanthropy of the missionary spirit, Dow started out in the work of an itinerant gospel minister while he was even yet a youth,

"Going everywhere, preaching the word,"

without scrip or stipends, or glebe, or ecclesiastical boundaries of any sort, trusting to Providence and the good will of the people for his food and raiment wherever his lot might fall. Money he did not want and would not accept.

The movements of such a character were like the erratic peregrinations of a wandering comet. When seen in one place, no one knew where he would turn up next; and as he always made his own appointments, and as they were sometimes a year ahead, the people could never follow him, and it was seldom they could even tell from whence he came. Traveling, as he generally did, on horseback, he often preached to the people as he sat in his saddle, and when his sermon was through he rode rapidly from their presence, and often did not stop until he was ten or twenty miles away.

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* This is an error. See New England Freemason, Vol I, p. 149.—Eds.

Of course, many looked upon him with a mysterious faith, as being strangely if not divinely endowed. Some even believed that he possessed the power of divination, and on one occasion he excited the people for miles around by raising the devil.

He had stopped at a farm house, where the woman seemed very much flustrated when he entered the door, because she had an illegal visitor at the time, who had taken refuge in a barrel of feathers just as Dow came into the room. The action of the interloper was quick and ingenious, but the preacher's quick eye detected his hiding place. Still he said nothing, as he was a stranger,; and, besides, it was not his funeral anyway.

In a short time the husband came home and being a little tipsy, when he found out who Dow was, he informed the eccentric itinerant that he had understood he could raise the devil, and he wanted to see him go through the performance. Dow knew that the cards were all in his hands to play the game, and he only hesitated lest he might injure the reputation of an innocent woman.

Bnt the inebriated husband insisted, and would not let him off, and finally Dow consented to make the effort, provided the front door was set wide open, for fear the old split-foot would set the house on fire when he was called up.

The door was set open, and while the poor woman sat trembling in the chimney corner, Dow snatched a torch from the blazing fire and threw it into the barrel of feathers, when the frightened visitor jumped from his hiding place and made for the door, amid the smoke and flames and wild terror of the scene, making good his escape to the wonderful relief and astonishment of both the wife and husband.

The story spread far and wide that Lorenzo Dow had actually raised the devil, and the man declared that he saw the "old Serpent" with his own eyes, as he went like fury out of the door right before him.

On another occasion some parties came to him to find out who had stolen a certain axe, which had been lost. .Dow told them that he would point out the thief at the close of the sermon that day.

The congregation assembled, when Dow took his position to preach, with an enormous club in his hand. He laid down the club until he finished his discourse, when he took it up again and flourished it over his head, stating to the congregation that a valuable axe had been stolen in the neighborhood, and that he had brought that club in with him to-day, with the intention of throwing it right in the face of the thief. Then, talking away at the people, and keeping his eye out for the culprit, he finally made a desperate effort to throw the club, when he saw the thief dodge his head.

"There is the man," said he, pointing his long, bony finger at him. "That man has got the axe; go and get it back from him." As it turned out, Dow was right, and the poor thief quietly gave it up—assuring the owner that he had only just borrowed it to cut a cord of wood.

The people almost every, where looked upon Dow as being a wonderful missionary prodigy, and his visits to a neighborhood to preach were heralded among the people for ten and even twenty miles around. Thousands flocked to hear him, and listened to his discourses with the deepest interest. That many thousands held him in the highest reverence is fully attested in the fact of hundreds of children being named after him; and as he preached all through the different states and territories, and in England and Ireland, his fame became continental as well as national.

It was his custom to sit in Lodges, whenever he could, while on his travels, and wherever he went his reception was always cordial among the Brethren of the Mystic Tie. He is said to have been a bright Mason, and deeply devoted to the high principles of "Brotherly Love, Relief and Truth."

His ministry and history, his marriage and general itinerate movements, together with his eccentric usefulness, constituted him the clerical wonder of his day.

He died in Washington City, in the District of Columbia, on the second day of February, 1834, aged 56, and was interred by the Masonic Fraternity in the Holmstead burial grounds in Washington.

Recently, the sanitary reforms of Washington demanded the removal of the graves from the Holmstead burial grounds. A Masonic Body in Connecticut, his native State, endeavored to secure the privilege of re-interring the remains of their Brother in the Craft, with due ceremonies—the first burial having been performed by the Order.

The Methodist preachers of Baltimore took steps to honor the preacher—but the clergy of the District got ready first, and re-buried the old itinerant in the Rock Creek Cemetery, in a lot given by the banker Corcoran, who admired the strange prophet when in life.

The removal of the slab showed that the skeleton was preserved. The long snowy beard lay in lifelike naturalness upon the breast bone, beneath which the vest was in good preservation and fully buttoned. The right sleeve of the coat was also in good preservation and the greater part of the pantaloons. The mahogany coffin had almost entirely crumbled, the largest piece not being more than eighteen inches long.

For forty years has this good and faithful brother Mason slept in his grave, and yet his memory lives as an evergreen of a perennial bower. The frosts of the ages may settle upon his newly made sepulchre, and still not dim the lustre of his virtues. Even succeeding generations vie with each other to pay their funeral honors, while his name goes down to posterity

"As one who loved his fellow-men."

How true it is that the prestige of greatness is often found among life's simplest characters, while pampered egotism sinks to its certain and native insignificance.—*Masonic Advocate.*

A Synopsis of Masonry.

The following capital epitome of Masonry is said to form the preamble to the code of By-Laws of a New York Lodge and might well be submitted for the careful consideration of every candidate for our mysteries:

It is a common error of the times to class Freemasonry among secret societies. In the general acceptation of that term nothing could be more unjust to us. It is true that our internal affairs are managed in our own way; that the public at large are not admitted to our assemblies, that in the practice of charity we do not suffer our left hand to know what the right hand doeth. But our principles, our aims, the designs drawn on our trestle-board are an open page wherever he who wills may read; our temples are on the highway, and to the worthy our doors are open; our times and places of meeting are never concealed; in a word, our general business and purposes are as public as need be required, and are conducted with no greater degree of secrecy than those of any well-governed institution, family or individual. On the other hand we especially desire that our system should be scrutinized, that our inculcations should be tried by the test of fair public opinion, in the full confidence that in the estimation of good men it will now, as heretofore, prove "like gold seven times tried in the fire."

Masonry is a universal system of morality, to which all men must subscribe. While she discriminates between the stupid atheist, the libertine, the outlaw, and him who, believing in an eternal and all powerful Creator, sees Him in all the works of His hands, she makes no inquiry into a man's peculiar religious or political opinions, but strives to unite all in a generous Brotherhood.

As Masons we open our temples to all men who may be incited by precept and example to overcome the prejudices of their country, the errors they may have inherited from their fathers, to love and assist each other, to efface the conventional distinctions of birth, opinion or nationality, to annihilate fanaticism and superstition, to extirpate national hatreds and the scourge of war; in short, to arrive, by free and peaceful progress, at that condition of humanity when each one, enfranchised from the darkness and errors of the past, shall be free to develop the faculties God has given him, and unite the whole family of man in the bonds of love and unity.

It will not be argued, we apprehend, that the human race has arrived at that state of moral and physical beatitude, when no further effort for its melioration is required; and it seems clear to us that a system presenting to the novitiate a sense of undisputable truths, impressing them on his memory by a beautiful symbology, teaching him to love and practice virtue and abhor vice, must be worthy of a place among the best efforts of humanity.

We claim these things for Masonry, and for the truth of that claim we appeal to the history of the past—we call on the great and good of all ages of the world for their testimony. On that we are willing to rest; in it we find a reason, if reason were needed, for our devotion to the system of Freemasonry.

You have expressed a wish to become a part of the Fraternity of Freemasons. The realization of this desire will depend, under our organization, upon the judgment of the Brethren as to whether you may be suitable material for the Order, and whether the Order is suitable for you. It will therefore be the duty of every member—in case you see fit to present your name—to institute diligent inquiries about you; after which a vote by ballot will be taken, wherein one single negative will preclude your admission. Examine yourself again, therefore; see whether you can answer the expectations of the Order. Above all, endeavor to become conscious of what you seek among us and what motives have led you to seek our Society. In order to facilitate this self-examination, to guard you against a misstep, and to secure ourselves against the danger of being hereafter reproached for any disappointment on your part, we deem it a duty, previous to your proposal, to meet you with candor and ask you to reflect on the following points:

1st. Do you expect, by initiation into the Masonic Fraternity, to obtain any outward advantages relative to your position as a citizen and as an individual? If so, pause while it is yet time; for in this instance you would be disappointed.

2d. Would your present convictions prevent you from forgetting the differences made in society between individuals, as to their station, wealth, capacities, religious opinions, politics, &c.? If so, relinquish the idea of becoming a Freemason, as you would probably find no pleasure in our meetings, where no notice is taken of these differences.

3d. Should you, however, believe that we work at a chimerical annihilation of the necessary civil relations; that we aim at a liberty and equality that are neither good nor practicable; or that we even teach a chilling indifference—then you will do well to consider your resolution to come among us; because, with such views you would not suit our Order.

4th. Should your request for initiation arise only from curiosity, or, what is equally fallacious, the desire to enlarge the circle of your social acquaintance, we beg you, for your own sake, to renounce it—you would not attain your expectations. Neither your curiosity nor your desire to obtain secrets would be gratified. Your vanity might also be sensibly touched, when you found yourself beneath those whom you had, perhaps, heretofore considered your inferiors; and the mere social purpose you may accomplish in many other societies, with greater ease and less restraint than with us.

5th. Every Freemason, at his initiation, has to make a vow of the most inviolable secrecy. Disappointed expectations, aggrieved selfishness, excited passions, might induce some to break their word; yet how singular it is, that, notwithstanding the possibility of such treason, our union continues to exist, and includes so many respectable men identified with us with all their strength. He who has finished this internal consecration, and to whom the dead word has become a vital flame, cannot become a traitor to the Order. He, however, who breaks his vow, commits treason against himself only, and thus proclaims that he has nothing of ours to reveal. From you such a vow will be demanded, and you should therefore seriously consider the motives by which you are governed. If you are not quite clear within yourself, you may be in danger of forgetting your vow and becoming a traitor, which we nevertheless do not fear on our account, but on yours.

6th. The obligations which, as a Freemason, you will be required to assume, in no wise conflict with the duties you owe to God or the rulers of your country, neither with your honor, good manners or domestic relations.

7th. Our membership is also attended with some expense, which we require to be promptly and punctually paid, that our good works may not cease for want thereof. The amount you can readily ascertain (by reference to our By-Laws), and you will give this consideration due attention.

8th. As the Masonic Society, as has been already said, consists of men of all classes and circumstances, you might perhaps find some one among us with whom you have been or are at variance. It therefore requires serious deliberation on your part, as to whether you will be strong enough to acknowledge such a man as your Brother.

9th. It may also be possible that you should meet some one in the Order who, for good reasons, you may deem unworthy of your esteem. A moment's reflection must, however, convince you that the Fraternity cannot guard against all mistakes in regard to initiation, and it is probably no dishonor to it, when it is only in an extreme case and then with great reluctance, that it renounces a man on whom it had once conferred the name of Brother. But now, while you can still choose, consider seriously whether you will have the courage to bear with such a one, to lead the erring, to raise the fallen, to love one who almost seems past redemption. This is unquestionably one of the most difficult virtues, but it does not thereby cease to be such, and unless you be familiar with it, you will never be a Freemason in the true sense of the word.

The true Mason does not consider the duties of his profession as a substitute for the requirements of religion, but regards his Lodge as a Temple of the Most High, who is ever present when two or three are gathered together in His name. He does not rashly attempt to draw the Deity down to himself, but in humble consciousness of his own imperfection he looks upward, and endeavors to make the image of God, after whom he is created, visible in himself.

We ask you to ponder these remarks and allusions, assuring you that if you find a place in your heart for the principles contained in them, you may hope for a generous welcome to the Society in which you ask to be initiated.

[CONTINUED FROM JULY NUMBER.]

Historical and Bibliographical Memoranda.

BY HON. JOSIAH H. DRUMMOND, PAST GRAND MASTER OF MAINE.

ANCIENT LANDMARK.—Started at Mt. Clemens, Michigan, July 1, 1851, as a quarto monthly of eight pages, by A. C. Smith. After July, it was issued semi-monthly. The first volume of twenty-six numbers ended September 1, 1852. The second volume commenced September 15, 1852, and ended September 15, 1853, and contained twenty-four numbers, there being none for March 1, 1853. It was reduced to an octavo monthly of thirty-two pages at the commencement of the third volume, the first number of which was issued in November, 1853, and the twelfth in October, 1854. It was edited by A. C. Smith, and published by M. H. Maes. The first number of the fourth volume was issued in December, 1854, and numbers were issued in January. February and March, 1855; then none was issued till June, when the fifth and last number was issued at Detroit.

THE ASHLAR.—An octavo magazine started by Allyn Weston at Detroit, in September, 1855, and issued monthly. The first and second volumes contain each twelve numbers of forty-six pages. The third and fourth volumes have twelve numbers of forty-eight pages each and were issued at Chicago and Detroit, being published by Charles Scott. The fifth volume was commenced by Weston and E. W. Jones, and ten numbers of forty-eight pages were issued and the volume closed. Up to this time a number had been issued for every month. In July, 1860, the sixth volume was commenced by J. Adams Allen as editor, and George A. Fitch as publisher, at Chicago. Some numbers have more than forty-eight pages. Number four has twenty-four pages of "Illustrations of *The Ashlar*," paged separately, and other numbers have some. The volume closed with number six. Number one of volume seven was issued and then it stopped.

THE AMERICAN KEYSTONE was started in 1851 by Callicot and Webster in New York, but was soon merged, as I understand, in the *Mirror and Keystone*, published by Leon Hyneman.

√ THE ADOPTED MASON.—A few numbers of this, (an octavo magazine), devoted to "Female Masonry," so-called, were issued in 1855; but it can hardly be classed with "Masonic Periodicals."

THE UNIVERSAL MASONIC LITERARY ADVOCATE, was an octavo magazine published by Robert Morris, in 1855, to advertise his reprint of several Masonic works. This can hardly be called a "Masonic Periodical."

THE AMERICAN CRAFTSMAN.—Published semi-monthly by F. G. Tisdall in New York in 1858; eleven numbers were issued and then it was discontinued.

BULLETIN OF THE GRAND ORIENT OF FRANCE.—An octavo commenced in 1844, and designated by years instead of volumes, but paged for volumes. It was issued in May, August, December, 1844, April, August and December, 1845, and April, 1846, for the first volume. It contains 332 pages, and is for the first and second years. In 1847, numbers were issued in January, April, May, July, September and December, paged for a volume, and designated as the third year (348 pages). The numbers for March, May, August, October and December, 1848, and March, 1849, make the next volume (338 pages) or fourth year. Those for May, July, September and December, 1849, and March and June, 1850, make the next volume (360 pages). The numbers for September, November and December, 1850, were issued. and then, in consequence of the death of the editor, there was a delay in issuing the next number. Then No. 35 was issued as the first of a new volume; and afterwards Nos. 30 to 34 inclusive were issued in one, to close the old volume (320 pages). Then there was another delay and Nos. 36 to 38 (June to December 1851) were issued in one, making a volume of 194 pages. But a supplement to these numbers, paged separately, (32 pages) was issued; and also a Finance Report of 54 pages. For the next volume (eighth year), Nos. 39, 40 to 44 (in one), a supplement to Nos. 40 to 44, Nos. 45 to 50 (August to December, 1852), containing only eight pages, and a supplement to No. 50 (48 pages), paged separately, were issued. There is an error in the paging; pages 59 to 120 are paged 199 to 260. Years nine and ten are included in one volume, the numbers running from March, 1853, to October, 1854. Nos. 51, 52 to 54 (in one), 55, 56 to 60 (in one). 61, 62 to 70 (in one) make only 258 pages. This volume closes the first series. The next volume (eleventh year) begins in October, 1854, and runs to March, 1856. Since that time it has purported to be issued monthly; but it has frequently happened that several numbers have been united in one. The year commences with March and closes with February. The third series began in December, 1861, in the midst of a volume. The number for January and February, 1864, has 1863 on title page, and on the third page; but the cover has 1864, as the date.

THE MASONIC CASKET.—An octavo magazine of 32 pages, published once in two months by Ebenezer Chase, at Enfield, N. H. The first number was for January and February, 1823; the fifth number is called "No. IV." on the first page; it was published regularly during the first year. It was then changed to a monthly of sixteen pages, and the first number of the second volume was issued July, 1824, followed by numbers in August, September, October and November; the next number was issued in May, 1825, followed by numbers in June, July, August and September issued together, October and November completing the volume, when it was discontinued.

THE MASONIC CASKET.—A small quarto, published by N. N. Barrett, at Collinsville, Conn., monthly, eight pages in a number. It commenced January 1, 1861, and closed January 1, 1863, there being no number for November 1862. There are two volumes of ninety-six pages each, but they are paged continuously.

THE CRAFTSMAN.—A weekly, eight paged quarto commenced at Rochester, N. Y., February 10, 1829, by E. J. Roberts. It closed with the second volume.

THE CRAFTSMAN AND BRITISH AMERICAN MASONIC RECORD.—A quarto, sixteen paged monthly, commenced at Hamilton, Canada West, in October, 1866. Two numbers were issued in August, 1867. It was published regularly and of the same size for three years, save that the number for July, 1868, has 24 pages. With the commencement of the fourth volume in October, 1869, it was changed to an octavo monthly of thirty-two pages, and the word "Canadian" substituted for "British" in its name. The number for December, 1869, has 48 pages. It has been published regularly since then, and is still in existence.

THE CANADIAN MASONIC PIONEER was published in 1856, by John H. Isaacson. I have no further information concerning it.

THE MASONIC CHRONICLE.—An octavo monthly of sixteen pages, edited and published by Daniel Sickels at New York. It was started February 1, 1859, and eleven numbers were issued in 1859, as vol. I, and at least two numbers of vol. II. in January and February, 1860.

THE MASONIC DELTA was commenced by J. Lamarre at New Orleans, in 1857. It was a quarto, — "and further this deponent saith not."

THE MASONIC ECLECTIC.—A monthly magazine edited by John W. Simons and Robert Macoy and published in New York. Three volumes were issued and then it was discontinued. Volumes one and two are 12 mo., and volume three, octavo. It was started in September, 1860, but suspended with No. 8 in April, 1861; it was resumed in August, 1865, and a number issued as No. 1 of vol. 1, new series, but paged in continuation of the former numbers. The next number was issued as No. 10, however. No number was issued in December. Volume two was issued regularly in 1866, and volume three in 1867.

EL ESPEJO MASONICO (*The Masonic Mirror*,)—A monthly octavo magazine of sixteen pages, edited and published (in Spanish) by Andres Cassard in New York. It was started in November, 1865, and ran to four volumes and perhaps more.

THE EVERGREEN.—A quarto monthly of sixteen pages, edited by E. A. Guilbert and published at Dubuque, Iowa. It was commenced Jan., 1868, and was published in that form three years, till 1871, when it was changed to an octavo of forty-eight pages, edited by T. S. Parvin and W. B. Langridge and published at Davenport. Two volumes of this form were published (through 1871 and 1872) and then it was discontinued.

THE FREEMASON.—An octavo monthly of thirty-two pages, started in July 1844, by Tal. P. Shaffner at Louisville, Kentucky. I am not able to state how long it was published.

THE FREEMASON.—A quarto monthly edited and published by GEO. FRANK GOULEY, at St. Louis. It was started January 1, 1867, and has been issued monthly since.

THE FREEMASON, AMERICAN.—See *American Freemason.*

THE FREEMASON, INDIANA.—An octavo monthly of forty-eight pages started at Fort Wayne, Ind., by R. C. F Rayhouser, in January, 1859, and continued through the year as volume one. With the commencement of volume two the word Indiana was dropped from the name. Two numbers of this volume were issued and the third was in press, when the office was burned and the publication suspended. It was resumed in July, 1860 by Rayhouser at Indianapolis. The July number was called No. 1, of volume two, and was paged as commencing a volume. Seven numbers were issued as volume two, without reference to the two already issued, when it was discontinued.

THE FREEMASON, KENTUCKY.—See *American Freemason.*

THE FREEMASON, KENTUCKY.—A quarto monthly of sixteen pages, started by A. G. Hodges, at Frankfort, Kentucky, January 1, 1867; with the commencement of the fifth volume it was moved to Louisville, where it has since been regularly published by H. A. M. Henderson.

The Freemason, Michigan.—An octavo monthly of forty-eight pages, published at Kalamazoo, Michigan. It started in July, 1869, and has been published regularly since. Some numbers were issued, at first, of a less number of pages under the title of "*The Western Freemason*;" to this a "Michigan department" was added and it was issued as the *Michigan Freemason*; the fifth volume was edited by Spencer Pratt, the Grand Secretary of the Grand Lodge of Michigan; some of the numbers have extra pages, so that the volume contains 676 pages.

The Freemason, National.—Under this title a weekly quarto Masonic newspaper was started in 1863 in Washington by R. McMurdy. In August, 1866, it was removed to New York and John W. Simons became Assistant Editor. In April, 1868, the title was changed to *National* and *Freemason*; it ran till November of that year, volume eleven, and then *exit*.

The Freemason, Mackey's National.—An octavo monthly magazine of fifty-six pages, edited by Albert G. Mackey. It was started in October, 1871, and has been published regularly since.

The Freemason, New England.—An octavo monthly of forty-eight pages (the first number has fifty-six) edited and published at Boston, by S. D. Nickerson and Charles H. Titus, (this is the first time their names have appeared *in* the magazine!), as the successor of Moore's *Freemasons' Monthly Magazine*. It was started in January, 1874.

The Freemason, Texas, was published in 1859 and 1860, but I have no further information concerning it.

The Freemason, Western.—An octavo monthly of thirty-two pages. started in April, 1857, by James R. Hartsock as editor, at Iowa City. The first three numbers have pages of a size larger than the regular octavo. The first two volumes have each six numbers. None was issued for October, 1857. The third volume commenced July, 1858, and has twelve numbers, issued regularly. Three numbers of the fourth volume were issued by Hartsock as editor and then T. S. Parvin succeeded him. It also changed publishers with the ninth number and was discontinued with the eleventh, although it was announced that the twelfth would be issued.

Church Corner-Stone Ceremonies.

The recent death of the Right Rev. Henry J. Whitehouse, Protestant Episcopal Bishop of Illinois, recalls to mind his peculiar sentiments in regard to Masonic ceremonies at the laying of the corner-stones of churches. He invariably refused to countenance such services in his diocese, no matter how strongly the people might desire them. His persistence in the opinion sometimes led to serious difficulties. In his address to the Episcopal Convention of Illinois held in 1863, he thus refers to the laying of the corner-stone of the church at Peru:

"Since my visit, and quite recently, a determination to lay the corner-stone with Masonic honors, contrary to the advice of the Rev. Mr. Albert, and with my own disapproval, has led to the resignation of Mr. Albert, with my consent, and the parish is without a rector.

"Another case of a similar kind occurred shortly after at Hyde Park; but I am happy to say that the officers of the Church have fully acknowledged the error and made satisfactory reparation for the same. The corner-stone will be laid in due form, with proper religious services, under my direction, and the matter has thus been adjusted, as it ought to be, with entire respect to the courteous purposes of the Masonic Fraternity, and the vindication of the distinct faith and discipline and religious order of the Church."

His views upon this subject led to considerable discussion and one of his own profession and denomination thus controverted them:

"Bishop Whitehouse we esteem as a cultivated and devoted Prelate of the Church, with a disposition to meet and faithfully perform all his duties to his diocese. He errs concerning Masonry, from a misconception of its design and its claims. It does not purport to be a religious institution, but it is a defense of the Bible and a handmaid to the Church, and should be no more disregarded by the wise churchman than science, when it tends directly to support Christianity. The Bishop appears to think that the services of laying the corner-stone must be exclusively with church ceremony to vindicate 'the distinct faith and discipline and religious order of the Church.' If Masonry laid claim to a religious or church position, the Bishop would be right and should receive commendation for his course.

But this not being the case, and no part of the Masonic ceremony sustaining such an assumption, it clearly follows that the Bishop is in error. The Masonic ceremony simply follows ancient usage, and, in good taste and with appropriate forms, executes the *material* functions, those of master and scientific builders, applies the *plumb*, *square* and *level* to the stone, pronouncing it '*well-formed, true and trusty.*' It is a beautiful appropriation of this part of the ceremony, not ecclesiastical, to the only Body to which it properly belongs, that has not only laid the corner-stones of all the important structures of earth, but has actually built them. What has Freemasonry done for the Church? What Solomon did—it has 'built the house for the Lord God of Israel.' Who were the immortal *three* who wrought in the erection of the first temple at Jerusalem? Who have erected the mighty temples of worship and praise to Almighty God, wherever the *Te Deum* and the *Glorias* and the noble anthems of the past peal out their exultations to the Supreme Architect?

"Whenever we see a specimen of the beautiful Gothic, itself a psalm of praise, or any of its modifications, we know that it is the gift of Freemasonry to the Church. If we visit foreign countries and travel on the continent of Europe and in Strasburg, Cologne, Munich, Prague or Paris have seen the noblest churches, we say they are the gift of Freemasonry to the Church.

"What Anglican temple, used by the Bishop's Church, is not associated with the Masonic Order? Who was Sir Christopher Wren, standing first on the 'roll of the workmen' of his age? He was the Grand Master of England and the model Mason of his time. It was he that planned, and carried forward to success, the most gigantic structure of the world consecrated to a reformed Christianity, St. Paul's, London, sustained by this very Society. Visiting its swelling dome and cloud-cleaving cross, walking in amazement through its glorious colonnade, passing through transept, aisle and nave, descending into its silent crypt and reading the Latin record of perpetual acknowledgment:

BENEATH
LIES THE BUILDER
OF
THIS CHURCH,
WHO LIVED ABOVE NINETY YEARS;
NOT FOR HIMSELF,
BUT FOR THE PUBLIC'S GOOD.
READER, WOULD'ST THOU BEHOLD HIS MONUMENT?
CIRCUMSPICE!

We can but wonder that gentlemen and churchmen, well-informed on other subjects, do not appreciate the labors of our Craft.

"There is not, perhaps, one church in all the British Empire whose corner-stone has not been laid by the Freemasons. No clerical British gentleman, whatever his grade or church sentiment, has seen the propriety of committing this ceremony to any other association. The common sentiment of the Anglican world demands our services.

"The Church and Freemasonry meet face to face symbolizing their relations. The latter in laying a corner-stone goes in working apparel to serve the church, to assist in preparing the material temple for the dwelling of the Almighty; going out into the wilderness, leveling the rugged hills, and causing precipitous valleys to be filled for the passage of the Church's truth and glory. The Cross will help and not hinder."

We do not think the Bishop was an anti-Mason. He was too sensible a man for that. But he magnified his office. In this particular will be found the secret of his opposition to Masonic participation in these ceremonies.

The *Chicago Tribune* gives a just estimate of his character:

"Bishop Whitehouse was a man of rare mental endowments and an accomplished scholar. To these advantages were added great logical power, strong perseverance and determination and untiring energy. As a priest he was able, accomplished and indefatigable; as an executive officer, he was distinguished for the energy he displayed in the administration of his Episcopal government. He was a firm believer in Episcopal authority, and never failed to assert that authority whenever opposed or resisted, no matter where, by whom or under what circumstances. He admitted no relaxation of the discipline of the Church, nor would he, by silence or otherwise, tolerate it. In his own office he maintained the dignity of a bishop as but few could. He was faithful and rigid in the performance of his own duties, and exacted the same from others. His Episcopacy has not been without its trials. His controversies with clergymen have been frequent; and while, in these controversies, he was always able, skilful, prompt, learned, and perhaps right, he was at the same time unyielding and uncompromising.

"He was, we suppose, the recognized leader ef what is popularly called the High Church Body in the United States. Though unostentatious personally, he strongly maintained the sanctity of ordination and of the priestly office. He was every inch a Bishop He claimed for the office, and for the service of the Church, all the dignity and honor due to those appointed to do God's work and constitute God's Church. He maintained that the Church of which he was a prelate was the Catholic Church founded by Christ and from which that of Rome had fallen away."

The good Bishop entertained the most exalted ideas of the office and dignity of the Church and his peculiar temperament impelled him to maintain those ideas even at the risk of bringing the heavens down about his ears. His latest controversy was with the Rev. Mr. Cheney, of Chicago. The ecclesiastical courts sustained the Bishop and deposed Mr. Cheney from the priesthood. But the latter is now a Bishop of the new organization called the Reformed Episcopal Church and he still retains the Church property, a decision in his favor having been rendered in the U. S Circuit Court on the very day when his opponent's remains were committed to the tomb. Throughout all his controversies, however, the Bishop was universally admired and respected for his learning, his great ability and his pure and blameless life.

The Term "Cowan."

Of all the technicalities of Operative Masons that have been preserved in the nomenclature of their speculative successors, that of "Cowan," which is purely a Scotch term, has lost least of its original meaning. In reiterating in 1707 its ordinance against the employment of Cowans, the Lodge of Kilwinning describes a Cowan to be a Mason "without the Word"—an uninitiated person, an outsider. And in this sense the term was retained by the same Lodge, on relinquishing its connection with Operative Masonry. In the ritual which has been in use in Scotch Lodges of Speculative Masons beyond the memory of any one now living, we have the term "Cowans *and* Eavesdroppers." Cowans here means uninitiated persons, who might attempt to gain admission; Eavesdroppers, listeners outside the Lodge. The employment of Cowans by Master Masons, when no regular craftsman could be found within fifteen miles, was allowed by the Lodge of Kilwinning in the early part of the last century; and it was the custom of Scotch Incorporations in the seventeenth and eighteenth centuries to license Cowans, Masters and Journeymen, who were at once Thatchers, Wrights and Masons,—liberty to execute hewn work, however, being invariably withheld.

Though the employment of "Kowans" was prohibited in 1600 by the Glasgow Incorporation of Masons, a minute of the same court, February, 1623, contains the record of a person, booked and received as a Cowan, being authorized "to work stone and mortar, and to build mortar walls, but not above an ell in height, and without power to work or lay hewn work, nor to build with sand and lime." "Maister Cowands" were, under restrictions, admitted to membership in some Masonic Incorporations, but their reception in Lodges was strictly prohibited Besides, as is shown by the records of the Lodge of Haddington (1697), apprentices indentured to Lodges were taken bound "not to work with, nor in company nor fellowship of any Cowan at any manner of building nor Mason work."

Nothing can, we fear, be said with certainty as to the etymology of Cowan. Some Masonic students assign to it a Greek origin—from *akouo*, I listen; others from *Kuon*, a dog. It is worthy of notice that *cu* is the Gælic word for dog. May the epithet, as one of contempt toward craftsmen "without the word," not have been derived from the Celtic word *cu?* A Gæl would so express himself by the term, *a choin*, "you dog." And may it not be in this sense that we find it employed in "Rob Roy" by the great novelist, who in the dispute between the Bailie and Major Galbraith in the Clachan of Aberfoil, makes the Highlander, whose broadsword had in a previous brawl the same night been opposed by Nicol Jarvie's "red het culter," speak thus superciliously of the Duke of Argyle:—"She'll speak her mind and fear naebody—she doesna value a Cawmil mare as a Cowan, and ye may tell Mac Callum More that Allan Inverach said sae." "Rob Roy" was written in 1817,—Sir Walter Scott was *made* in the Lodge St. David, Edinburgh, March 2, 1801, and to his acquaintance with Masonic technicalities his use of Cowan as an epithet of contempt may be ascribed. Certain writers, in their attempts to throw discredit on the claims of antiquity that have been made in behalf of the Fraternity, point to the "chouans" of the French Revolution as the source whence "Cowan" is derived. The epithet was applied to the "Insurgent Bretons" chiefly, as is supposed, from the circumstance of their movements being generally made, like those of owls, in the night. The proof that has been given of its use by Lodges in the sixteenth century, coupled with the fact that at that period the Craft held their meetings in broad daylight, demolishes that anti-Masonic theory.

The earliest minute of the Lodge of Edinburgh (Mary's Chapel), records its deliverance on a breach of the statute against the employment of Cowans: "Vltimo July 1599. The qlk day George Patoun maissoun grenttit and confessit that he had offendit agane the dekin and mrs for placeing of ane cowane to wirk at ane chymnay heid for tua dayis and ane half day, for the qlk offenss he submittit him self in the dekin and mrs guds willis for qt vnlaw they pless to lay to his charge, and thay having respect to the said Georges hummill submissioun and of his estait, they remittit him the said offenss, providing alwayis that gif ather he [or] ony vther brother comitt the lyke offenss heirefter that the law sall stryke vpoun thame indiscreta wtout exceptioun of personis. This wes done in prcs of Paull Maissoun dekin, Thoas Weir, warden, Thoas Watt, Johne Broun, Henrie Tailzefeir, the said Ceorge Patoun, and Adam Walkar. Ita est Adamus Gibsone norius. Paull Maissoun, dekin." [The Warden's mark is also appended.]

Though the offence of employing uninitiated craftsmen seems occasionally to have formed the subject of complaint to the Lodge, a hundred years had nearly elapsed before the epithet "Cowan" again occurs in these records. Under date December 27, 1693, we find—"It is also condesended that if aney Master imploy a Couan or Couans he shall pay twelve pound Scotts for each breach of this our actt to the Warden; for the uss of the poor." The pen appears, in correction, to have been drawn through the last clause of this minute, as if the ultimate destination of such fines had been changed. That the "pious uses" to which Schaw in his Statutes directs Lodge fines to be applied referred less to acts of piety in the strictest sense than to almsgiving, appears from subsequent minutes, where consideration for its own poor is shown in the devoting of a portion of its funds to their relief—a virtue which still more or less characterises the Lodges of the present day.—*Lyon's History of the Lodge of Edinburgh.*.

Early History of Freemasonry in America.

The article, under the above title, from the pen of the Editor of the *Keystone*, which we reprinted in our July issue, has attracted much attention from Masonic students, and we are not surprised that the author is in receipt of congratulations from some of them on his contribution to the history of Masonry in this country. In these felicitations we join heartily. We welcome most gratefully every ray of light thrown upon this subject. We have no pet theory in regard to it to be obstinately maintained. We seek only the truth. The question is not of such vital importance as to unduly influence our judgment. If reasonable evidence can be adduced of the existence of duly warranted Lodges in other States earlier than in Massachusetts we shall cheerfully yield the palm to that extent. But we think the importance of the newly discovered evidence, as affecting the claim of Boston to be regarded as the "Mother-City of Freemasonry in America," is greatly overrated.

It was well known that there were organizations called Lodges existing in Pennsylvania before Henry Price's deputation was granted in 1733, and that there was some allusion to them in the Philadelphia newspapers of their time. In the Historical Sketch of Freemasonry in New Jersey prior to 1786, which is prefixed to Brother Hough's volume of the Minutes of that Grand Lodge from its commencement, Past Grand Master Whitehead says: "It is a fact, gathered from the columns of the press of that day, that there existed a Lodge in Philadelphia in 1732, of which William Allen, the Recorder of the city, was Master." Brother MacCalla has discovered that several Lodges existed in Pennsylvania in 1730. The information is interesting and valuable to students of Masonic history. But, in considering the claims of Henry Price to the title of the "Father of Masonry in America," does it make any difference whether Lodges existed *one* year, or *three* years, before he received his authority? That an organization, called a Grand Lodge, existed in Pennsylvania before Price's jurisdiction was extended over all North America was a perfectly well known fact. Franklin expressly says so in his letter of November 28, 1734, and which he signed "B. Franklin, G. M., Pennsylva."

The original of that letter was publicly exhibited in the office of the Grand Secretary of Massachusetts for years and has been printed times without number. It was not known how long this so called Grand Lodge had existed, but it was known that it ante-dated Price's second deputation by some months at least.

Notwithstanding the knowledge of these facts, notwithstanding Franklin's letter, the Massachusetts claim was almost universally admitted to be well founded. It was scarcely disputed by any one whose opinion on the subject was entitled to consideration. And yet, forsooth! this well settled conclusion is to be brushed away in a twinkling by the discovery that Lodges existed in Philadelphia *three years*, instead of *one year*, before Price's first deputation was granted, and that Franklin's Grand Lodge existed *two years*, instead of *a few months*, before that deputation was extended. Brother MacCalla's discovery "hath this extent, no more." Now if mere priority of existence is the question, three months is just as good as three years, and if "the laurel" belonged to Boston before, it belongs to her still, anything in this discovery to the contrary notwithstanding. But priority of existence is not the only question and never has been. The real question is, from what source did the first duly warranted Lodges in this country derive their powers under the authority of the Grand Lodge of England? Brother MacCalla says "undoubtedly" from Daniel Cox, but he produces no evidence to sustain his opinion which has not long since been universally pronounced unsatisfactory and insufficient.

No branch of the Fraternity is more deeply interested in maintaining his claim than the Craft in New Jersey, and yet P. G. M. Whitehead frankly admits that "Diligent research in the Archives of the Grand Lodge of England, and thorough inquiry for letters and papers bearing upon the subject, among the descendants of Brother Cox, have failed to disclose any testimony whatever of the exercise by him, or any one acting under his authority, of the prerogatives contained in the deputation." It is true that Brother Whitehead does not concede that nothing was done by Cox under that authority, only that nothing is *known* to have been done. He expresses the opinion that the Philadelphia Lodge of 1732, if warranted by Provincial Masonic authority, must have been the offspring of Brother Cox's deputation, as the Provincial Grand Lodge of Massachusetts had no existence until 1733, and no record can be found of any Provincial authority prior to Brother Cox's. In this opinion he is undoubtedly correct. We maintain that the Lodges in existence in Pennsylvania prior to 1734 were *not* warranted by Provincial Masonic authority, but were, as has generally been supposed, "formed by voluntary associations of our Brethren." The only evidence to the contrary, which we have ever seen or heard of, is contained in Past Grand Master Lamberton's Oration delivered in Philadelphia, in September last. We are surprised that Brother MacCalla did not avail himself of it in support of his "theories." The paragraph is as follows: "Although no record remains of his [Cox's] acts, yet he seems, contrary to the hitherto accepted belief, to have exercised his official functions. In a letter still in existence, dated November 17, 1754, from Henry Bell, of Lancaster, to Thomas Cadwallader, of Philadelphia, this passage occurs: 'As you well know, I was one of the originators of the first Masonic Lodge of Philadelphia. A party of us used to meet at the Tun Tavern, in Water Street, and sometimes opened a Lodge there. Once, in the fall of 1730, we formed a design of obtaining a charter for a regular Lodge, and made application to the Grand Lodge of England for one, but before receiving it we heard that Daniel Cox, of New Jersey, had been appointed by that Grand Lodge as Provincial Grand Master of New York, New Jersey and Pennsylvania. We therefore made application to him and our request was granted.' The dispensation to this Lodge was doubtless issued late in 1730 or early in 1731. If granted at all, it must have been before the 24th of June, 1732, for by the terms of the appointment of Daniel Cox, his power as an appointed Grand Master extended but for 'two years from the Feast of St. John the Baptist,' next ensuing the date of the deputation."

We furnish our Brother of the *Keystone* with this little crumb of comfort, without charge, and doubt not that he will roll it as a sweet morsel under his tongue. If the letter above quoted is genuine, authentic, credible, we must confess that it goes far to confirm the views of our Philadelphia Brethren. But with all due respect we beg leave to doubt in regard to it. We want more light before we accept it. Who were the writer and the receiver? Where has the letter been for one hundred and twenty years? In whose custody? Why has it never been brought to light before? What is the full text of the letter and what its present condition? These and numerous other questions must be satisfactorily answered before we can admit this piece of evidence. For an item which has been waited for almost one hundred and fifty years it comes remarkably pat. If not a swift witness in one sense, it is in another, for it certainly covers the whole ground. We are suspicious of it. It bears on its face indications that it is not genuine. The Philadelphia Brethren also seem to doubt about it, for, although it was published in the *Keystone* a year ago, not one of them has had anything to say about it since. Even Brother Lamberton himself, when announcing such a new, important and striking fact, made no comments upon it, but proceeded to recite the generally received version of the origin of Masonry in Massachusetts and its extension to Pennsylvania, without attempting to explain the inconsistency of an application by Franklin to Price for authority which he already had from Cox. Of course we do not presume to deny the genuineness of the document referred to, but we beg to be favored with all the information in regard to it which can be obtained.

Our readers will be amused to observe that Brother MacCalla and ourselves rely with almost equal complacency and confidence upon Franklin's letter of Nov. 28, 1734, in support of our opinions. It is the corner-stone of our edifice and the cap-stone of his. He finds in it "corroborative evidence of the highest character;" while it furnishes us with "confirmations strong as proofs of Holy Writ."

It is not known where Franklin was made a Mason The interesting event, as Brother Whitehead calls it, could hardly have taken place in England, as some have supposed, for in his first visit he was there only eighteen months, and he lacked three months of being twenty-one when he reached Philadelphia on his return. He was not in Boston between 1723 and 1733, and on the 24th of June, 1732, he appears to have been chosen one of the Wardens of what he calls the Grand Lodge. Brother Whitehead thinks that he was made under the authority contained in the deputation to Daniel Cox. We can see no evidence of it, nor any necessary connection between the two matters. But wherever or whenever he was made a Mason, he was, we must believe, familiar with the Masonic proceedings which were taking place at that time in Pennsylvania, New Jersey and Massachusetts, and he must have known the extent of the powers granted to Cox and Price, and how and when these powers had been exercised. His well-known characteristics, and his position in the Fraternity at the time his letter was written, and for at least two years before, forbid any doubt as to his knowledge of Masonic affairs and interests, or as to his competence to judge of their future needs. Against the positive statements, therefore, of a thoroughly informed, competent and reliable witness who was himself a principal actor at the very time he wrote, we have only "theories" concocted one hundred and fifty years later, when almost all the evidence is lost. Franklin says positively that Masonry in 1734, in Pennsylvania needed "the sanction of some authority derived from home, to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price." He does not say that it needed *more* authority derived from home, but that it needed *some*—clearly indicating that then it had *none*. It was not a mere *recognition* that Franklin asked, but "a Deputation or Charter." Those words had then, and have had ever since, a distinct and specific meaning well understood by every Mason, and susceptible of only one construction. We think Franklin knew what he wanted and stated it clearly and distinctly. We think, furthermore, that he received what he asked for. "As a hen gathereth her chickens under her wings," so did Henry Price extend over the Lodges in Pennsylvania, "formed by voluntary associations of our Brethren," the shelter and protection of the "Deputation or Charter" granted him by the Grand Lodge of England.

Editorial Miscellany.

A QUAKER FREEMASON.—In the Address delivered on the 24th of June, 1857, at the celebration of the Centennial Anniversary of St. John's Lodge, No 2, of Providence, R. I., Past Grand Master Randall related the following incident which occurred in the days of Anti-masonry:

"There were, in those dark times, many instances of individual firmness. Of these, I will relate one. You know that it is contrary to the discipline of the Society of Friends to allow any of their members to join the Masonic Fraternity. Nevertheless, not a very few of that persuasion have, at different times and places, entered the Order. Among others, there was one Quaker Preacher in the westerly part of the State, who had six sons, all of whom were Freemasons. By some means Levi, for that was his name, finally found his way into our mystic pale. The Friends discovered, at last, that he had been initiated, and accordingly sent a committee of two, *Abraham* and *Joseph*, to express their concern to their erring brother, and to obtain from him an assurance of fidelity to the articles of discipline.

"Abraham called with his companion on Levi, when, as it is reported, something like the following dialogue took place:

"Abraham, who was the spokesman, after having stated that they had come as a committee of the Friends' Meeting, said:

"'Levi, we understand that thou art a Freemason.'

"'I have had the reputation, Abraham, of being a Freemason for these twenty years.'

"'But wilt thou tell us, Levi, whether thou art a Mason?'

"'No, Abraham, I will not tell thee whether I am or not.'

"'Shall we tell the Meeting, Levi, that thou dost renounce Freemasonry?'

"'No, Abraham; I will not. *I will see thee condemned first!*'

"The committee left him and reported to the meeting; but Levi continued to preach and was no more molested after that."

THE MASONIC MUTUAL BENEFIT SOCIETY OF INDIANA.—This is the oldest, and the most successful, of a class of Associations which seems to be very popular with the Fraternity. It has just completed its fifth year. Much of its success is undoubtedly due to the untiring labors of its very efficient Secretary, Brother J. O. Martin. He reports fifty-five benefits paid during the past year, amounting to $242,122.85, and during the five years the families of one hundred and seventy-six members have received $731,045.00. How many widows' and orphans' hearts have been made glad by the timely relief thus afforded!

The *Masonic Advocate*, of Indianapolis, relates the following suggestive anecdote:

"A Brother of Fort Wayne took out a policy in the Masonic Mutual Benefit Society and faithfully kept it up until business called him away from home for several months. He remitted money to pay the usual monthly assessments and urged his wife not to neglect making the payments promptly. The good woman thought it was paying out money on a precarious contingency, and, having pressing calls for all the money sent her, made use of it for other purposes and let the insurance go unpaid.

"The husband in his absence was taken dangerously ill with fever, and the wife had only time to see him in his dying hour. The struggle was brief, and she was made a widow with no inheritance save her family of five or six children. She most deeply regretted, while bringing home the remains of her husband, that she had been so imprudent as to let that policy lapse. But a cloud was lifted from her darkened sky when she learned on her arrival at home that her oldest son—a boy of eighteen, clerk in a store in the city—had paid each assessment as it fell due and therefore her claim was good for about $4.600. With this money she purchased a nice little home and has $3,000 on interest. This story, simple as it is, speaks volumes."

GRAND COMMANDERY OF GEORGIA.—We are indebted to E. Sir Charles R. Armstrong, Grand Recorder, for the Proceedings of the Thirteenth Annual Grand Conclave held in the City of Savannah, May 13 and 14, 1874. In his Annual Report he states that "there is a constant demand for printed Proceedings from individuals, Lodges, Chapters, Councils and Commanderies. As several years of our printed Proceedings are nearly exhausted, I have refused to furnish any, except when demanded by officers of this Grand Commandery, its Surbordinate Commanderies and Sister Grand Commanderies. There seems to be a mania prevailing to form Masonic Libraries." It was voted not to make the Council Degrees prerequisite to the Orders of Knighthood. Palestine Commandery, No. 7, of Savannah, entertained the Sir Knights with a banquet and steamer excursion, both of which appear to have been highly enjoyed. On the 14th the Grand and Subordinate Commanderies marched to the "Baptist Church, where the public 'Liturgy' of the Order was performed and a learned, elaborate and poetic address was pronounced by Eminent Sir J. Emmett Blackshear, Grand Secretary of the Grand Lodge of Georgia, before the Sir Knights and a large and appreciative audience." Sir Samuel Pugh Hamilton, of Palestine Commandery, was elected Grand Commander and the Grand Recorder was re-elected, having filled the office since the organization of the Body in 1860. The next Annual Grand Conclave will be held in the city of Augusta. The number of Commanderies reported is eight, with a membership of 365, number Knighted 22. A Register of Grand Commanderies in the United States is given, by which it appears that there are 493 Bodies, with a membership of 38.089 and the number Knighted during the past year was 4050.

THE MASONIC ALMS-CHEST.—Ours is a charitable Institution. Like other benevolent societies, it has a Treasury and a Treasurer, but its deeds of charity are by no means to be measured by the amount paid out of the Treasury. Far from it. When it makes a man a Mason, it makes an alms-chest of his bosom, and it gives to every other Brother throughout the world a key to it. When a Brother dies, he leaves this golden key to his widow and orphans.

Silently are these alms-chests unlocked. The world hears not the lid creaking upon its hinges. Here are found not gold and silver alone, but what is sometimes a great deal more valuable—a smile of sympathy, a note of timely warning and a word of cheering encouragement—the aid of a friend when such is needed and deserved.

There is no such other alms-chest of human construction, fastened with one lock, to which there are ten thousand keys in every part of the world. This is the grand distinguishing characteristic of this Fraternity, wherein it differs from all other charitable societies of human origin.—*Bishop Randall.*

CELEBRATION OF THE FEAST OF ST. JOHN THE EVANGELIST BY A LODGE IN THE REVOLUTIONARY ARMY.—The following incidents, which will be new to many of our readers, we find related in Brother Joseph H. Hough's "Origin of Masonry in New Jersey:"

In the old minute book of St. John's Lodge, No. 1, of Newark, under date of December 24th, 1779, a time when the lodge had ceased labor, we find a memorandum, which is here appended, *verbatim et literatim:*

"An acct. of sundrie articles taken out of the Lodge Chest of Newark, St. John's, No. 1, by consent of Bro. John Robinson, Bro. Lewis Ogden, Bro. Moses Ogden & Lent unto Brother Thomas Kinney & Bro. Jerry Brewin to carry as far as Morris Town, said Bro's Kinney & Brewin promising on the word of Brothers to return the same articles as p'r Inventory below unto our Bro. John Robinson, present Secretary when called—for witness our hands Brothers as below—

24 Aprons, besides one that was bound and fring'd which Bro. Kinney claims as his own,

2 Ebony Truntchions tipt with silver, the other they are to get if to be found.

3 Large Candlesticks.
3 Large Candlemolds.
1 Silk Pedestal Cloth Bound with Silver Lace.
1 Damask Cutchion.
1 Silver Key with a blue Ribbon striped with black.
1 " Levell " "
1 " Square " "
1 " Plumb " "

NEWARK, Dec'r 24, 1779.

(Signed), { THOMAS KINNEY
JERH. BRUEN."

At the close of the year 1779, the head-quarters of General George Washington were at Morristown, New Jersey. At this place various military Lodges, which had been organized in the American army, were at work.

On the 27th of December, 1779, a festival meeting of the American Union Lodge was held at Morristown, to celebrate the festival of St. John the Evangelist. Bro. George Washington was present at this meeting. From the coincidence of dates, we have no doubt that the Masonic furniture and jewels above mentioned were lent by St. John's Lodge for the purposes of this festival. This view is strengthened by the fact that the minutes of this meeting of American Union Lodge, now in the possession of the Grand Lodge of Connecticut, record the names of Brothers Kinney and Bruen (who became responsible to St. John's Lodge for the return of the articles loaned as above) among the visiting Brethren on that occasion.

The "American Union Lodge" was an army Lodge whose Warrant had been granted February 15, 1776, to certain Brethren of the Connecticut line, by Colonel Richard Gridley, Deputy Grand Master of Massachusetts. At the festival above described, the record shows the presence of sixty-eight Brethren. "A petition was read, representing the present state of Freemasonry to the several Deputy Grand Masters in the United States of America, desiring them to adopt some measures for appointing a Grand Master over such States." It was ordered that this petition be circulated through the different lines of the army; and also, "that a Committee be appointed from the different Lodges of the army, from each line, and from the staff of the army, to convene on the first Monday of February next, at Morristown, to take the petition into consideration. The committee accordingly met on the 7th of February, 1780, adopted an address and ordered it to be forwarded to the several Provincial Grand Masters. Although the name of Washington did not appear in this address, each Grand Lodge was informed that he was the choice of the committee for the office of General Grand Master. The project failed, however, principally on account of the disapproval of the Grand Lodge of Massachusetts.

PROCEEDINGS OF THE GRAND LODGE OF FLORIDA.—We have received the printed Report of the Proceedings of the Grand Lodge of Florida at its Forty-Fifth Annual Communication, held in the City of Jacksonville, on the 13th of January last. This Grand Lodge has met annually from 1830 to 1874 inclusive. We note such matters as seem to be of special interest.

The Lodges are denominated "Particular" instead of Subordinate. We prefer the latter term, on the principle of calling things by their right names. They are subordinate because they receive their authority from the Grand Body. It is true the latter was created by the former, and by that very act *each* agreed to be subject to *the whole.* We think the Brethren hypercritical who, in the declaration of voluntary Masonic subordination, scent only an insinuation of inferiority. To our sense "subordinate" doth "smell as sweet" as "particular."

The Grand Master reports the surrender of the charter and effects of Jeff. Davis Lodge, No. 7, and thereupon very justly comments as follows: "I cannot refrain from congratulating the Grand Lodge upon this event. No matter how much a people may love their political chieftains, their names should not be intimately associated with Masonry, especially when they themselves are not eminently connected with Masonry."

Masters and Wardens appear to be allowed to appoint proxies for themselves, and proxies were even allowed to represent Lodges when the Committee on Credentials were "satisfied that it was the *intention* of the officers to appoint them their proxies," no credentials being produced. The practice is very different in New England. A proxy represents a Lodge, not an officer. He must be appointed by vote of the Lodge and his credentials must bear the attestation of the Master and Secretary and the seal of the Lodge. No proxy is recognized unless his credentials are in form. We think the practice of our Brethren in Florida is open to very serious objections.

This Grand Lodge has a Committee on Education, an anomaly as it seems to us. They report that Lodge No. 25 pays one session's tuition for one Master Mason's child. Lodge No. 26 educates two Master Mason's children. "No. 27 reports that the Peabody Institute extends the benefit of education to all white children, free of charge." No. 32 expended ten dollars for the board and tuition of a Master Mason's daughter. No. 53 educates two orphan children of a Brother. The Committee "recommend to the Particular Lodges that they levy a special tax, or fee, upon each member, say twenty-five or fifty cents per year, to create a special educational fund, under the control of the respective Lodges." The report was received and adopted, but no action appears to have been taken as to the recommendation. The spirit thus manifested is certainly deserving of the highest praise. In small Lodges and small places, where the cases would be few and the expenses light, we think education might be provided for, but if the system were to be extended and made obligatory we fear the burden would be greater than we could bear. The income from the tax proposed would hardly be a drop in the bucket. But we should be glad to see the experiment tried.

The Grand Secretary reports that "Many applications have been made for copies of Proceedings by individual Masons, scattered here and there over the vast American Masonic Heritage, whose standing and purpose were unknown, and not even a stamp enclosed for return postage, while they might have enclosed a dollar to pay for the pamphlet. To such I have not taken the trouble to respond."

That the efficient Past Grand Master retains his old spirit and fire, that he performs his duty and expects his Brethren to do theirs, is apparent from the closing paragraph of his report, which is as follows: "If all Lodges and Brethren could be seriously impressed with their solemn and absolute duty to the authority under which they maintain their own existence and their consequent great privilege of relations with this matchless Fraternity, instead of holding back and offering various untenable excuses for delinquency, they would all endeavor, in every instance, to rush to the front by mailing their returns to the Grand Secretary before the sun goes down on the 27th of December, by having their dues, or rather contributions for the support of the Fraternity, in the hands of that officer, on or before the first day of assembling, and by taking the necessary precaution to be duly represented there; that the united wisdom of the Craft may be found and exhibited in its Annual Councils, whence the well-directed rays of mystic light may flash their vivifying influences through every avenue of penetration. Then would Freemasonry indeed be alive, its enemies silenced and its votaries blessed."

Brothers Albert J. Russell and DeWitt C. Dawkins, both of Jacksonville, were respectively re-elected Grand Master and Grand Secretary.

The Annual Returns show the whole number of Lodges to be 53, members 1700 and initiates 151.

The Grand Lodge resolved "That the dues of a member of a Particular Lodge, who is or may be suspended, are continuous during the period of his suspension, and must be paid in full to secure his restoration." This regulation seems to us contrary to the spirit of Masonry and a violation of one of the tenets of our profession. If his rights and privileges as a member are in abeyance his pecuniary obligations should also cease for the time, otherwise we exact his money and give him nothing in return. We must also dissent from the opinion of the Grand Master that "Whenever the Brother pays up his arrears, there being no other charges against him, the act of paying reinstates him." He should not be allowed to play fast and loose with the Lodge in this way—to come and go as he likes. There are two parties to this agreement and the Lodge should have some voice in the matter. We think he should be reinstated by the vote of the majority of his Lodge.

Rev. Brother Frederick Pasco delivered an eloquent oration on the Power of Organization as illustrated in Freemasonry.

The Chairman of the Committee on Foreign Correspondence reported very briefly and says: "To our *fratres* correspondential we beg especially to state that our excuse for this short coming has been given in full to our Brethren here and accepted as satisfactory, and, therefore, we feel inclined to claim forbearance, with our promises, *like those of pitiful boys*, to do better next time." He expresses the opinion that "the Committees on Foreign Correspondence of the various Grand Jurisdictions are a queer set of fellows—fellow-thinkers, fellow-laborers,&c.,—in the mediumistic field of communication between the Sisterhood of Grand Jurisdictions; and it is sometimes amazing, *for a little while*, to behold with what ferocity some of these peculiar Brothers discuss some of the questions of loyalty, prudence and jurisprudence that run the rounds in this trying ordeal."

The Grand Lodge commenced its session on Tuesday, January 13th. On that day the Junior Grand Deacon, Brother Drury Jones, was at his post. On the following day he was reported to the Grand Lodge as quite ill with pneumonia at his hotel, and "the Grand Stewards were instructed to provide for him all proper and necessary attention." But "amid the cares and devoted attentions of surrounding friends and brethren" he died. A Special Communication of the Grand Lodge was held on the 23d of January for the purpose of attending his funeral. Feeling tributes to his memory were offered by Acting Grand Master Dawkins and a committee of Brethren.

THE WASHINGTON MASONIC TEMPLE ON FIRE.—Shortly after five o'clock on Sunday afternoon, the 9th instant, the Masonic Temple in Washington, D. C., was discovered to be on fire. Dense volumes of smoke were seen issuing from the water-closet directly under the main stairway. The whole department was called out and after an hour's work succeeded in subduing the flames. It was undoubtedly the work of an incendiary.

A COSTLY CHARTER.—Upon the back of the record of the meeting of Burlington Lodge, No. 32, of New Jersey, held on March 30, 1781, is endorsed the following receipt:

"Received March 30th, 1781, from the Worshipful Joseph Ellis, New Install'd Master under the jurisdiction of the Grand Lodge of Pennsylvania, Number Thirty & Two, Two thousand, one hundred and sixty dollars, the dues to the Grand Lodge for granting their Warrant.

JACO. BANKSON.

2160 Doll'rs Con'l Curr'y."

This seems an enormous sum to pay for a Lodge Warrant, but at a subsequent period, when the Treasurer was directed to reimburse the members who had advanced the money, an appropriation of only six pounds was required. The former sum was in Continental currency, the latter in hard cash.

VISITS FROM PENNSYLVANIA MASONS.—In spite of the friendlv cautions of many of our contemporaries, warning our Philadelphia Brethren against venturing too near the "Hub" while she is smarting under the loss of "the laurel from her crown," several of them have during the past week marched right up to the cannon's mouth. We have been highly gratified to shake hands with Past Grand Master Samuel C. Perkins, under whose administration the New Temple was built and dedicated; also with Brother Charles E. Meyer, Past Grand High Priest, and the present Chairman of the Library Committee of the Grand Lodge. Even the Editor of the *Keystone* himself had the audacity to enter our Sanctum. As this was his first visit we restrained our feelings by a violent effort and roared him "as gently as any sucking dove." As a natural consequence he continued his journey to the White Mountains with a lighter heart, assured that when next he comes this way he will receive a cordial welcome "without money and without Price." As it was rather a delicate question we were glad to have a private opportunity for asking him—WHERE ARE THE CHILDREN OF THOSE MOTHER LODGES OF 1730?

DEATH OF THE GRAND SECRETARY OF CANADA.—R. W. Thomas Bird Harris died at Hamilton, Ontario, on the 18th instant He was the Grand Secretary of the Grand Lodge of Canada from its organization in 1855, and a Special Communication was held on the 20th instant to pay tribute to his memory. He was also Secretary of the Grand Chapter and Recorder of the Grand Priory and, on account of his sickness, the Annual Meetings of both of those Bodies were postponed by order of the presiding officers. He was exceedingly prompt and efficient in the discharge of his duties and his loss will be severely felt and deeply mourned in his jurisdiction. He was re-elected Grand Secretary on the 9th of July last, at the same Communication at which the treaty of peace between the Grand Lodge of Ontario [Canada] and Quebec was ratified.

THE SUPREME COUNCIL.—The Annual Session of the Supreme Council, of Sovereign Grand Inspectors General of the Thirty-Third and last Degree for the Northern Masonic Jurisdiction of the United States of America, commenced on the 18th instant, at the Masonic Temple in Boston, and continued four days. The M. P. Sov. G Commander, Hon. Josiah H. Drummond, of Maine, presided and every State in the Jurisdiction was represented with the exception of Wisconsin. Maine Consistory tendered the Grand Commander an escort, and arrived in Boston by special train about noon on Tuesday, the 18th. They numbered about thirty and, in their new and elegant regalia, presented a fine appearance. They were accompanied by a band of music and were received at the Railroad Station by a committee of Massachusetts Consistory who conducted them to the Temple where a bountiful collation was in readiness. The visitors declined any other attentions and returned to Portland by the noon train on the following day.

The Supreme Council was in almost constant session from 10 A.M. until 5 P.M. each day and a large amount of business was transacted. The Thirty-Third Degree was conferred upon eighteen Brethren, among whom were the following from New England:

Joseph Warren Fellows, Manchester, N. H.
Charles Kimball, Lowell, Mass.
William Henry Chessman, Boston, Mass.
William Davis Stratton, Boston, Mass.
Henry Endicott, Cambridge, Mass.
Benjamin Apthorp Gould, Wollaston, Mass.
Eugene Dean Burt, Providence, R. I.
Chas. Ethan Billings, Hartford, Conn.

As usual, the occasion brought together many distinguished Brethren from different States and we had the pleasure of greeting many Past and present Grand Masters, Grand Secretaries and other Grand Officers. The re-union was highly enjoyed by all present, and nothing occurred to interrupt the general hilarity, except the sudden illness of the Grand Commander on the last day, from which, however, he soon recovered.

The next Session will be held at Portland, Maine, in August, 1875.

LIBERAL DONATION.—At the suggestion of the Grand Master, the Grand Lodge of England recently voted an appropriation of £500 towards the Bengal Famine Fund.

THE EARL OF DALHOUSIE.—The *Glasgow Masonic News* of July 15th gives the following interesting information in regard to this distinguished Brother:

Shortly before midnight on Monday, July 6th, the Earl of Dalhousie, more popularly known in early years as Mr. Fox Maule and later in life as Lord Panmure, died at Brechin Castle, Scotland. He was Past Grand Master of Scotland and Deputy Grand Master of England and was universally beloved by the Craft. Born on the 22nd of April, 1801, the deceased nobleman was in the prime of life during the Reform Bill, Anti-Corn Law and Free Church agitations. He was always a Whig, with strong proclivities to ecclesiastical, religious and missionary work. He filled with distinction several important offices of State, culminating in that of Minister of War during the latter part of the Crimean campaign. He had a rare combination of business talent, with a commanding power of speech, admirable control of public assemblies and strong personal attachment to his friends. He was unsparing of himself in the fulfillment of all public duties.

The deceased nobleman's father, the late Lord Panmure, was a younger son of the Scotch family of which the Earl of Dalhousie was the head, and a descendant of Allan Ramsay, celebrated in mediæval chronicles as "The Flower of Knighthood." He served for several years in the 79th Highlanders and retired from the army in 1831, with the rank of Captain. In the next year—the great Reform year—when he was residing at Dalguise, near Dunkeld, an election contest occurred in Perthshire. Mr. Fox Maule threw himself into the struggle with characteristic energy in support of the Whig candidate, Lord Ormerlie, who was returned by a majority of 574 votes over his Tory opponent, Sir George Murray, who had represented the County for many years. He thus acquired a political connection with Perthshire which continued with little interruption till 1852, when the death of his father sent him to the House of Lords, as Lord Panmure.

In 1860, by the death of his cousin, the Governor General of India, he became Earl of Dalhousie—the title by which he has since been known. At the Disruption in 1843, he joined the Free Church, of which he became one of the chief lay leaders. Unfortunately he has left no near male relative to inherit his titles and estates, which will now, it is understood, go to his cousin, Vice-Admiral George Ramsay, C. B., who is grandson of George, 8th Earl of Dalhousie.

The deceased nobleman was interred in the Churchyard at Panbridge, Dundee, the funeral cortege comprising a large number of Dundee Brethren of the Mystic Tie.

From Lyon's History of the Lodge of Edinburgh we learn that Lord Dalhousie—then Fox Maule, captain in the 79th (Cameron) Highlanders, and serving on the staff of his uncle, the Earl of Dalhousie—was initiated at Quebec, in April, 1824, in the Lodge Merchans et Frères, No. 77, E. C. On his return to Scotland he was, in 1828, affiliated in the Lodge St. John, Haddington, and afterwards joined Perth St. Andrew. He was the oldest Past Master of the Lodge Friendship and a member of the Alpha, London. In 1837 he was appointed Senior Grand Warden under his Royal Highness the Duke of Sussex. He long acted in the Grand Lodge of Scotland, as the Representative of the Grand Lodge of England, of which for three years he was Depute Grand Master, and amid the labors and responsibilities of statesmanship found time to discharge his Masonic duties. His Lordship retired from the Depute Grand Mastership of England in 1860, and was succeeded by Earl DeGrey and Ripon, who, on the resignation of the Earl of Zetland, was elected Grand Master. He filled the office of Depute Grand Master of Scotland for one year. In July, 1867, his Lordship by appointment of Grand Lodge, presided at the Provincial Grand Funeral Lodge in honor of the memory of Sir Archibald Alison, Bart., Provincial Grand Master of Glasgow—the largest communication of the kind ever held in Scotland. In November, 1867, Lord Dalhousie was unanimously elected Grand Master Mason of Scotland, the 68th in succession. His Lordship determined from the first not to hold this office for more than two years; the members of Grand Lodge, therefore, during his second year of office, presented a memorial to him expressing their high sense of the manner in which he had discharged the duties of the chair, and praying that, under existing circumstances, they might have the benefit of his able, dignified, and impartial guidance for another year. With this request his Lordship complied, and in his letter expressed his decided determination to retire at the end of the ensuing year; stating that in his opinion the Scotch practice of a two years' tenure of office should be adhered to, and that the Grand Master should be alternately selected from the different districts of Scotland. At the end of the third year of office he carried out his determination by abdicating the chair of Grand Lodge.

As Grand Master his Lordship brought his great abilities and admirable business habits to bear upon the administration of his office. To him the Fraternity were indebted for the patronage of His Royal Highness, the Prince of Wales, and his installation as head of the Grand Lodge. Initiated under a Constitution which recognizes the Arch as the perfection of the Third Degree, Lord Dalhousie was a Royal Arch Companion, but, on what he considered Masonic principle, he refused to countenance the so-called "High Degrees" as being in any respect Masonic. He was a Past First Principal of the Supreme Grand Royal Arch Chapter of Scotland and had held the chair of Grand H. in the Grand Chapter of England.

OUR LOUISIANA BRETHREN RELIEVED.—The M. W. Grand Master of Louisiana has issued a circular, addressed to the various Grand Lodges, announcing that no further contributions will be required for the relief of the Craft suffering on account of the recent disastrous floods in that State. He makes grateful acknowledgments for the prompt and generous response to their cry of distress and devoutly prays that such terrible experience may not be visited upon any other jurisdiction.

THE TIRENNIAL SESSION of the General Grand Encampment of the United States is appointed to take place in New Orleans in December next. After the repeated and protracted trials and tribulations through which the people of that city have been called to pass, we fear the Sir Knights may be little inclined for festivity and hospitality. The spirit will undoubtedly be willing, but the courage and the strength may well be weak.

SEVENTY YEARS A MASON.—Rev. Brother Joseph O. Skinner, in his recently published History of Waterville Lodge, No. 33, of Maine, under date of July 18, 1874, gives the following brief notice of a venerable Brother whom he visited on that day: "Col. Reuben Hayes Green, of Winslow, opposite Waterville, was born in Dover, New Hampshire, August 20, 1783, and took his Masonic degrees in Saco Lodge, in this State, in the early autumn of 1804, immediately after arriving at his majority, so that if his life is spared a few days longer he will have reached the 91st year of his age and his 70th year as a Mason. He possesses uncommon vigor of mind and body, and enjoys a remarkable degree of comfort in his beautiful home on the bank of the Kennebec."

As ever,
Yours fraternally
Josiah H. Drummond

THE

NEW ENGLAND FREEMASON.

VOL. 1. SEPTEMBER, 1874. No. 9.

History of Waterville Lodge, No. 33, of Maine.

WE have received the "History of Waterville Lodge, No. 33, of Free and Accepted Masons, of Waterville, Maine, from its foundation to 1874, by Rev. Joseph O. Skinner, A. M." The work is necessarily of local interest principally, but its preparation has involved much care and labor, and we think the author justified in his hopes that the publication of these Annals "will serve a valuable purpose by gathering into a compact and enduring form these (already fading) memorials of the founders and early days of Freemasonry in Waterville, and tend to vindicate the purity, uphold the credit and promote the benevolent designs of the Order." The history is published in compliance with a request of the Committee on Masonic History of the Grand Lodge of Maine, communicated to the Lodge on the 20th of September, 1869.

The Charter is dated June 27th, 1820, the year in which Maine was erected an independent State and in which its Grand Lodge was formed. It was the second Charter granted by that Body, the first being issued to Hermon Lodge of Gardiner. It bears the signature of William King, as Grand Master, who was also the first Governor of the new State, and of Simon Greenleaf, as Deputy Grand Master, who was afterwards Grand Master and a distinguished Professor in the Dane Law School, of Cambridge.

The first meeting under the Charter was holden October 26th, 1820, and from that time until 1828 the Lodge pursued the quiet, even tenor of its way, enjoying a good degree of prosperity. Then it began to feel the effects of the anti-Masonic excitement, and the only work done during the year was the raising of one Brother. In 1829, 1830 and 1831, no work was done, but the officers were duly elected each year. For the space of fourteen years, onward from the last mentioned date, there was no regular Communication of the Lodge held, by reason of the prevailing anti-Masonic excitement. "The only meeting of Masons recorded during that long interval was a special and altogether informal one, composed of six tried and trusty Brethren, who were called together May 4th, 1837, at the office of Brother Alpheus Lyon, the last elected Master of the Lodge, to consider and act upon an application by Brother Daniel Ormsby for relief; and it was 'Voted, That on the application of Daniel Ormsby for charity, $22.00 be endorsed on his note to Ticonic Bank, for the purpose of redeeming his cow, which is pledged to William Lovejoy for the safe payment of said note, or to pay the above sum to the order of Brother Daniel Ormsby.' No other business whatever was transacted, according to the records. This incident, trifling as it is, is quite significant when viewed on the dark background of anti-Masonic excitement, prejudice and fright. The members of the Lodge, suspected by the ignorant crowd of having some political and unlawful designs, waited silently and patiently for the whirlwind of popular clamor to expend its fury, and for fourteen years waived their inalienable rights and privileges as citizens, suspended their meetings, closed their Lodge-room, guarded their little charity fund from spoliation, and dispensed occasional alms to a needy Brother as they had the means and the call to do so, and thus they demonstrated to all people capable of observing and reflecting dispassionately, that Freemasonry had no designs or tendencies inimical to the common weal; that its purposes are humane and charitable simply; that its members are law-abiding and peace-loving, in as far as they are true to their obligations as Masons."

In 1845, on the 22nd of February, *præclaram diem,* a Special Communication was holden at the call of Brother Alpheus Lyon, the last elected Master, acting Secretary; and on the 28th of the same month a full list of officers was elected and the Lodge was once more ready for the transaction of business. In 1846 fourteen candidates were initiated, twelve crafted, and eleven raised. The career thus auspiciously resumed seems to have experienced no interruption up to the present time.

The Charter was granted to thirteen Brethren, all of whom are believed to have deceased. The whole number connected with the Lodge from its foundation, including the Charter members, is four hundred and eleven; the present number is one hundred and fifty-five. "Since it was instituted, eight other Lodges have been chartered, and are now in a flourishing condition, within the territory originally belonging to Waterville Lodge. These Lodges, together with the latter, have now an aggregate of more than eight hundred members, or an average of about ninety each, which shows a steady growth and prosperity of the Order quite in proportion to the increase of population. In 1821 there were but thirty-five Lodges in the State, now there are one hundred and seventy."

"For fourteen years, from 1831 to 1845, during the anti-Masonic crusade, there was no election of officers, and for eighteen years, from February, 1828, to January, 1846, there was no degree conferred in this Lodge. During this long interval, the Brethren bowed their heads to the storm and rested quietly on their oars, waiting patiently and trustingly for the fury of popular clamor to subside, but never abandoning their principles or their rights, because conscious of their innocence and integrity so far as their Masonic character was attempted to be implicated in any conspiracy against the laws of the land or in anything inconsistent with the public weal, and confident that the time would come, as come it did in due time, when their purposes, professions and influences as Masons would be seen to be just, lawful and humane. It appears that in 1845, when political anti-Masonry had run its course and been found to be but the phantom of distempered brains, some five Brethren, who had received the degrees elsewhere, joined Waterville Lodge, and with this accession of strength from abroad the Lodge gathered courage to resume its meetings and its work. It is quite natural to suppose that skilful Brethren, competent to do the work of the Lodge, might have become scarce, or might have been somewhat rusty after so long a disuse of the working tools of their profession, however well qualified they might have been in former years.

"It is a noteworthy fact, and creditable to the Fraternity, that during those dark days, amid the suspicion, the prejudice and often the scorn of their opponents, the Masons of Waterville and vicinity waited in patience for the storm of fanaticism to blow over, and that the only business done for fourteen years was to vote a small sum of money to a distressed, worthy Brother, whose only cow had been pledged to secure a debt due to Ticonic Bank. Thus the Brethren exemplified the capital tenet of the Order and carried into effect its leading purpose, by extending relief to a Brother according to their ability."

Among those who have at some time been connected with the Lodge are men of all professions and pursuits, many of whom have risen to eminence in their respective callings and occupied stations of public trust and responsbility. While many have attained distinction in the annals of the State, the reputation of several has become national. The list of members comprises twenty-one clergymen, eighteen lawyers and fourteen physicians. One name on this roll is so familiar to all of our readers that we give the sketch of his life in full:

"HON. JOSIAH H. DRUMMOND, LL.D., was made in this Lodge in 1849; was elected Master in 1856 and 1857; and is an honorary member thereof; and as he is distinguished as a Mason above all other initiates of the Lodge, we give more full details of his Masonic and other promotions. He was born in Winslow, Maine, August 30th 1827; graduated from Waterville College in 1846; taught school three years, including a part of the time he was in College; admitted to the Bar in October, 1850; married December 10th, 1850; elected to represent Waterville in the Legislature of 1857, also re-elected and chosen Speaker of the House in 1858; elected to the Senate in 1860, and during the Session was elected Attorney General of the State, and re-elected in 1861, 1862 and 1863; in 1860 he removed to Portland, was elected to the Legislature from that city to fill a vacancy, was elected Speaker, and declined a re-election. He has been City Solicitor of Portland for several years, and for over six years has served on its School Committee.

"In 1858 he represented Waterville Lodge as its Proxy in the Grand Lodge; was elected Deputy Grand Master, and re-elected in 1859; was elected Grand Master in 1860, 1861 and 1862 (the two years' limitation having been repealed,) and declined a re-election in 1863. In 1865 he was appointed Chairman of the Committee on Foreign Correspondence in the Grand Lodge, and has prepared all the reports since, that of 1874 being the tenth; the same year he was appointed to the same position in the other Grand Bodies of the State, and still holds it in the Grand Council. He has prepared eight reports for the Grand Council and nine for the Grand Commandery, having probably done more work of this kind — and done it well, too — than any other member of the Fraternity in Maine. He was made a Royal Arch Mason in Jerusalem Chapter, at Hallowell, in 1858, and elected to the second office in it in 1859; in 1862 became High Priest of Greenleaf Chapter, of Portland; and in 1860, 1861 and 1864 held a subordinate office in the Grand Chapter of Maine. In 1865 he was elected Grand King, and in 1866 and 1867 Grand High Priest. In 1871, he was elected General Grand High Priest of the United States for the term of three years, and now holds that office. He received the degrees of the Cryptic Rite in Portland Council, and in 1868 was elected Grand Master of the Grand Council, and declined a re-election in order to serve on the Committee on Correspondence.

"He received the honors of Knighthood in 1860, in Maine Commandery, at Gardiner, and was elected Captain General the same year; joined Portland Commandery in 1862, and was elected Generalissimo the same year; was the first Commander of St. Alban Commandery, when it was formed, in January, 1866, and re-elected for 1867. In the Grand Commandery he was elected Grand Senior Warden in 1864, 1865, 1866 and 1867; in 1870 was elected Grand Generalissimo, and in 1871 and 1872 Deputy Grand Commander. He received the degrees of the Ancient Accepted Scottish Rite in 1861—'62, and in the last named year the thirty-third degree was conferred on him and he was elected an honorary member of the Supreme Council for the Northern Jurisdiction of the United States, and immediately elected Lieut. Grand Commander, and thereby became an active member of the Supreme Council; was re-elected in 1863, for three years, and again in 1866. He was elected Grand Commander in 1867, for three years (at Boston), re-elected in 1870 (at Cincinnati), and again in 1873 (at Chicago).

"To all the members of Waterville Lodge [and of the Fraternity] we presume that it will be interesting to trace the career in civil office and the Masonic promotion of one of its members who is so widely and favorably known. We admire his industry, his energy, his power for work, and predict for him, if his life is spared, a yet higher position in civil life. In 1871 Colby University conferred on him the honorary degree of LL.D."

We say "ditto to" Brother Skinner. The constant and arduous service rendered in the numerous offices above recounted, together with the scarcely less laborious, though less conspicuous, services in other departments, entitle Brother Drummond to the lasting gratitude and the best wishes of the whole Fraternity.

The author concludes the biographical portion of his History with the following pertinent and just observations on the character and aims of our Institution:

"We have gone into these details in part, to show the non-political, non-sectarian character—the broad scope and humane objects—of Freemasonry, and to indicate the absurdity of supposing that men of such varied occupations and social positions, and such diverse political and ecclesiastical relations could conspire to uphold an Institution tending to subvert religion, or to work detriment to the State. Its *forms* are secret, it is true, but its purposes and aims are frankly and fully published to the world. Its Constitutions and By-Laws are printed and open to the inspection of all men. Its members are known, if the recipients of its charities and benefits are not. The members are taught to meet in the Lodge on the level of equality, without regard to their distinction of rank outside, and are taught to be just to all men, to love the Brotherhood, not needlessly expose their faults, but to be true and faithful to them as having especial claims upon their sympathy and charity. This principle is recognized more or less explicitly, and ought to be recognized, in every church, in every association, in every country and community, whether the special tie that binds men together be that of kindred blood, of family connection, of a common religious faith, or however the bond is created between them.

"The funds of the Lodge are consecrated to charitable uses after its necessary expenses are defrayed. But Freemasonry is not merely a health insurance institution, nor is it designed merely to afford pecuniary relief to the poor, nor is it merely the culture of the social, the intellectual or the moral nature that is aimed at, but all these excellent objects combined; to teach and enforce, by the most striking symbols, every moral and social virtue. In its internal discipline and economy it exemplifies that order which 'is Heaven's first law,' and that subordination of all the members to the whole Body, which is equally remote from despotism on the one hand and anarchy on the other. As a school of order, self-control, courtesy and charity, it is to be prized, and will be prized, by all who enter it, if, while they recite its ritual and rehearse its lectures, they enter into its spirit and feel the force of its symbolic teachings. It is not as modern as some other secret societies, founded it may be, with similar benevolent aims, but preserves something of an antique character, not relished, perhaps not approved, by some reformers. But its ancient forms and usages have for us a recommendation and a value *because* they are ancient and not subject to ceaseless change, and its use as a conservative force in these days of reckless innovation is by no means to be despised.

"Within its sphere, neither encroaching on the peculiar functions of the Church or the State, it operates as a great private charity, subordinate to other and more public agencies, and proffers its privileges and sanctities to those who are worthy, and is specially and wisely adapted to exert a salutary, conservative force in the community, to moderate the strifes of sects and parties, of which nothing can have place or recognition in a Lodge of Masons, to restrain headlong fanaticism and a spirit of reckless innovation, to keep before its members the cardinal virtues of Temperance, Fortitude, Prudence and Justice; in other words, reverence toward God and good will toward all mankind, more especially a Brother—still, good will to all, for it knows no distinctions of party, sect or nationality, and excludes no one on account of his speculative opinions, provided he acknowledges faith in God and in his righteous, moral government. The believer in God, whether Jew, Christian or Mohammedan, is eligible to the privileges and benefits of Masonry. The saying of the Roman poet,—'*Humani nihil a me alienum puto,*' which is the motto of the Grand Lodge of Massachusetts, and a most appropriate one too, signifying, 'Nothing that concerns mankind is foreign to me,' is expressive of the comprehensiveness of the Masonic Institution."

Under the title of the "Roll of Honor," the historian gives brief biographical sketches of all Brethren connected with the Lodge before or since the rebellion, whether now living or dead, who served in the army or navy of the United States during the late civil war. The list numbers forty-one and is certainly a remarkable record for a Lodge which, during the whole war, averaged only about fifty members. Of the part which Masonry played in that dark and trying period the author remarks: "It must suffice for the present to refer briefly to the tornado of civil war which has swept over our country, obliterating slavery and the distinctions of rank founded on color, admitting all men to equal rights at the ballot box and in the courts of justice, bringing in its train, of course, all the desolations and miseries incident to such a gigantic and prolonged warfare, in which all ties of Brotherhood, even those of family and church, were snapped asunder, as flax in the fire; but thanks to the beneficent and healing influence of the Masonic Institution, there were many occasions, we have reason to believe, when the magic words 'We are Brethren!' served to hush the strife of arms, when the Brotherly interposition and kind offices of Masons served to allay the fierceness of passion engendered in mortal combat, to mitigate the horrors so common and so lamentable in all warfare, and infuse amenity, a sense of Brotherhood, and a feeling of humanity into the combatants. How far and how effectually Freemasonry breathed peace and a spirit of forbearance into the fearful contest, and soothed the suffering and wounded soldier in hospital and camp, we may never know; but we do know that its benignant influence was thus often felt to moderate the strife and enkindle the humane sympathies of men who recognized each other as Brothers, bound to pity and succor the sick, wounded and distressed."

The History closes with congratulations for the past and a timely warning for the future:

"The Masonic Society, formed for charitable purposes and having no other ends in view, has been subjected during the last half century, to the severest ordeal of popular misconception, opposition and odium, brought upon it through the instrumentality of a few unworthy members and the unreasoning ignorance and prejudice of the multitude, under the manipulation of skilful political leaders, who found it convenient to ride into office and power on the anti-Masonic whirlwind. Freemasonry has been suspected of masking under the disguise of mystic symbols and professions of charity, some political projects, some policy or designs inimical to the public weal, notwithstanding the known and approved character, intelligence and probity of so many of its supporters, representing almost every religious sect and political party, and who have been at times marked for social ostracism and the censures of the church. But returning reason and a sense of justice, a regard for the inherent right of every citizen to do good in his own way, provided he does not interfere with the rights of his neighbor, to keep such company as he pleases, to choose his confidential associates, and keep their secrets as his own where the public weal is not involved—these principles and feelings have resumed their sway over passion and prejudice.

"The Institution of Masonry has outlived the storm and kept steadily on its course, binding men together by special ties of sympathy and weaving them into a fellowship not limited by country, sect, or party, but founded on the broadest principles of humanity and morality, irrespective of worldly wealth or social distinctions. It has had during the last half century a wonderful growth and expansion, gaining every way,—in numbers, in strength and in influence,—and has amply vindicated its non-political, peaceful and philanthropic aims. It has even laid its foundations all the deeper and stronger by reason of the furious and violent crusade waged against it, and in its very prosperity probably lies its peril, as with all other societies. If we do not misjudge, the great danger the Order has to fear is that which is common to all great and wide-spread associations, under any form of compact, and however wisely contrived or excellent their purposes, a danger which is inseparable from popularity and power; for all large and prosperous bodies of men must necessarily be as imperfect as the material of which they are composed; and prosperity and power are apt to beget laxity of discipline, and so to lead, in process of time, to the careless and easy admission to 'its rights and benefits' of unworthy members, to a lack of jealous care and watchfulness against being encumbered with unfit and incongruous materials in building the Temple of Masonry, to a forgetfulness that 'morality, relief and brotherly love' constitute its main pillars, and that unless this fact is heeded, all its inner mysteries are as worthless and senseless as the incantations of the witches in Macbeth. Due care and fidelity to Masonic rules, in selecting and admitting new members, is the most imperative duty of the Lodge; for it is the internal and not the external qualifications that should recommend a man to be a Mason."

The author of this interesting and valuable History, the Rev. Joseph Oberlin Skinner, is a Past Master of Middlesex Lodge, of Framingham, and of Corinthian Lodge, of Concord, Mass. He was one of the Grand Chaplains of the Grand Lodge of Massachusetts from 1844 to 1848, and in that capacity officiated on the 24th of June, 1845, at the great Masonic celebration described on page 113 of this Magazine. The service he has rendered his Lodge and the Fraternity in the preparation of this work is eminently worthy of imitation.

The Prince of Wales at Plymouth.

[From the London *Daily Telegraph.*]

PLYMOUTH, Friday, Aug. 4th, 1874.

FAVORED by continued fine weather, hundreds upon hundreds of the Free and Accepted Masons of Devon and Cornwall came into Plymouth this morning to give fraternal greeting to their Brother the Prince of Wales, Most Worshipful Past Grand Master of England This was the first business in the programme of the day, and as far as outside show was concerned, the most important; indeed it constituted the chief pageant of the week, nothing else being able to compare with the long procession which filed through the streets to the Guildhall, in the full pomp and splendor of Masonic costume. The Brethren were directed to assemble at half-past nine in the Barrack-yard opposite the Railway Station. No fewer than sixty-nine Lodges were represented, exclusive of visiting Brethren and the two Grand Lodges. It may be imagined, therefore, that the task of marshalling such a host, with due attention to order and precedence, was no slight one. The work was done, however, with marked success. Arthur, Duke of Wellington, is said to have expressed a belief that scarcely a General in the British Army, besides himself, could get twenty thousand men out of Hyde Park ; but the Masonic Generals extricated nearly three thousand from the intricacies of a barrack interior, and that by devious ways, as smoothly as possible, not a hitch occurring to mar the operation. The scene before the start took place was imposing, and had many elements of the picturesque. Drawn up in files, under the banners of their Lodges, preserving admirable discipline, and gay with every variety of badge and decoration, the Freemasons of Devon and Cornwall made a gallant show—one that did honor to themselves, to the Craft, and to the occasion. As soon as all the preparations were completed, and the dignitaries of the Provincial Grand Lodges had gone through the lengthy process of putting on the whole of their "bravery," a military band moved to the front, another taking its place in advance of the Grand Lodges, and then the vast mass began slowly to unwind itself into the street, the visiting Brethren leading the way, followed by the Lodges in their appointed order, each preceded by its banner, the rear being brought up by a strong muster of Provincial Grand Officers. It was to be expected that all Plymouth and the sister towns would line the route of the procession. Freemasonry is associated in the general mind with mysterious rites and secret practices which no strange eye can look upon. The last thing expected of it is a public display in the open street, *en plein jour*, and if the rare event does happen it is witnessed with irrepressible curiosity. Hence the tens of thousands who occupied the pavements and windows this morning, filling them even more densely than when the Prince passed yesterday over a section of the same route. That the people were repaid for their trouble in assembling and their patience in waiting, no one who witnessed the show can doubt. The procession had all the elements of a successful pageant, in its martial music, waving banners, glowing colors, and the perfect order, without which everything else goes for little, as it slowly threaded its way through the masses of people till the doors of the Guildhall were reached; and then with well-nigh military order, the Brethren faced inwards, whilst the Provincial Grand Lodges, still headed by their band, advanced between the ranks. The Grand Officers were thus the first to enter the hall, and the reversed order was continued till all the Lodges had passed, the visiting Brethren now bringing up the rear. Due preparation had been made in the hall for the holding of a Grand Lodge, but it was a long time before the whole of the Brethren took their places. Having done so, they made up a *coup d'œil* seldom equaled for effect. The orchestra presented a perfect blaze of color as the Grand Officers of the two counties, in their splendid clothing, ranged themselves in front, while the upper tiers of seats were filled by a band and chorus, all of whom, of course, wore the insignia of their rank. Immediately beneath the orchestra the Masters and Officers of private Lodges had their seats, the rest of the area and the gallery being densely thronged with other Brethren. Among the dignitaries present were Brother John Huyshe, P. G. M. of Devon, Brother the Earl of Mount Edgcumbe, P. G. M. of Cornwall, with Brothers L. P. Metham and Sir F. M. Williams, Bart., M. P., their respective deputies, who, as well as the members of the United Grand Lodges generally, must have witnessed the success of the gathering with peculiar pleasure. Before the Lodge was opened the Earl of Mount Edgcumbe called attention to the fact that "God Bless the Prince of Wales" had to be sung in chorus, and wisely suggested a rehearsal. His lordship may be, as he said, no musician, but he certainly gave his Brethren some good musical advice. "Don't sing in this resonant hall at the top of your voices," said the noble Earl. "The effect of so many singing *piano* will be very good. Pay strict attention to the conductor's beat and if any, like myself, are not very sure about the key at first, let them wait till they have caught it." After this practical speech up rose the Brethren, and, guided by the bâton of Br. J. Hele, Mus. Bach., Mr. Brinley Richards' hymn was so sung as to elicit from Lord Mount Edgcumbe an emphatic "very well!" The first two lines of the poetry were altered for the occasion:

From Cornwall's rugged moorlands
And Devon's lovely vales;

while an extra verse was added, having reference to

Brave Christian's daughter,
Our noble Prince's pride.

This preliminary over, and the Grand Lodge opened by the Provincial Grand Master of Devon, the Prince of Wales was introduced and installed in the chair, amid a scene of enthusiasm to which no description can do justice. The vast assembly rose and cheered again and again, grave and dignified officers on the orchestra giving the tune with all the energy of schoolboys. His Royal Highness was then saluted in due form with an effect which Masonic readers can easily imagine, and the Provincial Grand Master of Devon made a brief speech of welcome to the Prince, a more formal address being read to him by the Earl of Mount Edgcumbe. His Royal Highness made a gracious reply, and in a short, extemporized speech expressed the pleasure he had received from meeting so many of his Brethren, and receiving so affectionate a greeting He characterized the assembly as the finest of the kind he had ever seen, and concluded with an assurance that the day was one he could never forget. His Royal Highness spoke with more than ordinary emphasis, and every sentence was cheered to the echo. Cheering indeed was the great feature of the proceedings, and when the names of her Majesty and the Princess of Wales were mentioned such stentorian "Hurrahs" burst forth as must have been heard half over Plymouth. The National Anthem having been sung in full chorus, the Lodge was closed by the Provincial Grand Master of Cornwall, acting for his Royal Highness; and amid another outburst of applause the Prince left the hall to lunch with the Mayor, previous to attending a concert in the afternoon. The Brethren then re-formed in procession, and marched through the still crowded streets to the place whence they set out. So ended an event which will ever be memorable in the history of Freemasonry in these western shires.

Speech of the Grand Master of England.

At the Quarterly Communication of the Grand Lodge of England, holden on the 4th of March last, the Marquis of Ripon was unanimously re-elected Grand Master. Being proclaimed and saluted according to ancient form, he thereupon addressed the Grand Lodge as follows:

"Brethren, I beg now to return you my warmest thanks for the great honor which you have just been pleased again to confer upon me. I hope that I need not tell you how highly I appreciate that honor, conferred once more with complete unanimity by this great assembly of Masons so thoroughly representing the Craft throughout the Country. I assure you all, those of you who are here present and those whom you represent alike, of the deep sense of gratitude by which I am animated at this renewed proof of your confidence, and I am very happy to be able once more to congratulate you upon the prosperous condition of the Craft at the present time. The worthy Brother who proposed my re-election in terms much too kind and flattering, spoke of that great prosperity and of the thoroughly Masonic harmony which reigns throughout the Craft in every part of the Country. Brethren, that is true. But it is not to me as your Grand Master that that happy condition of things is due. I inherit it, that great heritage of prosperity and honor, from one who, during the year that has passed away, has been removed from amongst us, from one who had laid the foundation of that prosperity and harmony by a quarter of a century of untiring labor and by continual action, having but one desire, to promote the prosperity and harmony of the Craft by every means in his power.*

Brethren, when you succeed to such an inheritance, and have to rule a great community in quiet and peaceful times, the task is easy. Little credit, therefore, is due to me. But it is indeed a proud thing to be called to stand at the head of a body of men, who, in the midst of such great prosperity and with ever increasing numbers, are able to boast, as boast we can in these days of Masonry, that there has not been, during the past twelve months, a single cloud for one moment to overshadow the perfect brilliancy of onr Masonic harmony. That is a thing of which we may justly be proud, because it shows that we have been acting in the true spirit of this Ancient Craft, and that we have been animated by those great principles which we ought ever to remember, and which, be it recollected, we ought to remember even more constantly and more invariably, when we have to meet not the trials, the purifying trials as they often are, of adversity, but when we have to meet trials, which are no less great, which attend on all communities in a time of peculiar prosperity. I trust that we shall always bear in mind the duties that that prosperity casts upon us, and that we shall always recollect that the strength of the Order does not lie in the number of its Lodges, or in the increasing roll of its members, but that it lives in the spirit by which those members are animated, and which lives and breathes in these Lodges. It is because I hope and believe that these principles are deeply written in the hearts of all that I do esteem it a very great honor once more to be called to preside over you."

The Templar Costume.

Probably the most important subject to come before the Grand Encampment of the United States, at the Triennial Session to be held in New Orleans in December next, will be the question as to Order No. 3, requiring the adoption of the regulation costume by all

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* **The Earl of Zetland.**

Commanderies throughout the country. This question has attracted a great deal of attention during the past three years and has led to much angry discussion and excited much feeling on both sides.

In the report of the Committee on Foreign Correspondence of the Grand Commandery of Maine for 1874, we find the subject discussed in a very temperate, but decided spirit. The writer, the venerable Brother Ira Berry, puts the case so clearly that our readers will find his statement well worthy of careful consideration.

In commenting on the Report on Correspondence in the Grand Commandery of Wisconsin, Brother Berry says that the Chairman's notice of Maine (1873) is brief, but courteous, and he quotes the conclusion of it as follows:

> "The question of uniform has in some jurisdictions become a vexed question, which all arises from the perverseness of those Sir Knights who forgetting their obligations to the Order are unwilling to obey the unquestioned authority of their superiors. Around this axis revolve all the objections raised. There *is* no *real* question involved, they are simply quibbles unworthy the standing of the Sir Knights who make them. There is but one remedy for all this—obey."

"It is worthy of notice how differently subjects are viewed, which to ordinary apprehension seem based on similar principles.

"When the Grand Encampment adopted a uniform, certain Commanderies were allowed the privilege of retaining and wearing the old. This was understood and respected for twelve years by Grand Encampment and Grand Masters.

"Then a Grand Master decides that they are not entitled to this privilege, and issues an order requiring them to change. As the matter has been referred to a committee to report at the next meeting of the Grand Encampment, and as the change must involve an expense of many thousands of dollars, they wish to await the action of the Grand Encampment upon the report of that committee, and ask for delay.

"Forthwith arise cries of 'disobedience,' 'rebellion" etc., etc. It is denounced as 'effrontery' and 'impudence,' for a Grand Commander to delay action, or presume to express an opinion on the subject. '*I am the State,*' said the French Monarch. Many seem to look upon the Grand Master for the time being as the Order of Knights Templars, and to hold that his *construction* of the law must be at once and without hesitation obeyed, no matter at what cost or inconvenience.

"When the Grand Encampment, in September, 1871, laid a tax for its support of five cents for each member of the Order, it was made payable on the first of August in each year. In 1872, blanks were sent out by the Grand Recorder, and the tax paid.

"In October, 1872, the Grand Recorder made an official call for the tax which *would have been due* in August of 1871, had the law been in existence; stating that some Grand Commanderies had paid it: that he had consulted with the Grand Master, who promptly decided that such was the true meaning and intent—'*the letter and spirit of the law*'—and that it was so understood at Baltimore. Grand Commanders think differently, decline to order payment of it, and their Grand Commanderies sustain them.

"In the one case, it is an Order of the Grand Master; in the other, an official demand, sanctioned by him and authorized by his decision; and if complied with would cost only five cents per man, instead of twenty-five or thirty dollars.

"Is not the principle the same? If the Grand Master's decision is law in the one case, is it not so in the other?

"Yet we find no charges of 'disobedience,' 'rebellion,' or 'quibbles,' in this connection. The high official who said of the resolutions of our Grand Commandery, 'nothing can be more in violation of our recognized principles than a protest against the lawful action of duly coustituted authority'—has no word in condemnation of the resolution of Michigan, declaring that the article of the Constitution in question '*does not render this Grand Commandery* liable for dues to the Grand Encampment for the year 1871.'

"The zeal which could find no terms in which to speak of delay in requiring compliance with the Grand Master's order about uniform, without what one of our Sir Knights calls 'the expenditure of pulpit language,' prompts no whisper of disapproval when a committee declare that his decision about the tax is wrong, that the provision of the Constitution referred to is no way ambiguous, and '*is not open to construction*!'

"As this subject will come before the Grand Encampment at its next session, and that session will take place before another Annual Conclave of this Grand Body, we trust it will not be deemed obtrusive or impertinent to devote some space to it here. True it has been ably discussed in Masonic periodicals, and in Reports on Correspondence; but the order of the Grand Master requiring the procuring forthwith by *all* Commanderies of the 'regulation' equipment, and the difference of opinion relative thereto, have given to it an importance which would not otherwise have attached to it. The writer has no intention to impugn the motives or combat the arguments of others; but having the misfortune—if it be one—of being among the *minority* on the question, he avails himself of the position in which he has been unexpectedly and involuntarily placed, to state as concisely and briefly as he can the views of those who agree with him. We hold,

"I. *That when the 'Regulation' uniform was adopted, it was the understanding and intention to exempt from its operation the Commanderies already chartered and wearing the 'black' costume.*

This is shown—

By the language of the resolution, which reads:

> "'*Resolved.* That the costume this day adopted by the Grand Encampment be, and the same is hereby ordered to be worn by all Commanderies chartered at this Communication, or that shall hereafter be established in this jurisdiction, and by all Commanderies heretofore existing, whenever they shall procure a new costume; and that no officer, member or Knight be, after this session, allowed to sit in this Grand Encampment unless clothed in the uniform hereby prescribed; and that the State Grand Commanderies be directed to enforce it in all Subordinates that may hereafter be chartered in their respective jurisdictions.'"

"By the declaration of Sir THOMAS A. DOYLE, who wrote the resolution, that such was his meaning, and that it was so understood.

"By the course of Grand Masters FRENCH, PALMER and GARDNER, who it is plain so understood it, and during their several administrations respected the faith thus pledged by the Grand Encampment.

"By the testimony to the same effect of Sir Knights who participated in the proceedings of the Grand Encampment. Among these are Sir E. L. STEVENS of Washington, who in a letter to Sir CHARLES F. STANSBURY states that the resolution was so understood, and that it passed unanimously, as a compromise. Also, Sir ALBERT G. MACKEY, one of the committee, who speaks of the opposition to the uniform recommended by the committee, in 1859, and says:

> "'I have a distinct recollection that this opposition was only quelled by the agreement on a *compromise*, by which the old Commanderies were to be exempted from the operation of the law. The regulations for the new costume were then passed, and the *compromise* immediately after adopted in the words of the following resolution, which was proposed by Sir Knight Doyle, who was one of the committee.'

"Here he quotes the resolution, and adds:

> " 'I say that this was a compromise, nothing more or less, and so understood at the time. The old Commanderies were then in the majority, and would not, I think, have consented to any change involving so much expenditure, unless they had been relieved from the burden themselves.'

" By its never having been called in question for some ten or twelve years after its enactment. As new Commanderies were formed in our State, we heard many expressions of regret that they could not be allowed to wear the old uniform, but not one of doubt as to the right of the old Commanderies to wear it.

" And by the opinion of some of the oldest and ablest members of the Order; among them Sir Charles W. Moore, who was noted for his profound Masonic knowledge, his devotion to the interests of Masonry, the soundness of his judgment, and his honesty and candor in expressing his opinions, and who, 'being dead, yet speaketh.' An article of his in the *Freemason's Magazine* for January, 1873, gives the history of the legislation on this subject, and closes thus:

> " 'Assuming that the above covers the entire action of the Grand Encampment on the subject since 1856, we think it is sufficiently clear that the edict of 1862 was not intended to, and does not, affect the costume of previously existing Encampments, and that the present edict of the M. E. Grand Master can lawfully apply only to Commanderies chartered subsequent to that date. But the whole legislation on the subject appears to have been peculiarly unfortunate, and perhaps the most satisfactory remedy would be a suspension of the order of the Grand Master until the ensuing session of the Body in 1874.'

" II. We claim *That the Compromise Resolution has not been repealed.*

" In this position we are sustained by some of the ablest and most experienced Masonic Jurists.

" Sir Albert Pike, in a letter which was published in the *Masonic Token*, May, 1873, discusses the subject with great force and clearness, and gives the following as his conclusions:

> " 'If it had been intended to repeal the *Resolution* of 1859 in its entirety, the presumption is that this would have been *expressly* done, by a like resolution. But there was no resolution at all, but a simple adoption of the costume.'

* * * * * * * * *

> " 'I am clearly of opinion that there is no more right or power *now* to compel *any* Commandery to adopt the new costume, than there was on the very day after its adoption in 1862. If it did not become obligatory at once, by its own force, it never *has* become so, because no future time was fixed at which the costume must be procured.

"'And I am as clearly of opinion that no Commandery established and chartered prior to the session of 1862, is required to adopt the new costume so long as it chooses to adhere to the old one; in other words, that the resolution of 1859 and the adoption of 1862 are one law.'

"In a subsequent letter, he re-affirms his opinion, in the following language:

"'The Grand Encampment, as I read its enactments, has authorized exceptions to uniformity of dress, in the case of Commanderies chartered prior to the session of 1859. It still does so; and the constitutional provision (in force when the authorization was given, in 1859, as it is now) does *not* empower the Grand Master to annul this permissive legislation, and exact uniformity in despite of it, under any claim of prerogative or of constitutional power and duty.'

"Sir ALBERT G. MACKEY has an article on the subject in the *National Freemason* for December, 1872, in which he thus speaks of the report of the committee in 1862:

"'There are some points in this report that are worthy of notice. In the first place, not a word is said about the compromise resolution adopted in 1859, although it was referred to the committee. That resolution was not repealed by any action taken at the session of 1862, and still must remain in force. It secured to the old Commanderies the right to wear the old black costume; a right which could not be taken from them, except by a repeal of the resolution conferring that right. I say nothing of the manifest injustice of repealing a resolution granted by the friends of a measure to its opponents to relieve their opposition. In 1859 the promise was made to the old Commanderies, that if they would agree to a certain uniform, to be prescribed for new Commanderies, their own old, traditional costume should never be interfered with. *Might* could, it is true, repeal this compromise; but *Right* would, for that purpose, have to be sacrificed. But the fact is, that the sense of right in the Grand Encampment prevented such an act of discourtesy, "not to put too fine a point upon it," and no one can find in the proceedings of the Grand Encampment any act which repeals the compromise resolution of 1859; and this has been the opinion and decision of all the Grand Masters who have wielded the baculus of office, except the present one.' * * * *

"'I hold, therefore, that the compromise resolution of 1859, still remains in force; that, even if the Grand Encampment had the right to repeal it, which I do not believe it has, it never has enacted any such repeal; that the old Commanderies have the right to wear the old black uniform, and that the legislation of 1862 was intended only to affect the new Commanderies which had been established since the year 1859, when the first dress regulation was adopted.'

"Sir WILLIAM C. MUNGER, who was familiar with this subject from the beginning—one of those true spirits, like Bro. MOORE, who could not be swayed from what he deemed the best interests of the Craft—and whose admonitions, like Bro. MOORE's, come to us now as it were from the grave—in his Report on Correspondence to the Grand Commandery of Kentucky for 1873, gives the history of the legislation on costume, agreeing with that given above from Bro. MACKEY, quotes the compromise resolution, and then says:

> " 'The white tunic and cloak were never popular, and in 1862 they were stricken from the requirements, and the dress left as it now stands. The compromise was not repealed—not considered to be affected. It has been considered sacred by the Grand Encampment, and the Grand Master, until the advent of the present Grand Master, and the issuance of "Order No. 3."
>
> " 'In viewing the whole ground it is no wonder that so many Grand Commanderies, and so many distinguished Knights, who have their preference for the old dress, should feel this a "tender subject," and they have been outraged by this summary disposal of their solemn compact.
>
> " 'Kentucky showed a preference for the new dress by adopting it at once, though many of our Knights may have erred by adopting the "Templar Coat" and black metal buttons. The Regulation Dress, as we term it, has always been the preference and choice of the writer; but he honestly thinks the black dress, which has always been in vogue in Virginia, Massachusetts, Maine, and other places, they have a right to, and under the compromise or compact of 1862, which has never been repealed, should be held intact.'

"Sir CHARLES W. MOORE held to the same opinion, and that the reference of Grand Master GARDNER'S decision at the triennial session in 1871, to a committee, to report at the next triennial session, removes the subject from before the assembly, and '*ex necessitate*' places it for the time being beyond the control of its presiding officer, except through the direct action of the Body itself, in discharging its committee, or ordering an immediate report.' No action of the kind was taken. He further says:

> " 'Whether these premises fall strictly within the technicalities and limits of judicial proceedings or otherwise, they certainly fall within the line of Masonic usage and impartial legislation. The whole question was in controversy, and to facilitate the settlement of it, was the purpose of the appointment of that committee. The order of the Grand Master, issued, as we think, by an unusual, if not an unprecedented, stretch of power, anticipates the action of the committee, and decides peremptorily the whole duty for which it was appointed; thus, taking the matter out of their hands, where it had been placed by the deliberate action of the Body itself. Such a proceeding, if allowable, would render the appointment of committees on any subject, or for any purpose, absurd, and invest the presiding officer with a despotic power wholly inconsistent with the principles and lessons of Freemasonry.'

"In a subsequent article, he says:

> " 'To our mind, and we think the facts in the case clearly show that the whole matter in dispute is a very simple one, and may be briefly stated as follows:—In 1859, a committee of the Grand Encampment presented for the acceptance of that Body a new costume for all the Commanderies under its jurisdiction, This was objected to by the Commanderies then in existence, as subjecting them to a large and unnecessary expenditure of money, without

any compensating benefit. The objections, however, were finally removed by *compromise*, and the article of the Constitution as reported, enjoining the use of the new costume, was limited and restricted in its action to such Commanderies as should thereafter be established. It was never designed by the author of this restricting provision, or by the Body adopting it, that it should act retrospectively or in any manner to disturb or interfere with the local regulations of the old Encampments. The legal force and true interpretation of it was officially recognized by Grand Master French, in 1860, in his instructions to the Commanderies in Maine, referred to by our correspondent; and with this interpretation of the law he conducted his entire administration of six years, and was followed by Grand Masters Palmer and Gardner with the same ruling, for the six succeeding years; that is, from 1859 to 1871, a period of twelve years! During this long time, covering the year 1862, when it is said the 'resolution, limiting the action of the original article was *constructively* repealed,—the fact of its repeal, having laid buried in the records for *nine years*, was finally discovered by Grand Master Fellows, and made the subject of a special order, which has created more uneasiness, and is pregnant with more danger to the harmony and unity of the Institution, than any order that has been issued from it since its first organization. As to the order itself, we have, after a careful examination of the premises, come, in the words of our correspondent, "to the conclusion that there is no lawful warrant whatever for it." The Grand Master clearly had nothing to do with the subject of it. It had been taken possession of by the Body itself, and placed in the hands of a committee of its own appointment, and was, therefore, beyond his reach, or control. We do not suppose, and do not mean to say, that the interference of the Grand Master in wresting the subject from the hands of the committee, and deciding the question for them, was an intentional usurpation of the legislative powers of the Body over which he presides; but it was evidently a mistake, which has caused a great deal of uneasiness that might otherwise have been avoided.'

"We are told, however, that the committee has decided unanimously to report that Grand Master GARDNER's decision was wrong, and that the compromise resolution was repealed in 1862.

"If this be correct, the case is pre-judged. Nevertheless, high as the standing and great as the ability of the members of the committee are, we cannot agree with them. We do not think any such repeal was understood or intended, and do not believe a motion for it could have been carried. The course of proceedings calls to mind the old fable of the wolf who, by persuasion and promises, induced the crane to draw from his throat the bone which was choking him, but on her asking for the promised reward, replied—'Fool! go away; is it not enough that thou livest? Thou owest thy life to me; if I would, I was able to bite off thy neck.'

"The old Commanderies *were* in a *majority*, but allowed the adoption of the new costume on condition that they should have the right to wear the old, and in full belief that the faith of the Grand Encampment was pledged to protect them in this right. They are now in a minority—dependent on the sense of right and the magnanimity of their Brother Knights; and if they shall find that they *did* play crane or goose—in believing that the pledge would be regarded, they must even submit to suffer the penalty of their credulity. If the guaranteed privilege is taken from them, they cannot help it; but if thereafter a difference of opinion on any subject shall render a compromise desirable, the reflecting portion of the Grand Encampment will not fail to recall the history of this transaction, and ask what is the *value* of a compromise in that Body.

"III. We hold, *That the intention of a measure should be carried out in good faith and that to evade or overrule this on account of technical informalities, should such be found, is always unjust, and utterly inconsistent with the honor and courtesy which should characterize the dealings of men, and especially of Templars, with each other.*

"We believe no one has denied, or doubted, that the *intent* of the Resolution of 1859, when passed, was to allow the Commanderies to retain their uniform; and it is incontestable that *by them* it was so regarded.

"The preference for the 'black' costume, in this State, as far as we can learn, is nearly unanimous; and it arises from the superior richness and beauty of its appearance. The 'white' Commanderies are discontented that they cannot have the privilege of wearing it, and they have the entire sympathy of the 'black' in their desire to be allowed to do so.

"Should the Grand Encampment adopt the report which it is stated the committee have decided upon—as in all likelihood they will—still we are not without hope that on mature consideration they may adopt the measure asked for by the second of the following Resolutions adopted at the last Conclave of our Grand Commandery, or something equivalent thereto.

"'*Resolved,* That this Grand Commandery respectfully protests against the M. E. Grand Master's Order, No. 3, which, directly after the meeting of the Grand Encampment to which the question was not submitted, abolished by decision the right to wear black uniforms in certain of the old Commanderies, which right was guaranteed them by special resolution when a regulation uniform was first adopted, and which, they claim, has never been repealed, which opinion is apparently confirmed by the action of the Grand Encampment and successive Grand Masters for over ten years.

"'*Resolved,* That this Grand Commandery respectfully petitions the Grand Encampment to assign to the respective Grand Commanderies the right to prescribe the uniform, each within its own jurisdiction.

"'*Resolved,* That our Sister Commanderies be solicited to join us in this request, and that we appeal to their high sense of chivalry not to allow the rights of the weak to be trampled upon by the strong.'

"A resolution to this effect was offered by our Representatives in Grand Encampment in 1871, and defeated. Alluding to it, in his Magazine for October, 1873, Bro. MOORE says:

> "'This would simply be a return to the practice as it had existed anterior to the legislation of 1859, without causing irritation or dissension anywhere. Such a regulation might not secure a fixed uniformity in regalia throughout the whole country, but we are inclined to think it would go as far in that direction, and more satisfactorily accomplish the desired purpose than the present law.,

"We doubt if uniformity *can* be secured. In the great procession of Templars at Baltimore there was certainly not *uniformity in appearance* among the different Commanderies wearing Regulation Costume. In *color* there was; but in style and fashion of dress and equipments there was a 'plentiful lack' of it.

"We can only see harm to Templar Masonry likely to result from an attempt to force upon the old Commanderies this change of costume. In Maine, where there are only four Commanderies, with a membership of about five hundred, wearing the black, it may be easy to stop them from working; and perhaps of no great consequence to the Grand Encampment, though every good Knight adds some trength to the Order, and Bro. MOORE has well said that,

> "'The Grand Commanderies and Sir Knights who dissent from the Grand Master's decision, are as loyal to the Grand Encampment, take as deep an interest in its welfare, and will do as much and sacrifice as much to preserve its harmony and promote its prosperity, as any equal number of Knight Templars within its jurisdiction.'

"But when it comes to Massachusetts and Rhode Island, with thirty-six chartered Commanderies and over five thousand members, and New Hampshire with nine Commanderies and a thousand members,—none of whom, we believe, have yet adopted the 'Regulation' Costume,—it becomes a graver matter, and one to be carefully considered. 'Good Monsieur,' says Bottom, to Cobweb, 'have a care the honey bag break not; I would be loth to have you overflown with a honey bag, Signior.'

"We know not that we can better close our remarks on this topic than by quoting from GRAND MASTER GARDNER'S report to the Grand Encampment in 1871:

> "'Let us not forget that there is a limit to the forbearance of the Grand Commanderies and the Templars of the United States, beyond which it is

not safe for the Grand Encampment to trespass. Although the State Grand Commanderies and their Subordinates are true and loyal to the national Grand Body, and devoted in their attachment to it; although each and all yield a ready and willing obedience to its commands, and recognize the Grand Encampment as the Supreme Body of Knights Templars to which they owe allegiance and fealty, they will not passively tolerate radical changes in the American system of Knighthood, or tamely submit to frequent constitutional revisions prompted solely by novelty or caprice.'"

Union Lodge of Nantucket.

We have recently been much interested in examining the early records of St. John's Grand Lodge from 1733 to 1792. We find in this volume much that is exceedingly interesting and which we should be pleased to lay before our readers. From this embarrassing abundance we select for this issue what relates to Union Lodge, of Nantucket, the fourth now in existence which was chartered by that Grand Lodge.

At the Grand Lodge or Quarterly Communication held at the Bunch of Grapes Tavern in Boston on Friday the 26th day of April, 1771.

The Lodge was informed from the Chair that a number of Brethren belonging to Nantucket had petitioned for a Warrant to hold a Lodge in that Place; and said Petition being read, the Grand Master asked Counsel of the Lodge, who joined with him in Opinion that the Grand Secretary do acquaint the Petitioners by Letter, that Three Master Masons are necessary to the Constituting a New Lodge; also with the Expense attending the same; and desire them to nominate one of the Petitioners for their first Master.

The Petition above mentioned from Nantucket.

To the Right Worshipful John Rowe Esqr. Grand Master Mason for North America.

Right Worshipful Sir,

We the Subscribers being sensible that it lies in our power to Propagate that Ancient & Honorable Society of Free and Accepted Masons here in this Place: And as we think it our indispensible Duty to use our best Endeavors to Propagate so noble an Art with all the strictness and regularity as becomes Members of a just and perfect Lodge; And Right Worshipful we are likewise sensible that no one ought to come to any light or knowledge by any Clandestine or unregular Method, that may tend to cast any Disgrace upon the Fraternity, which we shall always be sorry to hear of; And we shall always do our best Endeavors to promote so laudable a Society when it is established in due form. And now R^{t} Worshipful Sir We desire and request of your Worship that if it is consistent with your will and pleasure that you would send us a Warrant so that we may have a just and perfect Lodge Consecrated here, so that when any Candidates offer themselves, we may be able to deal with them in due form. Right Worship [sic] our Motive is this, first our Duty to our Maker; secondly to our fellow men; thirdly to the Fraternity in general throughout the Globe; and Sir we would acquaint your Worship that there is several that hath offered themselves as Candidates thinking that we had power to deal with them & men of good Character. And now Right Worshipful we would have you to take the matter into your serious Consideration, and to act agreeable to the trust reposed in you, and if your Worship thinks we are worthy of a Warrant and will send us one, we your worthy Brothers in Duty Bound shall ever pray.

Nantucket, April 16, 1771.

Will.^{m} Brock, M. M.
Jos^{h} Deniston.
Henry Smith.
William Worth.
Chris^{r} Hussey, F. C.
Tim^{o} Folger, D^{o}.

P. S.
We would desire your Worship
to send us an Answer as soon
as is convenient.

[Reply of the Grand Secretary.]

Boston, 27th April, 1771.

Sir, At a Grand Lodge, or Quarterly Communication held at the Bunch of Grapes Tavern in Boston on Friday the 26th Instant, a Petition from a Number of Brethren dated at Nantucket, April 16th, 1771, requesting a Warrant to hold a Lodge of Free and Accepted Masons in said Place, was Read; And after due Consideration thereon, the Grand Master with the Advice of said Grand Lodge, directed that the Grand Secretary do acquaint the Petitioners by Letter, that Three Master Masons are necessary to the Constituting a

New Lodge; also with the Expense attending the same; And desire them to Nominate one of the Petitioners for their first Master.

In Obedience to said Direction I take this Opportunity thro' you Sir, to acquaint the said Petitioners with the Proceedings of the Grand Lodge relative to their Petition, and inform you that the Cost of a Deputation will be Three Guineas and an half, to be paid on the delivery thereof. I likewise desire you would let me know if there are Three Master Masons of your Number: and who you think fit to Nominate as your first Master. After I am made acquainted with these particulars, I presume the Grand Master will give Directions for a Deputation to be made out with all convenient Dispatch.

Interim I remain,
Sir,
Your and the other Petitioners
Affectionate Brother
and very humble Servant,

M^{r} Christ^{r} Hussey Th^{o} Brown G^{r} Sec^{ry}.
at Nantucket.

[Charter of Union Lodge.]

[Seal.] John Rowe, G. M.

To all and every our Right Worshipful and Loving Brethren, Free and Accepted Masons now Residing or that may hereafter Reside in Sherburne in the County of Nantucket in the Province of the Massachusetts Bay in New England. We John Rowe Esquire, Provincial Grand Master of the Antient and Honourable Society of Free and Accepted Masons for all North America, where no other Grand Master is Appointed,

SEND GREETING.

Whereas, Application hath been made unto us by several Brethren Free and Accepted Masons now residing at Sherburne aforesaid: setting forth that they think it their indispensible Duty to propagate the Royal Art with all the Strictness and Regularity that becomes Masons of a just and perfect Lodge; that they shall always use their best Endeavors to promote so laudable a Society when it is Established in due form: Therefore Pray that we would Constitute them into a Regular Lodge, and appoint our Brother, Captain William Brock to be their first Master.

Now therefore know ye, That We of the Great Trust, Power and Authority reposed in us by his Grace the Most Worshipful, HENRY SOMERSET, DUKE OF BEAUFORT &c., Grand Master of Masons, have Constituted and Appointed our Right Worshipful and well beloved Brother Captain WILLIAM BROCK to be the first Master of the Lodge at Sherburne aforesaid, and do hereby impower him to Congregate the Brethren together, and form them into a Regular Lodge, he taking special Care that all and every Member thereof and all transient Persons admitted therein have been, or shall be regular made Masons: And that he appoint two Wardens and other Officers to a Lodge Appertaining, for the due Regulation of said Lodge for One Year; at the end of which he shall Nominate a new Master to be approved by the Lodge, at least two thirds of the Members in his favour, and said new Master shall Nominate and Appoint two Wardens and a Secretary for the ensuing Year, also a Treasurer, who must have the Votes of two thirds of the Members in his favour: and so the Same Course Annually. AND WE DO HEREBY GIVE to said Lodge all the Privileges and Authority of other Regular Lodges; Requiring them to observe all and every of the Regulations contained in the Printed Book of Constitutions (except such as have been, or may be Repealed at any Quarterly Communication or other General Meeting of the Grand Lodge in London,) to be kept and observed, as also all such other Rules and Instructions as may from Time to Time be transmitted to them by Us, or our Deputy, or Successors to either for the Time being: And that they do Annually send an Account in Writing to Us, or our Deputy, or Successors to either of Us for the Time being, of the Names of the Members of said Lodge, and their Place of Abode, with the Days and Place of Meeting, with any other things they may think proper to Communicate for the benefit of Masonry; And that they do Annually keep the Feast of S! John the Baptist, or S! John the Evangelist, or both, and Dine together on said Day or Days, or as near either of them as shall be most convenient; And lastly, that they do Regularly Communicate with the Grand Lodge in Boston, by sending to the Quarterly Communication such Charity as their Lodge shall think fit, for the Relief of Poor Brethren, with the Names of those that Contributed the same, that in case any such may come to want Relief, they may have the preference to others.

Given under Our Hand and Seal of Masonry, at Boston, the 27th day of May, A.D. 1771, and of Masonry, 5771.

By the Grand Masters Command,
Tho. Brown, Gr. Sec.

Rich^{d} Gridley, D.G.M.
Jno. Cutler, S.G.W.
Abr^{m} Savage, J.G.W.

At the Grand Lodge or Quarterly Communication, held at the Bunch of Grapes Tavern in Boston, on Friday, the 29th day of January, 5773.

A Letter from Nantucket Lodge was Read, praying that said Lodge may be registered in the Grand Lodge Books by the name of the Union Lodge, No. 5. Voted unanimously that the Prayer of said Petition be granted.

At the Grand Lodge or Quarterly Communication held at the Bunch of Grapes Tavern, in Boston on Friday, the 30th day of April, 5773.

A Letter from Hiram Lodge, in New Haven and a Letter from Union Lodge, No. 5, at Nantucket were Read; Voted that both said Letters be Recorded. Voted that the Grand Secretary retain the Six Pounds lawful Money he has received from the Nantucket Lodge for the Relief of Bro. Jeremiah Russell, in his own Hands untill he obtains a Receipt from said Bro: for said Sum.

[The Letter from Union Lodge N^{o} 5.]

Right Worshipfnl Brother:

By Order of the R^{t} Worshipful Master of this Lodge I am to answer yours of the 1st Jan^{y} last, also of the 30th of the same Month, both which he has received together with the Petition of Bro: Russel.

The Remoteness of our Situation on an Island, the Difficulty of passing in Winter, we hope will be accepted as a sufficient Excuse for our Non-Attendance at the Grand Lodge according to Summons.

Our Lodge is yet in its Infancy, the Members chiefly Seamen, and none of us blessed with a Fortune, our Lodge as yet not properly settled, furnished, &c., &c., Insomuch that it is out of our Power (at present) to transmit anything to the Grand Fund, but humbly hope that Maturity and the united Efforts of our greatest Abilities will in a short time enable us liberally to contribute thereto.

The calamitous Circumstances of Br^{r} Russel we look upon well worthy of the immediate Commiseration & Assistance of every tender hearted & good Mason; have therefore voted the sum of 6£ to the Relief of our s^{d} unfortunate Br^{r} and the same transmitted to you p^{r} the Bearer hereof, M^{r} Jos^{h} Roby.

I am likewise directed to inform you, agreeable to our Deputation, that on the celebration of the Feast of S^{t} John the Evangelist last past we proceeded to the Choice of New Officers, and there were elected

R. W. Master, Br^{o} Timothy Folger, Esq.
S. W. Br^{o} Tristram Barnard.
J. W. Br^{o} Thomas Worth.

Also Members admitted since our last are Br^{n} William Bunker, Josiah Coffin Jun^{r}, Zacheus Bunker, Phinehas Fanning, John Gardner, 2^{d}, John Bard, Barrett Bard, Paul Pinkham, Robert Macy & Peleg Bunker all Inhabitants of this Island. RIGHT WORSHIPFUL BROTHER,

Do us the Honor to Believe that every Member of this Lodge has the Honor of Masonry at Heart and will on all Occasions exert his utmost Faculties to promote the Royal Art.

By Order of Timothy Folger Esq^{r} R. W. Master
I have the happiness to be
your affectionate Brother and
Most obedient humble Servant
Phinehas Fanning Sec^{y}.

Union Lodge N^{o} 5th
in Nantucket
March 13th 5773.

To the Right Worshipful John Rowe Esq^{r}
Provincial Grand Master of Masons
in North America.

At the Grand Lodge or Quarterly Communication held at the Bunch of Grapes Tavern in Boston, on Friday the 28th day of January 5774.

The Grand Secretary Read two Letters to the Lodge which he had received since the last Quarterly Communication from Union Lodge N^{o} 5, at Nantucket, together with his Answer to one of them: which Letters were highly approved of by the Lodge, and ordered to be Recorded.

[LETTER FROM UNION LODGE.]

Much Respected Brother, Nantucket 10th Novemb^{r} 1773.

I am directed by our Lodge to inform you that some time in Octob^r Ult, we received a Petition from one Philip Bass of Boston who is recommended to us by Bro^r Nath^l Barber, (a truly worthy Member of our Society & in particular of this Lodge,) to be a worthy Mason & in Circumstances really necessitous, all which we cannot doubt, but as we are most of us intirely unacquainted with Bro^r Bass who is an Inhabitant of Boston & immediately under the Eye of the Grand Lodge, we conceive that to be the Chanel thro' which our Charity ought to be conveyed. We shall most willingly contribute to the Necessities of Bro^r Bass or any other Indigent Brother. But those who are Inhabitants of Boston we conceive should be represented to us as such by the Grand Lodge. Request your Answer with your Sentiments on this matter as soon as convenient.

I am your affectionate Brother
and most obedient humble Servant
P^r Order of the Master. Phinehas Fanning, Sec^y.
To M^r Thomas Brown
Merchant in Boston.

[ANSWER.]

Worshipful Brother. Boston, 30th November, 1773.

I received a Letter from you bearing Date the 10th Instant wrote by direction of your Lodge, wherein you desire my Sentiments respecting a Grant of Charity requested from said Lodge by one Philip Bass of this Town.

I take this opportunity to acquaint your worshipful Lodge, that I verily believe Cap^t Bass to be a genuine Mason, and in other respects a Man of a fair Character, and that he is in necessitous Circumstances; the Second Lodge in this Town, of which I have the honor to be a Member, looked upon all this to be fact, and made him a Grant very lately out of the Stock of the Lodge; your worshipful Lodge must however excuse me from presuming to dictate to them in a Matter wherein they are at perfect Liberty to act as to them appeareth expedient.

My Opinion coincides with theirs, that the Grand Lodge is the proper Chanel through which Recommendations for Charity ought to pass to the Lodges in this Jurisdiction, and I doubt not of their readiness in paying due Notice to such Recommendations when regularly Issued; but still, when any Brother petitions a particular

Lodge for Relief, and they are satisfied with the Petitioner's Character & Circumstances, it lays intirely with them to grant him such a Sum as they think convenient, or none at all, if they find the State of their Lodge at a low Ebb.

I could heartily wish that the Lodges within this Jurisdiction did exert themselves as much to encrease the Fund of the Grand Lodge, as the several Lodges do in Boston; here, each Member pays one shilling lawful Money Quarterly for the sole purpose of Charity, and the whole Amount collected is deposited Annually in the hands of the Grand Treasurer; which method if adopted by the Lodges in general, would prove greatly Advantageous to individual Brothers who might by the Providence of God be reduced to indigent Circumstances; for instance, if such a Brother should apply to a particular Lodge for Relief which had contributed to the general Fund of Charity, and it should not be in the power of that Lodge to afford him such Assistance as they knew the exigencies of his Condition required: in such case they might with strict propriety recommend him to the consideration of the Grand Lodge for further Relief. I cannot but recommend this Method to the candid deliberation of your Lodge and hope I shall not be deemed impertinent for so doing.

I sincerely wish your Lodge every Masonic Blessing and am with Esteem, their and your

Most affectionate Brother
and very humble Servant
Tho. Brown Gr: Sec^y.

To
M^r Phinehas Fanning,
Secretary to Union Lodge N^o 5.
in
Nantucket.

[ANOTHER LETTER FROM UNION LODGE.]

Worshipful Brother, Nantucket, 16^th Decem^r 1773.

Received yours concerning Bro^r Bass's Petition, &c., am much obliged to you for the favor; have laid the same before our Lodge, who have voted for the Relief of said Bro^r Bass 3£. The Lodge also voted 6£ to be sent to the G. Charity Fund, which you will receive by the bearer hereof our Worshipful Master Br^o

Samuel Barrett. Our Lodge as yet (as you must be sensible) is in its Infancy our Members generally Seamen & rarely a full Meeting. We have not as yet attained to that stated method of Business & steady Œconomy we hope soon to acquire. We shall immediately enter into some regular method of depositing Money in the Grand Charity Fund & make use of the first Opportunity to inform you thereof, which tho' it may be little, as we are poor, hope it will be accepted of. The Worshipful Grand Lodge may be assured that we shall never be backward to contribute to the general Fund according to the utmost of our Ability; and that we shall on all Occasions contribute to the utmost of our Power in promoting the royal Art.

I am likewise agreeable to our Deputation, to inform the most Worshipful Grand Lodge that on the first Monday of this Instant in our annual Meeting for the Election of Officers we proceeded to chuse for the current Year the following (viz:) Bro:rs Samuel Barrett, Master; George Calder, S. W.; John Sherman, J. W.; Christopher Hussey, Sen:r Treasurer, & Phinehas Fanning Secretary, And that we at present enjoy that Unity, Harmony and Brotherly Concord which is the Foundation of Masonry and the Honor and Support of our Society. Am

By Order of the Worshipful Master
with great Esteem
your affectionate Brother
and most obedient
humble Servant,
Ph:s Fanning Sec:y

To Br:o Tho:s Brown,
Grand Secretary.

At the Grand Lodge or Quarterly Communication held at the Bunch of Grapes Tavern in Boston on Friday the 27:th Day of Janu:y, 5775.

A Letter from Union Lodge N:o 5, at Nantucket was read and Voted that the same be Recorded.

[Letter.]

Union Lodge, N:o 5. Nantucket
28:th Decemb:r, 5774.

Worshipful Brother,

I am directed agreeable to our Deputation to inform the Right

Worshipful, the Grand Master and the Grand Lodge, that in our Lodge preceeding the Celebration of the Feast of St John the Evangelist, we proceded to the Election of Officers for the Year ensuing; when we made choice of the Following, viz: R. W. B. Timothy Folger, Esqr, Master; W. Br Christopher Hussey, Senr Treasurer; and George Calder, S. W.; John Bearde, J. W.; Nathl Barrett, S. D.; John Gardner, J. D.; and Silvanus Pinkham and Jonathan Jenkins, Stewards.

On the 27th Decembr we met at the Lodge Room to celebrate the Feast of St John, from whence we proceeded in Procession to the Revd Mr. Shaw's Meeting House, where the Beauties of Masonry, the infinite Profit & Advantage of Brotherly Love and Unity, were learnedly, elegantly and politely displayed in a Sermon, to a numerous and respectable Audience, by our Brother Zebulon Butler, the Subject whereof he made, Psalm 133, Verse 1st: "Behold how good and how pleasant it is for Brethren to dwell together in Unity." We then proceeded to a convenient place, where we dined together as Brethren; from whence we walked back to the Lodge Room in Masonick Procession; the whole conducted with the greatest order, decency & propriety.

We have opened a Subscription for the Grand Fund of Charity, but by reason of the precariousness of the Times have thought proper to desist from collecting any money on that head for the present. The Grand Lodge may be assured of the exertion of the utmost of our Abilities to further all such noble and generous Designs I am also directed to inform you the number of our members is Sixty five; which increase very fast, God grant that neither Ambition, Lust of Power, Faction, Discontent or any other offspring of the fatal Enemy of Masons may prevail to disunite the Hearts of Brethren, or prevent the increase of Unity, Love and Concord amongst us, or in any other manner abate the Ardour, with which I am your Affectionate Brother & huml Servant.

by order of the Right Worshipful Master
and Brethren

CHRISTOPHER HUSSEY, JUNR SECY

P. S. The R. W. and Brethren doth request the favor of your inserting our Procession &c. in the News Papers.

Per C. H. Secy.

MR THOMAS BROWN.

We intended to give some extracts from the records of Union Lodge, but are compelled to defer them until a future number.

[CONTINUED FROM AUGUST NUMBER.]

Historical and Bibliographical Memoranda.

BY HON. JOSIAH H. DRUMMOND, PAST GRAND MASTER OF MAINE.

THE FREEMASON, CANADIAN.—An octavo monthly magazine of 32 pages, commenced August, 1874, and to be issued on the fifteenth of each month, at Toronto, Ontario, by Aldrich & Co. The first number contains 36 pages.

THE FREEMASON.—A folio published weekly at London, England, by George Kenning; it was commenced March 13, 1869. At first there were eight pages to a number, but it was afterwards increased in size. Volume I. has 16 numbers, ending June 26, 1869, and was not paged continuously. Volume II. closed December 25, 1869. 284 pages. Since then the numbers for a year make a volume. In some of the volumes the covers, though part of the paper, are not paged with the rest, and are intended to be taken off before binding. Volume III. ends with No. 95. The paper is still published; each number has 10 pages, and often extra pages are added.

THE FREEMASONS' MONTHLY MAGAZINE was an octavo magazine published in 1858, at Mirichsville, Canada West.

THE FREEMASONS' MONTHLY MONITOR AND ACADIAN CRAFTSMAN was an octavo magazine commenced in June, 1857, at St. John, New Brunswick, by Edward Willis.

THE FREEMASONS' MAGAZINE OR GENERAL AND COMPLETE LIBRARY, was the first Masonic periodical published. It was an octavo monthly magazine of from 80 to 96 pages, commenced at London in June, 1793; the first volume has seven numbers, 616 pages; the other volumes have six numbers, of smaller size, those of the second, third and fourth volumes averaging 80, 75 and 72 pages respectively. It ran to eleven volumes (two a year); the title of the tenth volume was changed to "*Scientific Magazine* and *Freemasons' Repository*."

THE FREEMASONS' QUARTERLY REVIEW.—An octavo monthly magazine published in London and commenced in April, 1831. The numbers for each year are paged for a volume, but the volumes (nine) are not numbered. In March, 1843, a "*New Series*" was commenced and the numbers were numbered consecutively, but the volumes were not numbered. In May, 1843, there was a Supplemental number paged to be bound between the March and June numbers. It ran through 1849, seven volumes. In volume three "*New Series*" is changed to "*Second Series*;" in volume six an addition was made to the title, of the words "*and General Assurance Advocate.*"

THE FREEMASONS' QUARTERLY MAGAZINE AND REVIEW.—A quarterly octavo magazine of 128 pages, commencing in 1850, as a successor to the foregoing, but by different editors and publishers. It was published three years, (three volumes,) when in March, 1853, a "New Series" was commenced under the name of "*The Freemasons' Quarterly Magazine*;" four numbers were issued that year, making a volume of 736 pages besides advertisements; in 1854, three numbers only (March, June and September) were issued as volume two, when the volume was closed preparatory to commencing a monthly magazine, in January, 1855.

THE FREEMASONS' MONTHLY MAGAZINE, was an octavo monthly magazine, commenced at London in January, 1855, as the successor of the foregoing. It purported to be published also in New York, by John W. Leonard & Co. Twelve numbers containing about 800 pages were issued the first year, and a title page was published with Leonard & Co's. imprint, upon which the volume is numbered two. In 1856, the "*Masonic Mirror*" was merged in it, and a department was added under the name of "*Masonic Mirror*;" but each number had the old name; twelve numbers containing about 900 pages were issued for a volume (not numbered) with a title page published in England, on which the name is "*Freemasons' Magazine and Masonic Mirror.*" In 1857, twelve numbers, with the old name, containing 1130 pages, were issued with a title page similar to that of the preceding volume; at the end are the words "End of volume III," the first indication of numbering the volumes. In 1858, it was changed to a weekly of 48 pages and the name was changed to that previously borne on the title page; the volumes contain twenty-six numbers each (1248 pages), and are numbered four, five &c., in continuation of the monthly series. In 1859, at the end of volume 6, I think, the form was changed to quarto, and a New Series commenced; but I am not familiar with it since it was changed to quarto.

I will here express the regret that any valuable Masonic periodical should be issued in any other size than octavo. Quartos and folios are unsuited for any but *public* libraries, and my observation is that not more than one tenth as many are bound and preserved, as of octavos.

THE FREEMASONS' JOURNAL.—An octavo (large) monthly magazine, of sixteen pages, commenced at Montreal, January 1, 1870; nine numbers were issued and then it was merged in "*The Gavel*," published at Orillia, Ontario.

THE FREEMASONS' MAGAZINE AND GENERAL MISCELLANY.—An octavo monthly magazine of eighty pages published at Philadelphia; it commenced in April, 1811, and continued a year. It is paged for two volumes. It has the distinction of being the first Masonic Journal published in this country.

THE FREEMASONS' REPOSITORY.—This was commenced in October, 1871, and continued two years as a monthly folio of four pages; in October, 1873, it was changed to a quarto of sixteen pages, and is still published at Providence, R. I., by Ferrin & Hammond.

THE GAVEL, MASONIC.—This was a quarto commenced in 1865, at Annapolis, Maryland, by John W. Reams. It was discontinued after the issue, I think, of but three numbers.

THE GAVEL.—An octavo monthly of 32 pages, commenced at Orillia, Ontario, by Robert Ramsay, January 1, 1870. Nine numbers were issued, when it united with the "*Freemasons' Journal*" under the name of "*The Gavel and Freemasons' Journal*" and was published for some time and I believe is still, but I am not certain.

THE INTERNATIONAL MASONIC REVIEW.—An octavo magazine commenced January 1, 1873, at New York, by F. G. Tisdall, as a semi-monthly of 24 pages; three numbers were issued, when it was changed (March 1,) to a monthly of 48 pages, and two numbers issued, and then discontinued.

THE KEYSTONE.—An octavo monthly commenced at Raleigh, N. C., January, 1865. Volume one contains only four numbers, January, February, March and December, the publication office having been destroyed by the fortunes of war soon after the issue of the March number. Volume two has six numbers, from January to June, 1866, and volume three has six numbers (216 pages), from July 1866 to December, 1866; the title pages of both volumes are in number six of volume three. I do not know whether or not its publication was continued beyond volume four, number three.

THE KEYSTONE.—A weekly folio of eight pages, started at Philadelphia, July 20, 1867, and published regularly, since. The numbers for a year make a volume. With No. 41 of volume two, its size was increased to a large folio, but the same number of pages was retained.

THE LANDMARK.—A weekly quarto of fourteen pages, published in New York, was commenced July 8, 1869. It was not paged for volumes, but the numbers for six months are labeled for a volume. It ran to No. 21 of volume five, and was discontinued Nov. 18, 1871.

LOOMIS'S MUSICAL AND MASONIC JOURNAL.—A monthly quarto of twenty pages, published at New Haven, Conn., the seventh volume closed in Aug. 1874.

THE MASONIC ADVOCATE. See *Advocate, Masonic.*

THE MASONIC CASKET. See *Casket, Masonic.*

THE MASONIC CHRONICLE. See *Chronicle, Masonic.*

THE MASONIC DELTA. See *Delta, Masonic,*

THE MASONIC ECLECTIC. See *Eclectic, Masonic.*

THE MASONIC GAVEL. See *Gavel, Masonic.*

THE MASONIC INTELLIGENCER.—A quarto, published in Batavia, New York, in 1827.

THE MASONIC JEWEL.—Published monthly, in Memphis, Tennessee, by A. J. Wheeler, who is also Editor. It was commenced as a folio; at the beginning of the second volume it was changed to a quarto of sixteen pages; the fourth volume commenced in February, 1874.

THE MASONIC JOURNAL.—An octavo monthly, published at Augusta, Georgia, by Davis & Thompson, and started in October, 1841; it did not appear regularly after March, 1842; the tenth number was published in September, 1843. The publishers charge the delay to the Editors in that number, but announce that they had secured editorial services for the two remaining numbers, upon the publication of which the work would close, and the "Masonic Signal" be issued. I cannot ascertain that any numbers were afterward issued.

THE MASONIC JOURNAL.—In May, 1854, George W. Chase commenced, at New Sharon, Maine, the monthly publication of a little paper by the name of "*The Musical Advertiser.*" At the beginning of the second volume, May, 1855, he introduced a Masonic department, and changed the name of the paper to "*Musical Advertiser and Masonic Journal,*" and issued monthly a quarto of eight pages. In the second number he again changed the name to "*Musical and Masonic Journal.*" He then removed it to Brunswick, Maine. With number five, he dropped the "*Musical*" from the title and character of the paper, and published it as "*The Masonic Journal, devoted exclusively to the interests of Freemasonry.*" No number was issued for October. The number for April, 1856, is No. 11, but is marked No. 10. At the beginning of the fourth volume, (June, 1857), he removed it to Haverhill, Mass., where he published volumes four and five, (commencing July, 1858),and then changed it to a semi-monthly (July 1, 1859), published thirteen numbers during the remainder of 1859, and on the first day of January, 1860,when he sold out to Cyril Pearl, who was then publishing "*The Crystal,*" at Portland, Maine. Bro. Pearl issued the next number with two headings, one, "*Masonic Journal,*" No, 14, and the other, "*The Crystal,*" No. 1. He ran through volume six of the "*Journal*" to No. 24 inclusive, in this manner, issuing the two alike in every particular, save the headings and paging. Then he commenced "*The Crystal and Masonic Journal*; *Crystal,* vol. I, No. 12, *Journal*, Vol. 7, No. 1. He continued the new paging of the *Crystal* on one corner, and commenced a new paging of the *Journal* on the other corner. In the mean time he had moved to Waterville, Canada East, and some of the numbers purported to be published there, but most of them had "Portland, Me., and Waterville, C. E.," but it was actually printed at Portland. He issued thirteen numbers of volume seven to *Crystal*, Vol, I, No. 24," (closing the volume, 192 pages), and "*Journal*, Vol. VII, No. 13," (104 pages), and was unable to proceed further.

Resignation of the Marquis of Ripon.

[FROM THE LONDON DAILY TELEGRAPH, Sept. 3, 1874.]

The Grand Lodge of Freemasons of England met last night at Freemasons' Hall, Great Queen-street, the Rev. John Huyshe, M.B., Provincial Grand Master of Devonshire, on the Throne. He was supported by Mr. Hugh D. Sandeman, District Grand Master of Bombay, as Deputy Grand Master; Major-General Brownrigg, Provincial Grand Master of Surrey, as Past Grand Master; Lord Henry Thynne, M. P., Senior Grand Warden; Mr. F. Patterson, as Junior Grand Warden, and a very full Lodge of English Freemasons from all parts of the kingdom.

A Grand Lodge having been opened, the GRAND SECRETARY, (Mr. John Hervey) rose and said: Most Worshipful Acting Grand Master, I have got a letter from the Most Worshipful Grand Master to lay before the Grand Lodge, which I have received with great regret, and which I am sure will be received with dismay by every member of the Grand Lodge. I do not know, sir, that it will be necessary for me to preface the letter by any further observations, and with your permission I will read it to the Grand Lodge. It is dated from Nopton Hall, Lincolnshire, Sept. 1, 1874:

"DEAR GRAND SECRETARY—I have to inform you that I find myself unable any longer to discharge the duties of Grand Master, and that it is therefore necessary that I should resign that office into the hands of the members of the Grand Lodge. With the expression of my grateful thanks for the favours which I have ever received from them, and of my regret for any inconvenience which my retirement may cause to them,—I remain yours faithfully, RIPON."

The reading of this letter caused the most profound sensation and astonishment in the Grand Lodge, and for some moments a dead silence prevailed.

Mr. Æneas J. M'Intyre, Q.C., Grand Registrar, rose and said: Most Worshipful Acting Grand Master—I can assure you and the Grand Lodge that it is with feelings of the deepest sorrow that I rise for the purpose of proposing a resolution which I feel confident Grand Lodge will adopt, because they have no alternative but to adopt the resolution which I am about to propose. We all of us must feel exceedingly sorrowful that the most Worshipful Grand Master, who had presided over the destinies of the Craft with such very great credit to himself, and with such great advantage to our Order, should for reasons which must be most urgent, although I am unacquainted with what those reasons are—but I do know this, that they are entirely unconnected with the noble Order to which we belong—has felt it incumbent on him to resign the high post which he has held with such distinguished honour, and to which, no doubt, he would have been re-elected from year to year by the Body over which he has presided so long and so well. Deeply as we regret the step which the Grand Master has felt it his duty to take, we must know—all that know him so well and love him so dearly—that he never would have taken that step unless there had been reasons so cogent to his mind, and therefore to our minds, as should induce him to lay his resignation before us. Into these reasons I am perfectly confident that there is no Brother throughout this great Order to which we belong who would seek to pry with impertinent curiosity. (Hear, hear). The Grand Master has his own reasons for resigning. We can only express our deep regret that he feels bound to take that course, and on departing from us as our chief, let us recollect this—that whilst he presided over us he did everything that was for the honour of the Order to which we all belong, the advantage of the Craft, and with the greatest credit to the high office which he held. Then, Brethren, I think, accepting as we must do, and that is what I now move, that the resignation of the Most Worshipful the Grand Master be accepted by this Grand Lodge with the deepest feelings of regret, and in hope that in his retirement from among us we shall still be able to look upon him as we have done in years gone by, as a bright ornament of this great Craft over which he presided. (Hear, hear.)

Mr. Raynham W. Stewart, in seconding the motion, said that it would be a great pleasure to his lordship to know that he retired from his office with the esteem and love of every Brother who belonged to the Order, and he might reiterate what was said, that they would still have the pleasure of his presence amongst them.

The Acting Grand Master, in putting the motion, said, if he expressed his own feelings, which were feelings of regret, he was sure they would be responded to most heartily. When the Grand Secretary read the Grand Master's letter, the feelings produced on his mind were those of the deepest sorrow and regret. (Hear, hear). He could not possibly doubt, knowing as he did the character and conduct, the high conduct, of their late Grand Master, that he must have the most cogent reasons for adopting the plan that he had pursued. They would not think of prying into his reasons—his lordship had merely placed in their hands again that trust which they had so confidently reposed in him, and which they knew and felt he had carried out so as to gain the approbation and respect of every individual in the whole of this kingdom and every Lodge under the English Constitution—certainly every member of this Grand Lodge. He (Mr. Huyshe) had no right to say a word more, and he thought he would best consult their feelings, as well as he should certainly consult his own, by merely saying that he put it to them to carry the motion which had been proposed by Mr. M'Intyre and seconded by Mr. Stewart—that the resignation of the Grand Master be accepted, though in terms of the deepest regret.

The motion having been carried unanimously, the Grand Secretary again arose and said: Most Worshipful Acting Grand Master—I have now to read a letter I received from the Deputy Grand Master, the Right Hon. the Earl of Carnarvon. It is dated Highclere Castle, Newbury, 1st Sept., 1874. It is as follows: "Dear Sir and Brother—I have, within the last twenty-four hours learned the intended resignation of the Most Worshipful the Grand Master. In common with the Craft, I deeply regret it, but am bound to accept his decision. Under the circumstances, the government of the Craft devolves, as provided for in the Constitutions, on his Royal Highness the Prince of Wales, if he will accept the office. I hope his Royal Highness will be pleased to do so; but if otherwise, then the duty will devolve upon me to take the necessary steps for the election of a new Grand

Master. Pending the great and serious inconvenience which any lengthened period between the resignation of our Grand Master and the election of his successor must need be, and desiring as far as possible to abridge it, I will, if called upon, give instructions for the summoning of special meetings of the Grand Lodge for the nomination and election of a Grand Master at as early dates as are convenient and practicable. I greatly regret that very important business prevents my attendance in Grand Lodge to-morrow evening.—I remain, dear sir and Brother, yours faithfully and fraternally,

CARNARVON."

THE GRAND SECRETARY having read the section from the Book of Constitutions applicable to the case, said it would now become necessary to appoint three members of Grand Lodge to wait upon and invite the Prince of Wales, as Past Grand Master, to act until a new election took place.

MR. SAMUEL TOMKINS (Vallis, Percival & Co., Bankers), Grand Treasurer, after again expressing the feelings mentioned as entertained by the former speakers, of regret at the Grand Master's resignation, proposed that the Earl of Carnarvon (Deputy Grand Master), Mr. John Havers (Past Grand Warden), and Mr. Æneas J. M'Intyre (Grand Registrar) be deputed to wait upon his Royal Highness for the purpose.

MR. JOHN M. CLABON seconded the motion, which was put and carried unanimously; MR. THOMAS MEGGY first observing that, whereas it had been said by a previous speaker that they had no alternative but to elect his Royal Highness, they would be most pleased to see his Royal Highness the Prince of Wales at the head of the Craft.

MR. HAVERS also expressed the pleasure which the Grand Lodge would have in being presided over by his Royal Highness the Prince of Wales; and in the absence of Lord Carnarvon accepted the office of one of the committee to wait upon the Prince of Wales. (Hear, hear, and cheers).

The ACTING GRAND MASTER then said: It now devolves upon me to do what, I deeply regret to say, of course the Grand Master could not do, but it falls upon me to propose to you a resolution, which stands upon the minutes here as coming from himself. I have therefore this resolution, which he himself has written, and which I will read to you as coming from himself. I am perfectly sure when I say coming from the late Grand Master of England, you will receive it with that feeling of homage and deference which you always have paid to every word that proceeded from his lips. I am sure therefore it will receive at your hands a most cordial acceptance. The resolution I have to propose is this—"That this Grand Lodge desire to express the sincere regret entertained by all the members of the Craft at the loss it has sustaind by the death of the Right Hon. the Earl of Dalhousie, K.T., G.C.B., Past Deputy Grand Master, and to record on its minutes its high appreciation of the very eminent services rendered to Freemasonry by the late noble Brother during a very lengthened period."

MR. HUGH D. SANDEMAN, District Grand Master of Bombay: Most Worshipful Grand Master—This proposition you have just made comes under the category of many propositions which really only require seconding as a matter of form. Long speeches are obviously unnecessary in any case where apology or advocacy is not required. There must be many in this hall who have worked as Freemasons with the late Earl of Dalhousie, who knew him in his old days as Lord Panmure—probably before that as Fox Maule—and I think there is no one in this Grand Lodge who would have the boldness to say that they have ever known any man whose heart was more entirely devoted to Masonry than was the late Earl of Dalhousie. Most Worshipful Grand Master, I would not like to make any further remarks, because I feel I should be in danger of making a long speech, after I have said a long speech is unnecessary. I think that no words are necessary in this case, and I will therefore second the resolution.

The motion was put and carried unanimously.

The ACTING GRAND MASTER again arose and said: I have now a further resolution emanating from the late Grand Master of England, similar in many respects to the last; but in this respect it differs, for we have to pass a vote of condolence with the Grand Lodge of Scotland, who have lost in the decease of our late friend and Brother the Earl of Dalhousie, a Past Grand Master Mason of the Grand Lodge of Scotland. I therefore propose the following motion: "Resolved—That this Grand Lodge also expresses to the Grand Lodge of Scotland its sincere condolence on the decease of the Right Hon. the Earl of Dalhousie, K. T., G. C B., Most Worshipful Past Grand Master Mason of Scotland"—a Brother not only eminent in the Craft, in which he has performed signal services, but who by his sterling good sense and uncompromising honesty of purpose had endeared himself to the whole of the Fraternity, and whose work and exertions in the cause of Freemasonry were always highly appreciated. You all know that we owe a great debt of gratitude to our sister Grand Lodge of Scotland, and that we shall not allow an opportunity of this kind to pass by without offering our deep and fraternal regards on the great misfortune which has befallen her. (Hear, hear).

Mr. H. D. SANDEMAN seconded the motion.

This motion was also carried, and then the Grand Lodge proceeded to the transaction of other Masonic business.

[FROM THE LONDON TIMES, Sept. 5, 1874.]

Some singular proceedings, which we reported on Thursday, at the Grand Lodge of Freemasons, will have prepared our readers for a strange announcement. The Marquis of RIPON was, till Wednesday, Grand Master of the Freemasons of England. The offices of the Brotherhood are fanciful, but they are none the less positions of honour and of some social importance. That of Grand Master is, of course, the highest of all, and Lord RIPON had held it for three years with great satisfaction to the Craft and credit to himself. The Lodge met on Wednesday for the transaction of business, when they were startled by the announcement that the GRAND MASTER had resigned. In a brief letter, which states no reasons, Lord RIPON says that he finds himself unable any longer to discharge the duties of Grand Master, and that he is consequently compelled to resign. The Craft are reported to have received the announcement with dismay, and it may well have perplexed them. What should induce the Marquis of RIPON thus to withdraw, without apparent reason, from a position of dignity and influence, if not of real importance? How many of our readers have surmised the strange answer? Lord

RIPON has become a Roman Catholic! It is notorious that the Freemasons are under the especial ban of the Church of Rome. That Church tolerates no secret society, except that of the Jesuits; and the first sacrifice which would be demanded of a convert like Lord RIPON would be his withdrawal from the Craft. As the first pledge of his new obedience he has to abandon his honorable position in the Brotherhood, and to renounce a harmless and kindly association in which he might for years have held the foremost place. It was justly said that the reasons must have been overwhelming which could induce him to take so unwelcome a step, and that they arise from nothing less than the important change in his religious convictions which we have stated.

Lord RIPON, it must be owned, is no ordinary convert. He has held high office in the State, and he was at one time deemed capable of the highest positions in public life. He is in the prime of life—in his forty-seventh year—and though he had in some respects disappointed expectation, a considerable career might still have been before him. As Viscount GODERICH he entered Parliament more than twenty years ago as a pronounced Radical, and then cherished that tendency to a speculative Socialism which seems sometimes attractive to the unquestioned possessors of great wealth. It is such a pleasant romance, for a man who knows that in the ordinary course of things he will be the undisputed possessor of fifty thousand a year to imagine himself on a level with ordinary mortals! A little experience of life, however, dissipates this romantic tendency, and Lord RIPON soon settled down into a sober Liberal, exemplary in his submission to the control of his successive leaders. After serving as Under-Secretary for the War Department and for India under the late Lord HERBERT and Sir GEORGE LEWIS, he was in 1863, as Lord DE GREY, appointed Secretary of State for War. He held the office nearly three years, and in 1866, on the retirement of Lord HALIFAX, became Secretary of State for India. In Mr. GLADSTONE'S Ministry of 1868, he held the dignified office of Lord President of the Council. Mr. FORSTER, who served as Vice-President, has often spoken handsomely of the work of his official chief; but the Lord President was chiefly conspicuous as Head of the Joint High Commission by whom the Treaty of Washington was negotiated, and who arranged the terms under which the dispute respecting the Alabama was submitted to Arbitration. There is much to which exception must be taken in those negotiations; but the selection of Lord de Grey for so important a duty sufficiently indicates the favourable opinion which his colleagues were disposed to entertain of his capacity. His services in this character were, at all events, deemed worthy of some special recognition, and he was advanced to the dignity of a Marquis. His selection to preside over the Freemasons is an evidence of the social consideration which he commands, and his great wealth renders him an important member of the party to which he belongs and of any association to which he may attach himself. He is, in short, one of the leading noblemen of England, who has discharged high political functions, and might have been called on to discharge them again. His sympathies have, at least in action, been given to the party of progress and enlightenment, and he would have been regarded until yesterday as a valuable member of the Liberal Party. This is the man who, in the full strength of his powers, has renounced his mental and moral freedom, and has submitted himself to the guidance of the Roman Catholic Priesthood. The first impression which will be produced on his friends and the public will be one of profound regret that such a career should have been thwarted, and that so much valuable influence is henceforth to be misused. Lord Ripon, we dare say, will still adhere to the party in whose service he has won his honors and his Marquisate. But a statesman who becomes a convert to Roman Catholicism forfeits at once the confidence of the English people. Such a step involves a complete abandonment of any claim to political or even social influence in the nation at large, and can only be regarded as betraying an irreparable weakness of character. To become a Roman Catholic and remain a thorough Englishman are—it cannot be disguised—almost incompatible conditions. We do not for a moment doubt that men who have been born and brought up in the Roman Catholic Faith may retain their creed as a harmless and colorless element in their opinions. But when a man in the prime of life abandons the Faith of Protestantism for that of Rome his mind must necessarily have undergone what to Englishmen can only seem a fatal demoralization. We submit to many things, if we are born to them, which we would never endure if they were imposed on us for the first time. But that a statesman, a man who has had twenty years' experience of the world, who has held high official posts in England, and has been a prominent diplomatist, should submit himself to the yoke of the Roman Catholic Priesthood can only be due to some fatal obliquity of temperament. The principles of English life and of the Roman Catholic religion are very difficult to reconcile, and when a man deliberately becomes a Roman Catholic he must be held to accept distinctly the principles of his new Creed.

What, it will be asked, can be the causes which have been sufficiently powerful to induce a man of such experience and ability thus to abandon his moral independence? Lord Ripon has made no statement of his reasons, and it would be impossible to be sure of the influences which have finally misled him. But he is, no doubt, the most conspicuous illustration yet furnished of the force of some temptations which at the present day Roman Catholicism holds out even to intelligent minds. There are men who enter with enthusiasm at the outset of life into the speculations and visions of modern discovery, who are intoxicated by their novelty and attracted by their promises. But they discover after a while that they are being led into regions they had never contemplated, and they are startled at finding that they must be content with many tentative conclusions. They were laudably ambitious to undertake the mountainous ascent which was proposed to them, but they become alarmed when they suddenly find themselves in mid air on the face of some difficult slope. In this perplexity a guide appears, who offers, not, indeed, to gratify their original ambition, but to assure them of the safety they fear they have forfeited; and to commit themselves to his hands appears, at all events, the least of the risks open to them. They close their eyes, abandon all individual enterprise, and submit to be led, on the sole conditien that they shall be guaranteed ultimate security. It is not a dignified or lofty type of mind, but it is one too common. Minds may, in fact, be divided into those which can and those which cannot stand alone, and there is a large class who are born to be governed, mentally and morally. If they happen to fall under healthy government, all is well; but if not, if they get loosed from their old moorings and find themselves drifting, they are at the mercy of the first pilot who will jump on board and seize the helm. It is the strength of the Roman Catholic Clergy that they are always ready to undertake this responsibility, but it is not every day that they find so good a ship drifting as the Marquis of Ripon. It is a melancholy spectacle; but it indicates a weakness which is not an English characteristic, and, though we may grudge to the Roman Catholic Clergy Lord Ripon's wealth and such social influence as he may retain, we may be sure that the material advantages he may bring to them will be their only acquisition. Fountains Abbey passes once more into Roman Catholic hands, but it is not the defection of a stray Peer which will undermine the steady devotion of the English mind to a free and independent career of religious and political development.

Editorial Miscellany.

RESIGNATION OF THE GRAND MASTER OF ENGLAND.—We devote a large portion of our space this month to a subject which has engrossed the attention of the Craft throughout the world. We give in full the report of the proceedings of the Grand Lodge in regard to it and the comments of the *London Times*. The Fraternity in England appear to be struck dumb with astonishment, as might naturally be expected While preparing our first form for the press, the Proceedings of the Grand Lodge of England were laid upon our table and we extracted the speech of the Grand Master in acknowledgment of his unanimous re-election, as an item of current Masonic news which might interest our readers. The whole edition was worked off on the very day when the resignation was reported by telegraph. We concluded to let it stand as affording a curious incident in the history of this unaccountable vagary. Only six months have elapsed since the Marquis so strongly expressed his warmest thanks for the great honor again conferred upon him, his deep sense of gratitude at this renewed proof of confidence, his belief that it was a proud thing to be called to stand at the head of such a body of men, a very great honor once more to be called to preside over them.

His Lordship either changes his religion as readily as he does his garments or he knew that the change had already taken place or was imminent, when he allowed himself to be re-elected. In the latter case, common honesty would seem to have required his withdrawal before the election.

We cannot conceive of any reason for his apostacy, except a belief that his eternal salvation depended upon his connection with a certain church in this world. For a Freemason, in the prime of life, and in the nineteenth century, to entertain such a belief seems to us utterly incomprehensible.

The Catholic newspapers, of course, exult over the accession of so distinguished a convert, while all other sheets, although at first very moderate and cautious in their comments, are becoming more and more outspoken and indignant.

The Prince of Wales has consented to act as Grand Master until the next election, and we have no doubt that our English Brethren will welcome the change with delight.

A Practical Advantage of Masonry.—Some young men in the town of ——, having "cut up" one night to the detriment of certain windows and bell-pulls, were lodged in the calaboose, and in due time next morning confronted the police magistrate, who fined them five dollars each. One of them foolishly remarked: "Judge, I was in hopes you would remember me. I belong to the same Lodge with you!" The Judge, apparently surprised, replied with brotherly sympathy: "Ah, is it so? Truly this is Brother ——! I did not recognize you. Excuse me for my dullness. Yes, we are Brother Masons, and I should have thought of that. Mr. Clerk, fine our Brother —— ten dollars. Being a Mason, he knows better the rules of propriety than other men! Fine *him* ten dollars. You will pay the Clerk, Brother ——! Good morning, Brother ——! Call the next case."

Masonry in Japan and Australia.—We find in the Japan *Daily Herald* of August 3d, an interesting account of the installation of the officers of the Yokohama and O'Tentosama Lodges and of the speeches at the banquet which followed. The Lodges were represented to be in a most flourishing condition and the newly installed Masters the right men in the right places. Two Lodges were reported to be working in Kobe "like one man" although under different Constitutions. One of the speakers remarked that "Freemasonry to-day forms one vast net-work over the habitable globe; and travel where he may—in Europe, Asia, Africa, America, or in the wilds of Australia—a Brother will always find a home in a Lodge of Freemasons." To this it was replied that in what the speaker was pleased to term the "wilds of Australia" could be found twenty-six flourishing English Lodges.

The occasion seems to have been highly enjoyed by some fifty Brethren of various nationalities.

Improper Use of Masonic Language.—We find the following paragraph going the rounds of the daily papers:

"There was picked up last week, near Damariscotta Island, Boothbay Harbor, a ship's library, supposed to belong to some vessel lost in the recent gale. The library was furnished by the 'American Seamens' Friend Society,' and is numbered 3,008, but there is no word nor key to a word to indicate the vessel's name."

We think such lugging in of Masonic phrases, indiscriminately, on all sorts of trivial occasions and in the sight and hearing of "the world's people" is, to say the least of it, highly objectionable. There are some words and phrases in our ritual which should not be breathed to any but Masonic ears and then only with awe and reverence. But some Brethren must ever be babbling, even in strange and mixed companies.

Attributes of the Degrees.—The attributes of the Apprentice are honor and probity; of the Fellow Craft, diligence, assiduity and a sincere love of scientific pursuits; of the Master Mason, truth, fidelity and experience in the details and landmarks of the Order.

THE

NEW ENGLAND FREEMASON.

VOL. I. OCTOBER, 1874. No. X.

Celebration of the Fiftieth Anniversary of Lafayette Lodge, Manchester, N. H.

LAFAYETTE LODGE celebrated its Fiftieth Anniversary in the rooms of the Lodge in Masonic Temple, Tuesday evening, September 1st, 1874. The spacious hall was filled with members of Lafayette and Washington Lodges, their families and invited guests.

The exercises of the evening commenced with a short address from W. M. Frank T. E. Richardson, alluding appropriately to the object of the meeting and welcoming the Brethren and their friends. Devotional exercises followed, conducted by Rev. Bro. N. L. Rowell, formerly of this city and a member of the Lodge, who came nearly two hundred miles to be present at this Anniversary.

The Worshipful Master then introduced Bro. John P. Newell, who made the principal address of the evening. The address was mainly historical in its character, was carefully prepared, and listened to with great interest by all present. It traced briefly, the history of Masonry from its rude beginning long before the Christian Era, down to the present time. It showed how, in time, it spread abroad into every civilized country—how Kings and Emperors became its friends and patrons, and sought admission into its Lodges—how everywhere it advanced civilization, recognized merit, inculcated virtue, became the ally of religion, and sought to promote the welfare and happiness of the human race. A hundred and fifty years ago Masonry in the British Islands ceased to be operative and became purely speculative; yet the essential principles and teachings of the Order, guarded with scrupulous care, have remained through the ages

Masonry was introduced into this country in 1730, and was so suited to the genius of our people and became at once so popular, that at the time of the American Revolution, nearly every leading man in the halls of legislation, and nearly every distinguished general in the army belonged to the Fraternity.

The speaker then passed to the history of Lafayette Lodge. The first recorded meeting with reference to the formation of the Lodge was held March 4, 1824, at the house of Thomas Rundlett, who afterwards became an eminent Mason. The Lodge was located at Piscataquog Village, then a part of Bedford, was consecrated and its first officers installed September 1, 1824. For the four succeeding years the Lodge was greatly prospered, but in 1828 the dark age of Masonry in this country commenced, and then for seventeen long years no work was done, not a Mason made. The other Lodges in the neighborhood yielding to the pressure, lost their Charters, but the Brethren of Lafayette Lodge held their meetings regularly, elected and installed their officers, and preserved their Charter. In 1845, the Lodge moved across the river to Manchester, which had then but recently sprung into existence, and from that day to this the Lodge has grown in numbers as it has in influence for good. Of the twenty-three original Charter members two only are now living, Brothers Wm. P. Riddle and John Langley.

Washington Lodge was formed in 1857, and the two Lodges have worked side by side in the utmost harmony.

This is but the merest outline of the address, which occupied about an hour in its delivery, and closed with a description of the benefits of Freemasonry. The address was eloquent and instructive.

Bro. James Dean, Superintendent of the Manchester Print Works, was then introduced, and made a brief but eloquent speech, eulogizing Masonry. Past Master Joseph Kidder followed, and spoke of some of the changes that have occurred in the last fifty years, but said that the principles of Masonry were the same as they had been for a thousand years, and would be for a thousand years to come.

The exercises of the evening were interspersed with excellent music by a quartette of male voices, with organ accompaniment.

After the exercises in the Hall were concluded, the whole company were conducted to the banquet room where they found tables abundantly spread with all the delicacies of the season, and decorated with bouquets of flowers.

The whole entertainment was in every way worthy of Lafayette Lodge, and reflected great credit upon the committee that arranged it.

AMOSKEAG.

The *New England Galaxy* of September 10th, 1824, in its "Masonic Calendar," gives the following account of the constitution of this Lodge:

"MASONIC INSTALLATION.

"Lafayette Lodge, No. 41, was consecrated, and its officers installed on Wednesday, the 1st. inst., at Piscataquog Village in Bedford, by the M. W. James Freeman Dana, Grand Master, and the Grand Lodge of New Hampshire, which was specially convened for the occasion. It is worthy of remark that these ceremonies,—although the Lodge was named twelve months ago, before it was known that Lafayette would visit this country, and although the appointment of the time was made in June last, — took place precisely on the day and very near the hour at which the Hero made his entry into the State of New Hampshire. And it is among the proud reflections of men and Masons, that while this Fraternity is proscribed and oppressed under the despotism of crowned heads in Europe, here all the benign and charitable efforts of freemen to meliorate the condition of man, are protected and cherished; and that we owe the blessings of liberty in no small degree to the exertions of the illustrious man whose name the new Lodge bears.

"The number of the Fraternity collected on the above occasion, was greater than on any previous occasion we have witnessed in the State. The new and elegant meeting-house, recently erected in that village, was filled, to overflowing, with a brilliant assemblage of ladies and gentlemen. The introductory prayer was offered by the Rev. Br. Pitman, of Goffstown; sermon by Rev. Br. Long, now officiating at Chelmsford, Mass.; concluding prayer by the Rev. Br. Beede, of Wilton; and Rev. Br. Bradford, of New Boston, officiated as Grand Chaplain. Several select pieces of vocal and instrumental music were performed by the choir and band belonging to the town of Bedford. Everything was done 'decently and in order.' From the address of the M. W. Grand Master to the members of Lafayette Lodge we have been permitted to make the following extract:

"'Your Lodge bears the name of one who was the bosom friend of Washington, our Brother—of one who ever understood the use of that noble instrument which teaches *equality*—and of whom that may now be said which never has been nor ever will be said of any other, that he is the guest of ten millions of enlightened freemen. The name of Lafayette is associated with that of Washington, and with the proudest and most noble achievement of man, the establishment of rational liberty on the immutable basis of Truth, Justice and Equal Rights. We cannot but congratulate ourselves, on this day, when Lafayette Lodge is consecrated, Lafayette himself enters our State, and "Welcome Lafayette!" is proclaimed by thousands of the sons of New Hampshire.'

"A mournful incident in the preparatory measures for organizing Lafayette Lodge was the death of a worthy and respected Brother, Josiah Gordon, Esq., whose name was the first on the petition to the Grand Lodge for a Charter. This melancholy event was very feelingly alluded to in the Rev. Mr. Long's sermon, and an appropriate tribute paid to the memory and worth of the deceased.

"After the exercises, about two hundred gentlemen sat down to a dinner provided by Br. William P. Riddle; at which the following sentiments were given:

"By the M. W. Grand Master, Lafayette—The early advocate of American Liberty and the constant Friend of Freedom.

"By the officiating S. G. Warden, Br. Joshua Darling, The new Lodge this day consecrated, Lafayette—may its members ever imitate the virtues of the illustrious Hero whose name they have assumed.

"By the D. D. Grand Master, Brother Matthew Perkins, The Society of Free and Accepted Masons—a Society founded on the immutable principles of Truth and Justice.

"By Br. Isaac Hill, Lafayette Lodge—Its members composed of those true sons of the soil who will always, at a moment's warning, rally in the cause for which Lafayette fought.

"By Br. Wilkins, Secretary of Lafayette Lodge, Washington—Though dead, he yet lives, enthroned in the affections of his countrymen with the living Lafayette.

"By Rev. Br. Beede, Secretary of the Grand Lodge, The American Colonization Society—May Heaven direct and bless its measures, until Slavery shall be turned into Liberty. [This, though a good sentiment, seems to us very inappropriate for such an occasion.]

"By a member of Lafayette Lodge, The Orator of the day—A bright star in the literary and Masonic constellation."

Tricks of the Priests.

We find the following narrative in the *Christian World:*

"The city of Bahia has of late been the scene of a violent personal controversy. It would appear from the letter of a correspondent of the *Imprensa Evangelica,* writing from Bahia, under date of May 27th, 1874, that while the Brazilian Empire has been convulsed with the war of the clergy upon the Freemasons, and the Government's retaliatory measures, there has been comparative quiet in the particular diocese of the Archbishop and Primate of Brazil. In spite of the fact that there have been published official lists of the Freemasons, many of whom are members of Roman Catholic 'Brotherhoods,' no one has until now been disturbed. 'Almost every day,' says the correspondent, 'there die Masons without being denied the so-called spiritual aids of the Church, and without any one opposing their interment in holy ground; nor do I know that on an occasion of baptism any person has been rejected as a godfather because of his being a Mason.'

"It happened, however, on the 9th of May last, that one of the most prominent Masons in Brazil, Dr. Guilherme Pereira Rebello, Director of the Lyceum, died, and was shortly after buried, his funeral being attended both by Roman Catholic priests and by members of the Order of Masons. A few days later there appeared in the *Chronica Religiosa* a document in the form of a solemn Abjuration, purporting to have been signed by the deceased on the 1st of May, and running as follows: 'I, Doctor Guilherme Pereira Rebello, declare that I renounce Masonry, on account of its being prohibited by the Roman Catholic Church of which I am a son; and as to the mystery of the most Holy Trinity I submit to all the decisions of the same Holy Church.' The paper was signed by witnesses, whose signatures were duly attested as genuine, and corroborated by the public seal.

"So far all was simple enough. But lo! on the 14th of May, there appears a second document, emanating from the same pen, equally attested by witnesses, and authenticated by the public seal. In this second document, which is dated May 8th, and is addressed to the Grand Secretary General, to all the Masons in general, and to his relatives and friends, Dr. Pereira declares that should he succumb to the illness with which he is now afflicted, and should any paper appear which purports to be a retraction or abjuration of Masonry, 'that paper must not be received as authentic, since he will never consciously acquiesce in such demands.' He, however, thinks it 'very possible that his signature may have been appended to such a paper in the midst of other papers which he had been signing in his capacity as Director of the Lyceum.' Finally, he declares himself 'an Apostolic Catholic, educated and dying in the faith, maintaining the doctrines he has hitherto maintained, and regarding Freemasonry as a holy and purely beneficial association, a fruitful offshoot of Catholicism.'

"If, as his old friends assert, Dr. Pereira Rebello was an honorable man, incapable of stooping to dissimulation, much less of uttering a direct falsehood on his very death-bed, the question as to the authenticity of the former of the documents, is a very curious one. Did the priestly attendants of the dying man skilfully manage to procure his signature by submitting the paper in question in the midst of other papers of an altogether different character? So assert the Freemasons of Bahia, fortifying their assertion by pointing out the dilemma in which the Ultramontanes found themselves. To refuse funeral rites to a man of so much distinction and influence, was a perilous step; and, on the other hand, to concede them to a person who had but recently written very forcibly in defence of Freemasonry, and was himself notoriously a member of the Order, seemed a total sacrifice of self-respect and dignity. While the matter is still involved in much obscurity, it certainly looks strangely like one of those priestly tricks commonly designated as 'pious frauds.'"

Brazil is not the only locality where such proceedings are being enacted, nor are they confined to Catholic countries. The same jesuitical tricks are being played in the United States. Much indignation has been excited in Keokuk, Iowa, and its vicinity, by the discovery of a high-handed outrage of this description. The particulars, as reported to us from there, are as follows: Bernard Slevin has resided in Oskaloosa, Iowa, for the last twenty-five years, and had accumulated a property of twelve or fifteen thousand dollars, some say a great deal more. He was a member of a Lodge there for many years. Last spring his health failed and he went to Keokuk for medical treatment. After remaining a short time at the Hotel where he had been accustomed to board, he removed to the house of a saloon keeper with whom he became acquainted about two years since. There the Roman Catholics had him in their power. They induced him to join their church, take the sacrament, renounce Masonry and make a will bequeathing all his property to these new friends! A few weeks ago a Brother Mason was visiting him, when Slevin related what had happened, and said that he had made his will and was kept there without his consent; that he was still a Mason and wanted the Masons to take him away. An informal meeting of the two Lodges in Keokuk was immediately called and a committee appointed to visit him and inquire into the matter. They found him at the bar, half dressed, drinking with other men, with a roll of bills in his hand, and the proprietor dealing out the liquor. When the committee made known their business he retired with them to another room where they conversed together for an hour. He seemed confused and excited and appeared to be under the influence of some drug as well as liquor, but he declared that he wanted to leave that place and desired the committee to take him away. They promised to do so the next morning. A report was made to the Lodges and a committee of two was appointed to procure a carriage, call for him in the morning, remove him from the influences which then surrounded him, keep him until he became sober and calm, and then ascertain what his real wishes were. The committee endeavored to carry out this plan. Slevin prepared to go with them when the saloon keeper interposed and refused to permit it until he had seen the priest. He was sent for and soon appeared in a state of great excitement. As soon as his eyes met Slevin's it was apparent that he had him completely under his control. He extorted from him an acknowledgment that he had joined the Roman Catholic Church, that he had renounced Masonry, that he was well treated and desired to remain where he was. Although satisfied that these were not his real sentiments and wishes, his Masonic friends were obliged to leave.

As a last resort the Commissioners of Insanity were petitioned to make an examination. They found him in such a state that they could not decide what should be done further than to remove him to a comfortable and quiet boarding place until the following Monday, when further consultation should be had. He was accordingly moved on Friday. The priest and his followers tried every means in their power to get possession of him again, but in vain. A physician was called in on Saturday, but on Sunday night the patient died. To all with whom he conversed he expressed satisfaction at his removal, declared that he loved Masonry and the Masons, averred that he had made a will under compulsion, and expressed the hope that the Masons would stand by him until he was able to make another.

The breath had hardly left the poor man's body when the priest produced the will and demanded the remains. By the terms of the will the body was given to the priest, together with the sum of $2,000. The other bequests were $2,000 to the Sisters of Charity of Keokuk; $2,000 to the Sisters of Charity of Ottumwa; $3,000 to the wife of the saloon keeper (a stranger), and $100 to her child. The priest was made residuary legatee, and named executor without surety.

Much indignation is felt throughout the whole community at these shameful proceedings, even Romanists denouncing the conduct of the priest So strong is the feeling against him that the Bishop has determined to transfer him to another parish.

The Sunday after the death of Slevin, the priest delivered a violent harangue against Masonry and denounced Masons in vulgar and indecent language.

To describe the attributes of Masonic excellence, I have chosen a passage from the late Mr. Justice Blackstone. It is what I call an elevated and refined opinion of the English laws, and perhaps not improperly applied to the subject in its purity. To Masonry it is particularly applicable, if by degeneracy and negligence it is not too soon rendered rather a compliment than a tribute of justice: "It is the science which employs in its theory the noblest faculties of the soul, and exerts in its practise the cardinal virtues of the heart."—*Old Masonic Tract.*

Past Grand Master James McCallum of Tennessee.

THE *Masonic Jewel* for September is embellished with a very striking and life-like portrait of Brother McCallum, who was Grand Master in 1860, 1861, 1862 and 1863. It was presented without his knowledge and is accompanied by an interesting biographical sketch of him. He was born on the 2nd of Oct., 1806, in Robeson County, N. C. His grandparents on both sides came from Scotland. In the early part of 1809, his father removed from North Carolina and settled in Giles County, Tennessee. He was initiated about the 1st of January, 1828, in Elkton Lodge, No. 24. In the fall of 1831 he first attended Grand Lodge as the representative of Elkton Lodge. He was elected Master in 1832 or 1833, and no election having been held the next year, he held over. The anti-Masonic excitement became so violent soon after, that most of the Lodges ceased to assemble and many surrendered their Charters. Elkton Lodge retained its Charter, but only met occasionally, the last elected officers holding over. On the revival of Masonry in 1842 he was elected Master of a new Lodge organized at Pulaski, and served in that office for many years.

"In 1860 he was elected Grand Master of the Grand Lodge of Tennessee and was re-elected in 1861. There being no election in 1862, he held over until the next annual election. The duties of the office in 1861, 1862 and the first half of 1863 were onerous and trying. In addition to the numerous vexed questions arising from the distracted state of the country, connected with the war, numerous applications were made for dispensations to open Army Lodges; and as nearly all the Masonic authorities in the United States, on both sides of the contending lines, had authorized such Lodges, he found it difficult to resist the applications, some of them coming from well-known and tried Masons, among them the High Priest and officers of his own Chapter and officers and members of his own Lodge. But believing that Masonry in the end would suffer from such exercise of power, he persistently refused, and for the time being incurred the displeasure of many good Masons. Before the war was over, however, many Brethren who were clamorous for a Lodge were well satisfied that the exercise of such power would have been unwise."

It is to be regretted that every other Grand Master, in office at that time, did not entertain the same opinion and adhere to it with similar firmness.

He was the first High Priest of Pulaski Chapter, No. 20, the first Th. Ill. M. of Pulaski Council, No. 9, and the first Eminent Commander of Pulaski Commandery, No. 12.

He was Clerk and Master of the Chancery Court of Pulaski from March, 1842, until September, 1861, when he resigned to take his seat as a member of the Legislature. He served in that Body during the session of 1861–2. In August, 1863, he was elected to the Confederate Congress, took his seat in the spring of 1864 and served until the cause went down.

"He opposed the doctrine of secession and the measures which led to separation, and made among the last, if not the last, speech for the Union that was made in Pulaski. But when Mr. Lincoln called on the Southern States for troops, seeing that war was inevitable, he decided without hesitation to go with his own section and to go with his own State; believing that his primary allegiance was to the government that gave him title to his lands and protected his personal property."

In the Confederate Congress "he supported with zeal all the prominent measures for the prosecution of the war, for the defence of the South, and made among the last—if not the very last—war speech that was made in that Body. After the surrender he returned home in July, 1865, and from that time has endeavored, by his example and influence, to restore peace, harmony and good order in the country. He lost by the war nearly all he had pecuniarily. In addition to the loss of slaves, stock, etc., his residence and nearly all his valuable papers were destroyed. In a few months after his return home he engaged in the practice of the law and has followed that ever since."

The writer of this interesting sketch expresses the opinion that no man in Tennessee has done more for Masonry than Brother McCallum. "His purity of life, his exalted worth as a citizen, his vigorous intellect and matured judgment, gave a character to every act of his Masonic life and Masonic decisions made, that few felt disposed to question. He made Masonry a study, and his decisions on Masonic law and ethics were excelled by few, if any, of the Masonic writers of the country, living or dead. For years he has been the Chairman, in the different Masonic Grand Bodies of the State, of the Committee on Masonic Jurisprudence, and a reference to these various and many decisions is a proof of his wisdom, knowledge and sound judgment."

We quote several interesting incidents related by the biographer as connected with the Masonic life of Brother McCallum:

"Previous to his becoming a Mason, in a playful and jesting manner, he animadverted with some severity upon the *personal appearance* of one of his friends, a gentleman of high standing, which coming to the ears of his wife, she took offence at it, which led to coldness between the gentleman and himself, and to a cessation of the usual salutations on meeting—so much so that a personal difficulty was apprehended. On the day on which his petition was to be acted on, he learned that the gentleman referred to was a member of the Lodge. Not doubting but that the gentleman would oppose him, he went to his friend with whom he intrusted his petition, and asked if the petition could be withdrawn, as he was confident he would be rejected. After hearing his reasons and the grounds of the difficulty, his friend told him he need not fear *that member*—that he was an honorable gentleman and a good Mason, and he would not suffer any private pique or personal offence to himself to cause him to oppose a candidate who possessed the requisite qualifications otherwise to make a good Mason. After initiation, the member whose influence he so much feared was the first to meet him and give him his hand, and he never afterward heard of the difficulty."

Brother McCallum "also relates that from 1833 to 1839, when the anti-Masonic persecution was most virulent in Middle Tennessee, judges, magistrates and jurors, known to be Masons, were suspected of partiality, and often accused of it, where one of the parties litigant was a Mason and the other not. During this time the members of his Lodge met occasionally, rather by stealth, going to the hall one at a time and entering by a back way. Such meetings were often informal, and were left in the same manner without exciting attention. During the time, however, a worthy Brother of high standing died. Several of the members met and discussed the propriety of burying him with Masonic honors. It was thought to be their duty. The Lodge had a considerable membership and, like Lodges of the present day, had some members that did not give strength to the Order. It was agreed that if they could get fifteen or twenty of their best Masons to join in the procession they would face the storm.

Without attempting to summon the Lodge, they went around and found whom they could get, and among them several old men of high standing, who from age or other cause had been dimited for years. They readily consented. A great number of persons were gathered at the house of the deceased to attend the burial. The Masons went there without their regalia, procured a room and dressed, and not until then did the spectators know that there would be a Masonic burial. The Masons formed in procession and carried the remains to the grave. Many remarks were made as they were marching; and whilst performing the ceremonies around the grave, Brother M. says he could hear the inquiries: '*What! Is Mr. A. a Mason?*' '*Is Mr. B. a Mason?*' '*Is Mr. C. a Mason?*' At length one old man said: 'Boys, if these men are Masons, there is no harm in it, or they would not be here to-day.' Just so it was that the firmness, the high standing and moral worth of the prominent Masons of that day stood as a breakwater against the waves of persecution that were rolling in on the Order.

"He relates another incident to show that thirty or forty years ago, Masons regarded the duty to aid a Brother in distress more as an individual duty than they seem to do at present. They were not then so much disposed to throw everything on the Lodge, but each felt he had a personal responsibility to discharge. A Mr. C., an Irishman by birth, with but little means, settled twelve or fifteen miles from any Lodge, procured a small tract of land, and he and his wife, by their labor, made a support. He was a man of more than ordinary intelligence for his condition in life, was a Mason, was honest, industrious and respected by his neighbors. In time he became paralyzed; was for a long time helpless and bed-ridden; had no visible means of support. But the Masons did not forget him. Some one would send him or take to him coffee or sugar, or a blanket, some article of clothing or provision. He was provided for, but his neighbors did not know how, and often wondered how he got such things. At length he died, and the Lodge sent the hearse with a coffin and a committee of Brethren, and had him brought to town and buried with Masonic honors. Not until then did his neighbors learn how he had been provided for; and one of them who had always been his friend, said afterwards he was glad the Masons had publicly acknowledged him as a Mason. But for that a cloud would have rested on his memory—some of his best friends had feared something was wrong. This was bestowing alms in the true Masonic spirit: 'When thou doest alms, let not thy left hand know what thy right hand doeth.'"

Montacute or Montague?

Recently, in looking over "The History of the Holy, Military, Sovereign Order of St. John of Jerusalem," by John Taaffe, we met with a passage which throws some light upon the vexed question of the proper spelling of the name of the Grand Master who commissioned Henry Price. The author says, Vol. II., page 92, referring to a deed bearing date in 1207, "Amongst this document's witnesses is Hugo de Burin (which no doubt means Byron); so the late lord (the poet) was not wrong in thinking he had ancestors in the crusades. And in another document of that same year, I read among the witnesses Frater Galfridus Lo Rath. Lo Rath, after exerting his insinuating manners by being a peace-maker, as became his age, between the Armenian and Antioch, died in 1208, and his successor as Grand Master was one who until then had been marshal, Sir Gawen de Montacute, whom Vertot unhesitatingly dubs Montaigu, and that he was a French gentleman. And Bosio and even Seb. Paoli concur; but be it observed that, according to Lodge and Sir Harris Nicolas, the Montacute was an *old* English family in 1168, earlier than the period we are treating of, and that they did not take the name of Montaigu until two centuries later, when they merged in the Nevils and old Earls of Salisbury; so that, until the contrary be decided by greater authorities (and the historians of the order cite none), I must certainly vindicate the claim of England to the Grand Master Montacute, and that he was no further a Frenchman than that his ancestors had been Normans. But at that time, if the Montaigus belonged to Auvergne, the Montacutes did to Wiltshire; and Montacute is the name in all the documents."

"A King of Cyprus in 1210, gives various lands to Sir Gawen Montacute, Grand Master of the Sacred House of the Hospital of St. John, and the Hospitallers. On the 13th of October, certain persons borrow a thousand Saracen bezants from Montacute, Grand Master of the Hospitallers." * * * * * * *

"In January, 1217, John of Brienne, King of Jerusalem, speaks of Gawen de Montacute, Grand Master of the Hospitallers."

[CONTINUED FROM SEPTEMBER NUMBER.]

Historical and Bibliographical Memoranda.

BY HON. JOSIAH H. DRUMMOND, PAST GRAND MASTER OF MAINE.

THE MASONIC JOURNAL. — An octavo monthly magazine of 48 pages, started at Marietta, Georgia, January 1st, 1849, by Randall and Loomis. It was continued till April, 1854. Some time in 1852, Samuel Lawrence became the editor, and it was published at the "Masonic Office," Marietta, Georgia; the title page for the volume indicates that that whole volume was thus edited and published, but in fact some of the numbers were published by Randall and Loomis. The first five volumes have twelve numbers each; only four numbers of volume six were published, the last being a double number. In May, 1854, it united with the *Signet and Mirror*, and the name was changed to *Masonic Signet and Journal*, which see.

THE MASONIC MAGAZINE.—An octavo monthly of 32 pages commenced at London, in July, 1873, by George Kenning, and issued regularly since; twelve numbers make a volume.

THE MASONIC MAGAZINE AND MECHANICS' LITERARY GAZETTE.—I have number one, Vol. I. of an octavo magazine with this title, published in New York, December 20, 1827. I have no other knowledge of it. This number contains 16 pages; the cover is missing. and the Salutatory gives no indication as to how often or by whom it was to be published.

THE MASONIC MESSENGER.—A small quarto monthly published by M. J. Drummond in New York. It was commenced in 1855, I think, and ran through five volumes of twelve numbers each, and a part or all of the sixth volume.

THE MASONIC MIRROR.—An octavo monthly started in London, in Nov., 1854; at first it had 48 pages, but was increased in size after the third number; fourteen numbers were issued for a volume (740 pages), when it was merged in "*The Freemasons' Monthly Magazine.*"

THE MASONIC MIRROR AND MECHANICS' INTELLIGENCER, and

THE MASONIC MIRROR, Boston. See *ante*, CHARLES W. MOORE's publications.

THE MASONIC MIRROR.—Commenced at Columbia, Tennessee, by Charles A. Fuller, February 18, 1843; it was published semi-monthly, but only thirteen numbers were issued and it was discontinued September 2d, 1843.

THE MASONIC MIRROR.—A monthly octavo magazine of 32 pages first published in January, 1845, at Maysville, Kentucky, by B. D. Crookshanks.

He died after issuing four numbers, and it was then published at Covington by H. B. Brown. None was issued for May or June; the July number is marked No. 5 on the cover, but No. 7 inside, and is paged as No. 7, and that paging is continued through the volume, so that it does not contain pages 129 to 192 inclusive; it was the intention to issue the numbers for May and June afterwards, but it was not done, and the volume runs to February, 1846, and the paging to 424, though it actually contains only 360 pages; the August and September numbers were issued together as Nos. 6 and 7; also Nos. 8 and 9, and Nos. 10 and 11 were issued together. Volume II. was issued regularly, but the publisher was changed with No 6, William C. Munger taking Brown's place. Two numbers of Volume III. were issued; whether others were or not, I cannot tell.

THE MASONIC MIRROR.—A weekly folio of eight pages, commenced January, 1852, at Philadelphia, by Leon Hyneman. With the second number the name was changed to "*The Masonic Mirror and American Keystone*," the paper published in New York under the latter title having united with it. The numbers for 1852 and 1853 make volumes one and two. Volumes three and four were published during 1854 and 1855, of the same size, under the name of "*Masonic Mirror and Keystone*." It was then changed to a quarto weekly of twelve pages, under the same name, and was continued in the same style through 1860, making nine volumes in all.

THE MASONIC MIRROR.—A paper by this name was published weekly in New York in 1868, and some time previously, by Levi and Nevins, but has been discontinued. I have never seen it and have no further knowledge of it.

THE MASONIC MIRROR.—Commenced in September, 1869, at San Francisco, by A. W. Bishop, as an octavo monthly of 32 pages, and published one year in that style. In September, 1870, it was changed to a quarto weekly of eight pages; volumes two and three each contain twenty-six numbers; volume four commencing September, 1871, and ending June, 1872, contains thirty-nine numbers. It was then changed to an octavo monthly, published one year and discontinued. Nos. 4 and 5 of Volume 5, are marked on cover and first page as Volume 6 and 7 respectively; No. 6 of the volume is marked Volume 5 on the cover and Volume 7 on the first page; and No. 12 of the same volume is marked Volume 6 on the cover.

THE MASONIC MIRROR, TEXAS.—A weekly quarto of twelve pages originally; commenced January 1st, 1872, and published two years at Houston, Texas. After No. 38 of the second volume it was reduced to eight pages, and at the end of the volume was discontinued.

THE MASONIC MISCELLANY *and Ladies' Literary Magazine.*—An octavo monthly Magazine, commenced in July, 1821, by William Gibbes Hunt, at Lexington, Kentucky, and published two years, making two volumes. The first number contains 32 pages, the second 48, and all the others 40 each.

THE MASONIC MONITOR.—A weekly folio of eight pages published at Goldsboro', N. C., by J. A. Bonitz, in 1872, and 1873. There was no number for December, 1872, and the number for January, 1873, was No. 10. I cannot tell how long it was published.

THE MASONIC MONTHLY.—An octavo monthly magazine of 48 pages, commenced at Boston in November, 1863, by Edward L. Mitchell, and continued through seven volumes, when it was discontinued. On the cover it was numbered consecutively; but inside it was numbered for volumes, twelve numbers for each, except that in volume seven the whole numbers are given instead of the number for that volume. In volume two, Samuel Evans appears as editor. In No. 5 of volume two is an error in paging, 247 being used instead of 217, and the error is continued through the volume. In No. 8 of volume three, there is also an error in the paging, 378 being used for 278, and the error is continued through the volume, the first and second numbers of which contain 40 pages each, and the others 38 pages each. In volume four, Charles C. Roberts appears as publisher; the first eight numbers have 38 pages each, and the others, 40 pages each. No numbers were issued for November and December, 1867, and volume five begins in January, 1868, with Theoph. G. Wadman as publisher; numbers two and three (whole numbers 50 and 51) were issued together, 74 pages; the other numbers have 40 pages each. The first nine numbers of Vol. 6 have 40 pages each; the tenth, 32; the eleventh and twelfth (whole numbers 71 and 72) issued in one, have four pages, supplemented by 18 pages of the History of Freemasonry, and 22 pages of an article "A Freemason's Pocket Companion;" both from Hyneman's Masonic Library, and paged as in the original. With volume seven, Theoph. G. Wadman appears also as editor; the first eight numbers contain 32 pages each; the ninth and tenth (whole numbers, 81 and 82) were issued together, and contain 48 pages; the eleventh and twelfth (whole numbers 83 and 84) were issued together and contain 44 pages, besides Title Page and Table of Contents. I have the impression that other double numbers were issued, but cannot tell without the covers. No. 49, and the double number 81-82, are very rare.

MASONIC OLIVE BRANCH AND LITERARY PORTFOLIO.—A semi-monthly quarto of eight pages, commenced at Fredericksburg, Virginia, January 2, 1837, by James D. McCable and John M. Ball. It was removed to Richmond the first of October; the first volume was 192 pages; it was intended to continue it, but I have only volume one, and do not know whether any more was published or not. Brother Ball retired after the seventh number.

THE MASONIC RECORD was published by Charles T. Wilson at San Francisco, in 1854; it was a semi-monthly quarto.

THE MASONIC RECORD.—An octavo monthly magazine of 64 pages, published at Nashville, Tennessee, by John Frizzell & Co., from 1868 to 1870, four volumes of six numbers each.

THE MASONIC REGISTER was a quarto published at Vevay, Indiana, by William C. Kean, in 1825.

THE MASONIC REGISTER AND GAZETTE OF NEWS was an octavo weekly of eight pages published in New York city, in 1854, by J. Flavius Adams. It was immediately united with the *Masonic Union* (which see) under the title of "*The Masonic Register and Union.*"

THE MASONIC REGISTER AND UNION.—See *Masonic Union.*

THE MASONIC REVIEW.—Commenced by Cornelius Moore at Cincinnati in October, 1845, as an octavo monthly of 24 pages, with twelve numbers for a volume; at the beginning of the third volume the size of the numbers was increased to 32 pages, and volumes three, four, five, six and seven contain twelve numbers of 32 pages each. The size of the numbers was then increased to 64 pages, with six numbers to the volume; it was published to the end of the twenty-sixth volume (March, 1862,) without losing a month, and without varying the size of a single number except that No. 6 of volume 14 has 18 extra pages. No numbers were issued for April, May or June, 1862; the twenty-seventh volume commenced in July and contains six numbers, the first four of 64 pages each, and the other two of 48 pages each. The size of the numbers was then reduced to 32 pages, and four volumes issued (from 1863 to 1866 inclusive) of twelve numbers each. The size was then changed to a quarto and it was issued weekly during 1867. In January, 1868, it was changed back to an octavo monthly of 64 pages, six numbers to the volume, and during 1868, 1869 and 1870, volumes 33 to 38 inclusive were issued; a double number was issued for November and December, 1868. Volume 39 ran from January, 1871, to August, 1871, no numbers having been issued in May, June or September of that year. Volume 40 began in October, 1871. Since then it has been issued regularly every month, six numbers making a volume. Volume 45 ends in September, 1874.

THE MASONIC REVIEW AND KEYSTONE.—A weekly quarto of sixteen pages published at Baltimore in 1867. I do not know how many numbers there were in the first volume. The second ran to No. 23, (368 pages), December 7, 1867, when it was discontinued as I understand.

THE MASONIC SENTINEL.—A weekly folio of four pages, published at New York, by Henry C. Atwood from August 16, 1851, to February 6, 1852 (twenty-six numbers), and then discontinued.

THE MASONIC SIGNAL.—In the *Masonic Review* for November, 1846, page 48, is the statement that the *Masonic Signal* formerly published at ——— in Georgia, was to be revived and published at Atlanta, Georgia, by W. H. Fonerden.

THE MASONIC SIGNET AND LITERARY MIRROR.—An octavo monthly commenced by J. W. S. Mitchell, in May, 1848, at St. Louis, called inside "*The Signet and Mirror.*" It was published regularly until April, 1854, making ten volumes. The first two volumes have twelve numbers, the others, six numbers. The tenth volume was published at Montgomery, Alabama. No. 3 of volume two has the same heading as No. 2, and they must be distinguished by the paging. In May, 1854, it was united with the *Masonic Journal* under the name of,

THE MASONIC SIGNET AND JOURNAL.—This was edited by Mitchell and Lawrence, and published at Marietta, Georgia, monthly, octavo. Only four numbers were published, however, when it was discontinued.

THE MASONIC SIGNET AND JOURNAL, *New Series.*—An octavo monthly published by Samuel Lawrence, at Atlanta, Georgia, and commenced in January, 1855. Three volumes of twelve numbers each were published regularly. Then the work was suspended from December, 1857, till October, 1858, when volume four was commenced, which was completed in twelve numbers, in September, 1859. Volume five, of six numbers, followed immediately; then volume six was commenced, and two numbers issued, and the work suspended; the last number issued was for May, 1860. It was started again in August, 1866, by Dr. J. E. Blackshear and Samuel Lawrence, but only one number was issued. It was again started by Lawrence in 1873, and two numbers issued (November and December), when it was discontinued for want of sufficient support.

Applicants for Relief, Good, Bad and Indifferent.

PROBABLY at no time were the applications for Masonic charity so numerous and pressing, all over the country, as during the past year; and certainly never were so many presented by the veriest bummers and impostors. Almost every day we receive accounts of some petty swindle perpetrated by a plausible pretender, who desires the means of traveling from one city to another and will certainly refund the amount as soon as he arrives among his friends. Only in two or three instances have we known such a promise to be kept. The members of charity and relief committees are obliged to be exceedingly vigilant, and, in spite of all, they are often deceived. We think it not extravagant to say that one half of the applications are made by liars and cheats.

Brother A. J. Wheeler, the editor of the *Masonic Jewel*, of Memphis, Tennessee, who did such good service while the pestilence raged in that city last year, has had a large experience in the dispensing of Masonic charities. In the September number of his interesting journal he gives an amusing account of a month's experience as Secretary of the Masonic Board of Relief of Memphis. Many of the cases are similar to those constantly presented to committees in this part of the country, and his version of them will tickle the fancy of many of our readers, while some useful hints will be suggested to those who are called to discharge similar duties. He discourseth in this wise:

"We have thought that it would be interesting and instructive to relate the experience of a month as Secretary of the Relief Board of our city, as many have but little knowledge of its workings or of the vast number of applications made for relief or charities. We shall omit names and also matters that might prove offensive to those deserving persons who received assistance.

"We commence with a half-breed Indian of the Cherokee tribe, who had come from the Indian Territory to aid Gov. Baxter, of Arkansas, in his 'late unpleasantness' with Mr. Brooks. He made application as a Mason for means to aid him in getting home. He had traveled without 'scrip or purse' thus far, had received nothing for his services at Little Rock, and now brought into requisition his Masonry. He could not talk Masonry, but he could act it, and with his beads, hands and head made matters active with us for some time. Capt. Jimmie 'was a brick'—Junior Warden of his Lodge, second in command of his tribe—loved coffee, Masonry and Albert Pike. The few dollars given him he said would carry him and companions all over the United States—we protested — showed him our tomahawk, raised the war whoop, which immediately brought about a peace. We shook hands Indian style and he left for his own hunting ground.

"On the same day applied a man of some forty years of age—did not claim to be a Mason, but said his father had been a 'very high one'—was without means and wanted cabin passage to New Orleans Had a healthy, stout appearance, and not looking very hungry, we declined assistance.

"Third case. A widow applying for her monthly allowance, that had been ordered by the Board. Has herself and one child to support. Husband died years ago, was a Mason that for years took no interest in the Order, had means, but never expended them in the charities of the Fraternity, was independent and thought it useless to spend money for Lodge dues, finally dimited and several years thereafter died. His widow became penniless and through her tears and entreaties, and persistency, as a matter of charity, not of right, relief is given to her monthly.

"Fourth case. A Mason and his wife came from Pittsburg to seek a home and employment in this city. Not succeeding, and their money being nearly exhausted, he concluded to return to Pittsburg and get the same position he had left. Sickness befell him, and his wife getting no money, she was daily expecting to be cast out upon the street. She applied for relief. Money and a passage to Pittsburg were furnished her.

"Fifth case. Applicant hailing from Vicksburg, Mississippi, out of employment and means, desired to go to St. Louis. Not being fully satisfied as to the applicant, telegraphed to his Lodge, and upon receiving answer, aided the Brother as desired.

"Sixth applicant. An old man, sick and destitute, hailing from St. Catherine, Canada. Had been laboring in Arkansas until he had become sick and spent his all, was seedy, rheumatic and almost helpless; wished to go to Cincinnati, where he had a friend who would aid him. His wish was cheerfully complied with.

"Seventh. A female, full of side degrees, husband not a Mason, but brothers were. Had medals in brass and silver. She wanted to go to ———, Illinois. Demanded her rights as a *Mason*, wanted them all, said we had no right to refuse. Told us our duty generally. She left in disgust. The feeling was mutual. No relief granted except a glass of ice water.

"Eighth. Brother from Napoleon, Arkansas, flooded out and family supplies gone, came up to get something to keep his family from starving. Satisfied that statement was correct, and request in part complied with.

"Ninth applicant. Widow with children. Husband had belonged to a Lodge in Mississippi. An industrious, persevering Irish woman, member of the Catholic church and a resident of Memphis. Relief granted.

"Tenth applicant. A young man whose father was a bright Mason but died in poverty. He is now taking care of his mother, sister, wife and two children, with a salary of but fifty dollars per month for the most of the past year. Sickness appears to be constantly in his household, yet the young man goes on uncomplainingly and acts the little hero that he is. This young man is an excellent business man, a good penman, steady, sober, honest and good. A fatality appears to hover over him, and low wages, hard fare and rough usage are always his near neighbors and boon companions. He always gets what he asks for, which is but little.

"Eleventh. A little waif of a year's age, the youngest of six helpless orphans, mother and father buried by the Masonic Relief Board the past year. The lady in whose care the child is placed, applies for necessary clothing and comforts for the child. Granted.

"Twelfth applicant. Has been for fifteen years a dimited Mason, hailing from a Lodge in Cincinnati. Has a large family on his hands and being out of employment, and no means on hand, had to either starve or beg. Proud and self-reliant generally, circumstances forced the humiliation and, after consultation with members of the Board, relief was granted, not as a matter of right, but humanity.

"Thirteenth. An old saw, has made several efforts to sharpen it on the Relief Board and failed. A widow, helpless and starving, children ditto, if you believe her report. Facts: husband was a very uncertain man and his widow is still more so. We make a mild use of terms.

"Fourteenth. A widow and daughter. Husband had belonged to the Lodge at Holly Springs, Mississippi. Sickness and poverty made the old lady look care-worn and miserable; desired to get to Jackson, Tennessee, where she had friends and relatives. Her request was granted.

"Fifteenth. A Brother, Companion, Frater and a good, clever man, from Mississippi, seeking employment and finding none, asked board until he could get it—present application was for the third week's board, which was two weeks beyond the rule. Unfortunately, but few positions would suit him, and he lacked the energy to seek what did not suit him for a livelihood. He was told that his allowance would cease, concluded St. Louis was a better point, and that he was better acquainted there. He was forwarded as requested.

"Sixteenth. A chronic case of several years standing—a widow whose husband had once belonged to a Lodge at Byhalia, Mississippi, but for many years dimited. Death came and left the widow with three helpless children, now grown. Through the persistency and zeal of some of the Fraternity, the Relief Board has been a constant contributor to her wants. This application was for the regular monthly allowance.

"Seventeenth. A worthy, earnest young lady, with vim and energy enough, if left to herself, to keep above want. Yellow fever deprived her of her only support—a father and brother—without a home, a little brother and sister left to her charge, what was she to do? She sells some little effects not actually necessary to her comfort, and goes out to seek employment, trusting her little brother and sister to a neighbor's care while absent. She takes in sewing, small children to teach, anything honorable for bread and meat. Some months she needs assistance, others none. Hopeful and earnest, she never calls except in actual distress, and the Board never refuses her. Her father was a faithful member of a Lodge in this County which has never contributed anything to the Relief Board, or to this distressed family. We take the liberty, as a matter of pleasantry, to copy a portion of her last note to the Secretary.

" 'I am economizing all I can in order to help pay the rent. My expenses the last month were only $16.30. We have a happy home here among the kindest and best of people, and I do so wish to keep it. Please give me a month or two more of grace. I am too poor to buy a lottery ticket, and the best chance I have of marrying is a widower with seven children—got nothing—too lazy to work and afraid to steal. But I promise you that the first man who comes along and offers us three "square meals" a day—I will say "yes, sir, thankee," and so rid you of

—— —— & Co.'

"Eighteenth. Applicant from Montgomery, Missouri, on the way to Water Valley, Mississippi, thought he had enough to get through, but lacked two dollars. Amount given.

"Nineteenth. Application made to the Relief Board to bury a man who had died suddenly—had been in the city some time, drinking to excess and making himself very sociable. A Masonic pin was found on his person; on this the claim was made that the Masons should bury him. It was not done.

"Twentieth applicant. A widow of middle age, from Decatur, Alabama,—looked like a truthful, hard-working lady, in great distress. Said that her husband had not belonged to the Fraternity, but her father and a brother had. She had been to see her mother in Arkansas and had gone to nurse her—staid with her until she died—was now trying to return home—did not come with the belief that she had any claim on the Order, but hoped, as a matter of charity, we would loan her enough to get home on, as she knew not what to do or where to go to, if refused. The amount asked was given her.

"Twenty-first. Applicant a stout, sleepy-looking Brother from San Antonio, Texas, was traveling for a job; desired to become a book-keeper, as he had taken lessons and knew all about it. A week's board ordered, to give the Brother an opportunity to seek a situation. Made several spasmodic efforts, and as he appeared stout and healthy, we suggested that he should go to a Brother H., who runs a brick-yard, and who promised, as a matter of experiment, to give him a job. Brother H. proposes hereafter, as a matter of relief to the Board, to take such cases off our hands. Wages were offered him, but he concluded the work would be too hard. We then told him to look out for himself. After considerable persuasion a deck passage was given him to New Orleans, where he said he had a wealthy uncle.

"Twenty-second. Applicant from Alabama, determined to do something for a living, had spent his last nickel and wanted very little to keep him from starving. He got more than he asked and went to work with a vim to find employment. He got it, as he was desperately in earnest.

"Twenty-third. Applicant from the interior of New York. No papers. Could not give the name or number of his Lodge, but did finally give it incorrectly as to number and location; as an excuse said he had not visited it for six or seven years, and after considerable persuasion, admitted he did not know what his standing was. No relief granted.

"Twenty-fourth. Sudden death of a Brother, at the time unknown as a Mason. Had been in the city a year or two. Having nothing, his friends *recollected* that he was a Mason, and a Brother, formerly from Nashville, came to the front and proved that he was a member of a Lodge in Louisville, Kentucky, and had sat in a Lodge with him. He gave him the character of a liberal and excellent gentleman. His life, morally, was not a Masonic one in Memphis. The blanket of Masonic charity stretches to almost any dimensions when it is used to cover the dead, and the question was a pauper's grave or a Masonic burial. He received a Masonic burial without its honors.

"Twenty-fifth. Within a half hour after case number twenty-four of that month, occurred case twenty-five. Death by intemperance and excess. A widow and child left without home or means. The widow claimed that her husband was a Mason, made in Cleveland, Ohio. Had nothing to prove it. He had been here for years, but not known as a Mason. Burial in a few hours necessary. Charity and mercy joined hands and Masons buried the remains. It was a kind act. For further particulars Masons may apply at the Secretary's office.

"Case twenty-sixth. Cannot refer to it without making known the lady now in our midst—an example of virtue and endurance—Masonic ignorance and stupidity. The Secretary is now in correspondence with a Lodge in Kansas in regard to the matter.

"Twenty-seventh. Two little children left destitute—mother died of consumption a few weeks since—came from Natchez. Near the time of her death another Mason's widow was asked by the dying mother to take care of them. Poor as she was she determined to do it. Friends not Masons aided her, and when the case was presented to us, it was a request for clothes and to pay a balance due on a sewing machine purchased by the mother while living. Request granted. The machine is now used by the eldest daughter, who is nearly fourteen years of age.

"The foregoing were all the cases of importance that occurred for a month. Some relief was extended that has not been mentioned, and some refused, but reported to the Board. We cannot, with propriety, write about all. What we have given will give our Brothers at home and abroad some idea of the constant demand made upon the funds dedicated alone to those not connected with any of the Lodges of the city."

Rules of Action for Masons.

Love all, trust a few,
Do wrong to none; be able for thine enemy
Rather in power than use; and keep thy friend
Under thy own life's key; be checked for silence,
But never taxed for speech.

—*All's well that ends well.*

Legality of the Massachusetts Grand Lodge.

We are indebted to Brother Drummond for the discovery in the Library of the Grand Lodge of New York of a pamphlet which neither he nor we ever heard of before, or indeed any Brother in this jurisdiction, as far as we can learn. We consider it an interesting item of Masonic history, and reprint it in the hope that further information may be elicited in regard to the history of the question involved:

At a Convention of Delegates from the following Lodges of Ancient Free and Accepted Masons, holden at Free Masons Hall in Charlestown, Commonwealth of Massachusetts, on Thursday, 26 May, 5785.

PRESENT.

Rising States Lodge.
Rt. Worsh. Paul Revere.
Rt. Worsh. Tho. Edwards.
Jonathan Stoddard.
John Boit.
Norton Brailsford.

Massachusetts Lodge.
Rt. Worsh. M. M. Hays.
Most Worsh. John Warren.
Joseph Whipple.

St. Peter's Lodge.
Rt. Worsh. Moses Greenleaf.

Trinity Lodge.
Rt. Worsh. Timo. Whiting.
Rt. Worsh. Edward Heard.
Rt. Worsh. Michael Newall.
Ephraim Carter, Jun.
Benjamin Moore.

Warren Lodge.
Henry Jackson.
Benjamin Hitchburn.

Perfect Union Lodge.
Rt. Worsh. John Jutau.
Peter St. Meadows.
James Nebon.
Edward V. Brown.
James Huzman.

Essex Lodge.
Rt. Worsh. Joseph Hiller.
William Bentley.

Unity Lodge.
Rt. Worsh. Thomas Dodge.

Worcester Lodge.
Joseph Ruggles.

King Solomon's Lodge.
Rt. Worsh. Josiah Bartlett.
Eliphalet Newell.
Benjamin Frothingham.
Joseph Cordis,
Caleb Swan.

Rising Sun Lodge.
Aaron Dexter.

Hampshire Lodge.
Rt. Worsh. Benja Tupper.

The Committee appointed by the Delegates from five Lodges at Boston on March 10th last, report, That they have sent the Proceedings of that Day to all Ancient Lodges, agreeable to their Instructions, and that Answers have been received from all except Berkshire, United States, Amity, St. Patrick's, St. Paul's, Vermont, and King Hiram's Lodges; After which it was Voted, That the Right Worshipful Brother Hays be President; that the Right Worshipful Brother Tupper and the Right Worshipful Brother Whitney be Vice-Presidents; and that the Right Worshipful Brother Bartlett be Secretary to this Convention.

Resolved, That in the present prosecution of Business, each Lodge shall have but one vote, That every person be indulged with freedom of Debate, and that the Yeas and Nays be taken on any Question when requested.

Letters from St. Andrew's and Tyrian Lodges (declining to send Delegates) were read and ordered to be filed.

The Convention proceeded to Business, and after a lengthy Debate on the present state of Masonry, and the government of Lodges, it was

Resolved, That a Committee be chosen from this Convention to consider the Constitution of the Massachusetts Grand Lodge, the Authority under which the different Lodges in the Commonwealth act, or think they act, and the State of Ancient Masonry in general, together with a Circular Letter (on File) from the Grand Lodge of Pennsylvania, and that they do report to this Convention at their Adjournment what may be most expedient for a perfect conciliation and happy Union of all Ancient Lodges.

Resolved, That the said Committee consist of seven, when the following were nominated, viz. Brother Hays, Brother Tupper, Brother Edwards, Brother Dexter, Brother Jackson, Brother Warren, and Brother Moore.

The business being thus far ended, the Convention adjourned until To-morrow, at 4 o'clock, P. M., then to assemble at the House of Brother Stoddard in Boston.

Friday 27th Convention met agreeable to their adjournment. The Committee appointed on the Business of yesterday, reported to the Convention their Enquiry: which was read Paragraph by Paragraph, numbered and acted upon in the following Order, viz :

I. The Committee appointed by the Convention report,--Having examined the Charter originally granted to the Grand Lodge in this

Commonwealth by the Grand Lodge of Scotland, they find the Grant to have been made to the Grand Master by said Charter appointed and to him only, without any provision for a Successor.

II. That St. Andrew's, the Tyrean, the Massachusetts, and St. Peter's Lodges, were the only Lodges, which at the commencement of the war had existence under said Charter in this Commonwealth.

III. That soon after the commencement of the war, and the death of the Grand Master, by the Charter aforesaid appointed, The Craft was in danger of decay, from the circumstance of there being no Grand Lodge established, and all communication being cut off by the war, with the Grand Lodge of Scotland.

IV. At a meeting of the Delegates from St. Andrew's, the Tyrean and St. Peter's Lodges, (Massachusetts then from the circumstances of the war not having congregated) a Grand Lodge was established, and Grand Master Webb elected by the free suffrages of the members assembled, and was commissioned accordingly, without any reference to, or consideration of the Charter from Scotland, other than as that gave existence to the said St. Andrew's, Tyrean and St. Peter's Lodges.

V. That this Grand Lodge was thus formed from the necessity of the case, for the purpose of enabling the Brethren to carry out the design of Masonry, and for the purpose of constituting new Lodges.

VI. That all the Lodges of Ancient Masons in the Commonwealth, as well as all represented in this Convention, except the said St. Andrew's, Tyrean, Massachusetts and St. Peter's, were constituted by the authority of the said Grand Lodge, called the Massachusetts Grand Lodge and that they are Lodges from, or by no other authority whatever.

VII. That this Establishment was about two years since communicated to the Grand Lodge of Scotland, with a request of their sentiments on the subject, but no answer, that your Committee find, has ever been received.

VIII. This your Committee report as a state of facts, and take leave to remark thereon, that if the said Grand Lodge is not a legal constitutional Grand Lodge, there are in this Commonwealth but four legal constituted Lodges of Ancient Free and Accepted Masons, viz. the said St. Andrew's, Tyrean, Massachusetts and St. Peter's, and all the others are spurious, as being derived from a spurious original.

IX. But they are of opinion that the said Massachusetts Grand Lodge is a constitutional Lodge, as it appears from Proceedings in the Book of Constitutions, that it has been the usage of Masons, in free, sovereign and independent Nations and States, when they thought it for the good of Masonry, to establish Grand Lodges, with the authority of such.

X. And it appears to your Committee perfectly consistent with the Principle of Masonry, which is universal benevolence, with the usage of Masons in the former ages, and with reason, that Masons in every free and independent State should have such power.

XI. More especially that the said mentioned Lodges should of right have exercised that power when they did, as the benefits of Masonry in a time of war are most needed, and are of more immediate service to Masons, and there was no other mode in which the benefits could be extended.

XII. Your Committee are further of opinion, that an union and correspondence of all Ancient Lodges through the United States is an event much to be wished for by all good Masons and that they think an opportunity is now offered for such union and correspondence by the letter from the Grand Lodge of Pennsylvania.

XIII. On the whole then, as there have been with some ancient Lodges a doubt respecting the constitutionality of the Massachusetts Grand Lodge, and as (tho' we think it a constitutional Grand Lodge) there appears to us some defects in the regulations of the said Grand Lodge, to mention particularly but one, viz: the circumstances of the Grand Master's nominating his successor, which we conceive is not perfectly consistant with freedom of election: your Committee therefore take leave to recommend that the several Ancient Lodges in this Commonwealth, and such as are represented in this Convention, if they think proper shall appear by themselves or proxies, at the Massachusetts Grand Lodge on the next Grand Feast, then and there perfectly to recognize the Constitutionality of said Grand Lodge, choose new Grand Officers, and make such alterations in the present regulations as to them shall appear expedient and proper to be made: and that the said Grand Lodge be then empowered to correspond with the Grand Lodge of Pennsylvania, and other Grand Lodges in the United States, and to form with them such union as may be thought for the good of Masonry in general, all which is humbly submitted by

Boston, March
27, 5785.

M. M. Hays, *Chairman,*
Thomas Edwards,
Henry Jackson,
Benjamin Tupper,
Aaron Dexter,
John Warren,
Benjamin Moore,
Committee.

The 2d, 7th, 10th, and 12th Paragraphs unanimously accepted. The 1st, 4th, 3d, 5th, 6th, 8th, 9th, 11th, and 13th Paragraphs accepted with only the dissention of Unity Lodge.

The Question was then put, Whether the Report should be accepted in whole, and passed in the affirmative, with the dissention of Unity Lodge only.

Resolved unanimously, that this Convention in the foregoing Proceedings, have had in View the good of the Craft, that they are actuated by an ardent Wish to preserve inviolate the uncorrupted Principles of the Masonic Institution. That Copies of the Proceedings, signed by the President and Secretary, be transmitted to all Ancient Lodges in the Commonwealth of Massachusetts, and other Lodges under the Jurisdiction of the Massachusetts Grand Lodge, with all possible dispatch.

The Business being finished, the Convention dissolved with Concord, Unity and Peace.

M. M. Hays, *President.*

Attest,
Josiah Bartlett, *Secretary.*

The questions discussed in this Convention would seem to have been previously settled by the Grand Lodge itself, as appears from the following extracts from the records of the Massachusetts Grand Lodge:

At a meeting of the Grand Lodge Held on Special Occasion Monday Evening, 10th June, 1782,

Voted, that a Committee be Appointed to Draught resolutions explanatory of the Powers & Authority of this Grand Lodge respecting the Extent & Meaning of its Jurisdiction and the Exercise of any other Masonic Authorities within its Jurisdiction.

Voted, That the Committee Consist of five. Viz't Bros. Morton, Revere, Warren, Avery & Juteau.

At a Meeting of the Grand Lodge, Monday, 30th September, 1782, to receive the report of their Committee Chose in June last, the report being read, it was Voted it should be referred to Next Lodge evening.

Voted, That the Committee Chose in June last, revise the Book of Constitution which is to be printed by Br. N. Willis.

Massachusetts Grand Lodge in Ample Form at Masons' Hall, Friday, December 6th, 1782.

A Report of the Committee to take into Consideration the Conduct of the Brethren, who Assumed the Power and Prerogative of a Grand Lodge on the American Establishment Referr'd Over from last Quarterly Communication was read as follows:

The Committee appointed to take into Consideration the Conduct of those Brethren, who Assumed the Powers and Prerogatives of a Grand Lodge on the Ancient Establishment in this Place, and Examine the Extent of their Authority & Jurisdiction, together with the Powers of any other Ancient Masonic Institution within the Same; Beg Leave to Report the Result of their Examination founded on the following facts, Viz't:

That in Consequence of a petition from a Number of Brethren of this Town to the Grand Lodge of Scotland, a Charter was granted them under the Name of St. Andrews Lodge, by the Most Wpfll & Rt. Honble Sholto, Charles Douglass, Lord Aberdour, and that by means of a Subsequent Petition of the Said St. Andrews Lodge, a Commission was made out & presented from the Most Wpfll & Rt. Honble George Earl of Dalhousie, Grand Master of Scotland, to the Late Most Wpfll Joseph Warren Esqr. constituting and appointing him, Provincial G. M. of the Ancient & Honble Society of Free and Accepted Masons, with Power of granting Charters of Erection within One Hundred Miles of this Metropolis, but that during the Jurisdiction of the Grand Lodge in form & manner thus Appointed, three Lodges only were Constituted by the Authority thereof.

That the Commission from the Grand Lodge of Scotland granted to our Late Grand Master, Joseph Warren Esqr. having died with him and of Course his Deputy whose Appointment was derived from his Nomination being no longer in existence. they saw themselves without a Head, & without a Single Grand Officer, and of Course it was evident that not Only the Grand Lodge, but all the particular Lodges under its Jurisdiction must Cease to Assemble, the Brethren be dispersed, the Pennyless go unassisted, the Craft Languish, & Ancient Masonry be extinct in this Part of the World.

That in Consequence of a Summons from the former Grand Wardens, to the Masters & Wardens of All the regular Constituted Lodges, a Grand Communication was held, to Consult & Advise on some means to preserve the Intercourse of the Brethren.

That the Political Head of this Country having destroyed All Connection & Correspondence between the Subjects of these States & the Country from which the Grand Lodge originally derived its Commissioned Authority, and the Principles of the Craft inculcating on its professors Submission to the Commands of the Civil Authority of the Country they reside in, the Brethren did Assume an Elective Supremacy, & under it Chose a Grand Master & Grand Officers, and Erected a Grand Lodge with Independant Powers & Prerogatives, to be exercised however, on Principles consistent with, & Subordinate to the Regulations pointed out in the Constitution of Ancient Masonry. That the Reputation & Utility of the Craft under their Jurisdiction has been most Extensively diffused by the flourishing State of fourteen Lodges, Constituted by their Authority, within a Shorter Period, than that in which three Only received Dispensations under the former Grand Lodge.

That in the History of our Craft we find, that in England there are Two Grand Lodges independant of each other, In Scotland the Same, and in Ireland their Grand Lodge and Grand Master are Independant of either England or Scotland. Tis clear that the Authority of some of these Grand Lodges originated in Assumption or otherwise they would acknowledge the Head from whence they Derived.

Your Committee are therefore of Opinion that the Resolutions of the said Present Grand Lodge, were dictated by Principles of the Clearest Necessity, founded in the Highest reason, and Warrented by Precedent of the most approved Authority.

Your Committee beg leave to recommend the following Resolutions to be Adopted by this Grand Lodge, & to be ingrafted into its Constitutions.

1st. Resolved, That the Brethren of the Grand Lodge in Assuming the Powers & Prerogatives of an Independent Grand Lodge, Acted on the most laudable Motives and Consistently with the Principles which ought forever to govern Masons, the Benefit of the Craft & the good of Mankind; and are warrented in their Proceedings, by the Practice of Ancient Masons in All Ages of the World.

2d. Resolved, That this Grand Lodge be forever hereafter known & Called by the Name of THE MASSACHUSETTS GRAND LODGE OF ANCIENT MASONS, and, that it is free and INDEPENDENT in its GOVERNMENT & Official AUTHORITY of any other Grand Lodge, or Grand Master in the Universe.

3d. Resolved, That the Sovereign Power & Authority of the said Grand Lodge, be Construed to Extend throughout the Commonwealth of Massachusetts, and to Any of the United States, where none shall be erected over such Lodges only as this Grand Lodge Shall there Constitute.

4th. Resolved, That the Grand Master for the time being, be desired to Call in all the Charters which were held under the Jurisdiction of the late Grand Master, Joseph Warren Esqr. and Return the same with an Endorsement thereon, Expressive of their Voluntary Recognition of the Power and Authority of this Grand Lodge.

5th. Resolved, That no Person or Persons ought or can (Consistently with the Rules of Ancient Masonry and the Good Order of the Craft) use or Exercise the Powers or Prerogatives of an Ancient Grand Master, or Grand Lodge, to wit, to give Power to Erect Lodges of Ancient Masonry, Make Masons, appoint Superior or Grand Officers, Receive dues, or do any thing which belongs to the Powers or Prerogatives of an Ancient Grand Lodge, within any part of the Commonwealth of Massachusetts, the rightful and Appropriated Limits to which the Authority of this Grand Lodge forever hereafter Extends.

Sign'd, PEREZ MORTON,
PAUL REVERE,
JOHN WARREN,
JAMES AVERY.

The Foregoing Report having been taken into Consideration, was read Paragraph by Paragraph and after Mature Deliberation thereon the same was Accepted and Ordered to be recorded in the Proceedings of the Grand Lodge.

Sign'd
Jos: Webb, *Grand M.*

Bro. Juteau presented his Dissent to the foregoing Report & Resolves.

Voted, That the foregoing Report & Resolves be printed and a Copy enclosed to each of the Lodges under this Jurisdiction in order that it may be kept in, & Considered as part of the Book of Constitutions and that Brothers Avery, Warren & Morton be a Committee for that purpose.

It will be remembered that the Saint John's Grand Lodge was organized in 1733 under the Deputation granted to Henry Price. The Massachusetts Grand Lodge was organized in 1769 under the Deputation granted to Joseph Warren. In 1792 the two were united under the name of the Grand Lodge of Massachusetts.

Constancy.

Who is the honest man?
He that doth still and strongly good pursue,
To God, his neighbor and himself most true;
Whom neither force nor fawning can
Unpin, or wrench from giving all their due.

Whose honesty is not
So loose or easy, that a ruffling wind
Can blow away, or glittering look it blind;
Who rides his sure and even trot,
While the world now rides by, now lags behind.

Who, when great trials come,
Nor seeks, nor shuns them; but doth calmly stay,
Till he the thing and the example weigh;
All being brought into a sum,
What place or person calls for, he doth pay.

Whom none can work or woo,
To use in anything a trick or sleight;
For above all things he abhors deceit;
His words, and works, and fashion too,
All of a piece, and all are clear and straight.

Who never melts or thaws
At close temptations; when the day is done,
His goodness sets not; but in dark can run:
The sun to others writeth laws,
And is their virtue; virtue is his sun.

Who, when he is to treat
With sick folks, women, those whom passions sway,
Allows for that, and keeps his constant way.
Whom others' faults do not defeat;
But though men fail him, yet his part doth play.

Whom nothing can procure,
When the wide world runs bias, from his will
To writhe his limbs, and share, not mend the ill.
This is the marksman, safe and sure,
Who still is right, and prays to be so still.

George Herbert.

The Masonic Welcome to Lafayette.

Just fifty years ago occurred that spontaneous and universal outpouring of love and gratitude which marked the visit of Lafayette to this country in 1824. Congress had unanimously voted to request President Monroe to invite him to visit the United States. He accepted the invitation, but declined the offer of a ship of the line for his conveyance, and with his son, George Washington Lafayette, and secretary, took passage on a packet ship from Havre for New York, where he landed on the 15th of August, 1824. He visited in succession each of the twenty-four States and all the principal cities. He was received everywhere with the utmost demonstrations of enthusiasm, and his progress through the country resembled a continuous triumphal procession. The high and the low, the rich and the poor, the old and the young united with one accord in offering the spontaneous homage of a nation's gratitude to a nation's benefactor. "The heart of every individual became an altar bright and warm with the praises of Lafayette." Even the children welcomed his approach "with the fragrant incense of innocent and untutored hearts." From one end of the country to the other was echoed and re-echoed the sentiment so felicitously expressed by the poet Sprague in the lines inscribed upon the triumphal arch which first met the Hero's eyes as he entered the city of Boston—lines which we have often heard repeated with quivering lip and flashing eye by delighted spectators of that magnificent reception:

"WELCOME LAFAYETTE!

The *fathers* in glory shall sleep,
  That gathered with thee in the fight,
But the *sons* will eternally keep
  The tablet of gratitude bright.
We bow not the *neck*, and we bend not the *knee*,
But our *hearts* Lafayette, we surrender to thee."

The various associations, throughout the country, of every name and nature, were proud to bring their tributes of gratitude and praise. Among these, none were more numerously tendered or more graciously received than those from Masonic Bodies. Each party seemed to take great delight in recognizing the mystic bond of union between them, Many of the incidents connected with these fraternal courtesies are interesting and we have selected some of the most striking from the accounts given in the newspapers of that day.

We have not much faith in newspapers as sources of Masonic history. We know from every day experience that their reports are full of inaccuracies and often of deliberate misstatements; and when the writer or supervisor is not a Mason the attempt to chronicle Masonic proceedings often results only in ridiculous burlesque. From newspapers, however, we may often obtain useful hints upon Masonic affairs, and interesting, if not always strictly reliable narratives of Masonic occurrences.

In the Grand Lodge of New Hampshire June 8, 1824, R. W. Henry Hubbard offered the following resolutions respecting General Lafayette, which were adopted unanimously:

Whereas, The contemplated visit of our distinguished Brother, General Lafayette, at the capitol, must be at a time when the Grand Lodge of this State will not be in session, therefore—

Resolved, That it is a matter of deep regret to the members of this Grand Lodge that they will be prevented from personally offering to him some testimonial of their regard.

Resolved, At this time, that the Grand Lodge will make some proper expression of their feelings of respect and gratitude to this devoted friend of their country and of humanity; and, therefore, be it further

Resolved, That General Lafayette be admitted a member of the Grand Lodge of the State of New Hampshire, and that he be entitled to all the privileges, rights and immunities of a Past Grand Master.

Resolved, That the Grand Master communicate to him the proper evidence of this fact, under seal of the Grand Lodge.

Splendid as were the numerous parades, fetes and galas in honor of Lafayette, the Masonic dinner given by the Grand Lodge of New York at Washington Hall, surpassed everything with the exception of the reception by the city, at Castle Garden.

There are said to have been in the city of New York at that time, about thirty Lodges embracing about eight thousand Brethren. Members from most of the Lodges united in the dinner given to our distinguished Brother, and contributed to the decorations of the Hall, which are described as in a style of taste and elegance reflecting the highest credit upon the Fraternity. In the East a lofty pavilion was erected, stretching nearly across the Hall, and the top of which rose to the ceiling. In front of this splendid recess, at the summit, extended an arch of laurel and other evergreens, studded with red and white roses, and filled with lamps, which sparkled with variegated colors among the foliage. At the bottom, a semi-circlular table, raised several feet above the floor, was erected, adorned with *jets d' eau* and various Masonic emblems. The back of the pavilion was hung with banners, and in the centre was a splendid transparency illustrative of the early history of Masonry.

Opposite this pavilion, in the West, was another recess, scarcely inferior in splendor to that in the East, with a large transparency representing Washington and Lafayette, clothed Masonically, in the attitude of shaking hands. The Genius of America, surrounded with a halo of glory and raised upon a pedestal, held in either hand a wreath of laurel about to be placed simultaneously upon the brow of each Hero. Beneath was the inscription,—*Lux et Veritas*—Light and Truth.

In the South were full length portraits of Washington and Hamilton, in frames highly gilt and embellished, and overarched by a rainbow, with a span of perhaps thirty feet. It was a transparency, and when lighted exhibited all the hues of the beautiful phenomenon in nature which it was designed to represent.

In the North was another transparency, displaying in large capitals the following inscription: LAFAYETTE, THE FRIEND OF FREEDOM, THE BENEFACTOR OF MANKIND. Above this was the orchestra, embowered with evergreens, so that the band were entirely concealed from the company, and the music seemed to burst from an enchanted copse, as at intervals its inspiring notes rang through the alcoves of the spacious apartment.

Across the Hall, diagonally, from corner to corner, a distance of about one hundred feet along the ceiling, extended two arches woven of laurel and intermingled with roses in the most tasteful manner. At the point where they crossed each other in the centre, was the emblem of the All-seeing Eye, composed of a mirror surrounded with splendid radii several feet in diameter. Faint as every human representation of this object must be, the sacred symbol was nevertheless thought to be striking and impressive.

The Hall was lighted with eight large chandeliers and an almost countless number of small lamps which twinkled among the evergreens and other ornaments, pouring a flood of light. The effect was much augmented by the quantity of glass which covered six or seven tables extending the whole length of the room, and entirely filling the area. To this must also be added the standards of the several Lodges unfurled and glittering in every part of the Hall, together with the jewels and emblems of the Order.

At 4 o'clock on Monday afternoon, the Grand Lodge met at the Hall, and being duly opened, a committee was appointed to wait on General Lafayette and escort him to the Lodge. Upon his arrival, he was met at the door by the Grand Marshal and Grand Stewards and ushered into the Hall with the honors of Masonry. Upon reaching the East the Right Worshipful Grand Master, Martin Hoffman, addressed him as follows:

"Brother Lafayette,—Your return to the United States has rekindled the recollections of the surviving warriors and patriots of our Revolution, and the joy which pervades every heart, evinces the deep gratitude of all our citizens.

"Permit us, your Masonic Brethren, to join the general voice of gladness, to offer you the hand of friendship, to welcome you among us and to express the warmest sentiments of brotherly love.

"We receive you with pride and exultation; we hail you as a Brother and philanthropist; we cherish you in our hearts as a patron of our Order.

"To the names of Washington, Livingston, Clinton, and other distinguished Masons of our country, who have shed a lustre on our Institution, who have presided over our labors, who have patronized our assemblies, we now, with heart-felt gratification, record in our annals the presence and name of LAFAYETTE."

To which the General made the following reply:

"Most Worshipful Grand Master, and Beloved Brethren, I am happy in your affectionate welcome; I am proud of the high confidential honors you have conferred and purpose further to confer upon me. Our Masonic Institution owes a double lustre—to those who have cherished, and to those who have persecuted it. Let both glories, equal in my opinion, be the pride of every member of our Fraternity, until universal freedom insures to us universal justice."

After these ceremonies, and at about seven o'clock, the company, consisting of between five and six hundred Brethren, said to have been the largest assemblage of the kind ever witnessed in this country, proceeded to the dinner table, and having taken their places, the Grand Officers and their guests moved to the room in procession, in reversed order. The procession opening to the right and left, the Grand Master entered and took his seat in the East, under the canopy above described, supported by Gen. Lafayette, and on his left by the Deputy Grand Master.

"Perfect order, fraternal feeling, mirth and hilarity prevailed at the convivial board." After the cloth was removed, the following among many other toasts were given:

1. Our Order, which, *levelling* the distinctions that divide society —unites the virtuous of every country, sect and religion, in one affectionate and social community.

2. By the G. M.—Our illustrious Brother and guest, General Lafayette—no less distinguished for his philanthropy than for his valor.

The General thereupon rose, and, after having expressed his grateful acknowledgments, gave the following toast in return:

Liberty, Equality, Philanthropy, the true Masonic creed—May we, by the practice of these principles, ever deserve the esteem of the friends—the animadversion of the enemies of mankind.

3. The *Sun* of Masonry—May its brightness dispel the cloud with which ignorance and prejudice would obscure it, and its genial rays give *light* and warmth to myriads who yet grope in darkness, unconscious of its power.

4. The Mystic Temple—Its walls supported by wisdom, strength and beauty, bid defiance to the assaults of envy, bigotry and despotism.

5. All regularly constituted Grand Lodges throughout the world, directing their energies to the general good—May their labors be rewarded by the general approbation of the Brethren.

6. The day which united Washington and Lafayette to our Ancient and Honorable Institution—May those occurrences assist to rescue the Order from the calumny of its foes.

7. The Fraternity throughout the world—May virtue prompt them to the performance of their duty to their God, their neighbor and themselves.

8. Masonry—May the social and instructive principles which it inculcates be universally diffused, and the whole human race be bound in bonds of brotherly love.

9. The Patriotic Mason, who faithfully wrought at the great national edifice that shelters us, and generously fed and clothed the hungry and naked who assisted in the labor.

Among the volunteer sentiments was the following:

"Francis K. Huger, whose gallantry and generosity were proved in the attempt to liberate our illustrious guest from the Castle of Olmutz."

Upon the toast being drank, Brother Huger rose and with great modesty disclaimed all title to individual merit in the transaction, assured, he said, from what he had that day witnessed, that he was only the representative of his Masonic Brethren. He closed with the following sentiment: "The gratitude of republics, the highest reward of merit."

Brother Robert Emmet proposed the toast—"Our illustrious Brother Lafayette—After half a century's labor in the cause of Liberty, he visits the Grand Lodge of Freemen where he first worked, and a whole nation vouches for him."

In the course of this festival several original songs were sung, among them one by George P. Morris, to the tune of Auld Lang Syne:

In auld lang syne did Lafayette
  Kneel humbly at our *shrine*,
Then shall we, Brethren, e'er forget
  The days of auld lang syne?
No—by these grateful hearts which glow
  With liberty divine,
Till *death* shall lay *our Order low*,
  We'll think of auld lang syne.
CHORUS.—Of auld lang syne, my friends, of auld lang syne,
    Great Washington and Lafayette,
  And days of auld lang syne.

They both each other's valor proved,
  And honor was their *chart;*
Together *hand in hand* they moved—
  Were brothers in the heart.
They saw the *Stars*, the *Moon*, the *Sun*,
  In glorious lustre shine,
And much immortal *work* have done
  In days of auld lang syne.
CHORUS.—Of auld lang syne, my friends, of auld lang syne,
    Great Washington and Lafayette,
  And days of auld lang syne.

Then welcome, honored Lafayette,
  The friend of Washington,
Thy Brothers never will forget
  The *work* which thou hast done.
Thou art a man to honor true,
  And round thy brow we'll twine
The tender *leaf of green* which grew
  In days of auld lang syne.
CHORUS.—In auld lang syne, my friends, in auld lang syne.
    The tender leaf of green which grew
  In days of auld lang syne.

Here, Brothers, on this festive night,
  The "NATION'S GUEST" is found.
Then let our hearts and hands unite,
  His welcome to resound.
Hail, noble Brother, Lafayette,
  May happiness be thine;

And may we, Brethren, pay the debt
Contracted in lang syne.
CHORUS.—In auld lang syne, my friends, in auld lang syne,
To Washington and Lafayette,
In days of auld lang syne.

A splendid festival was given to Lafayette by the Fraternity of Philadelphia on the 2d of October. At four o'clock in the afternoon the Grand Lodge met in the Grand Lodge Hall and, being duly opened, a resolution was unanimously adopted, electing Brother Lafayette a member for life. A committee was then appointed to wait on him and escort him to the hall. He was met at the door by the Grand Marshal and Sword-bearer and ushered into the Lodge with appropriate Masonic honors. The following address was then delivered by the R. W. Deputy Grand Master James Harper (Grand Master Gibson being absent from the city):

"Brother Lafayette,—The Freemasons of Pennsylvania welcome you to their home with sincere and universal pleasure. Warmly participating in the sentiments which have everywhere burst from our fellow-citizens; in their lively gratitude for the services you rendered our country; in their admiration of your high and various virtues; and in cordially reciprocating the attachment you have uniformly evinced for our liberties and happiness, we own, in addition, the pride and sympathy of Masonic Brotherhood.

"Your meritorious life has, indeed, justly illustrated our principles; and those who now surround you feel that, like Washington and Warren and Franklin, you have won their most affectionate veneration by shedding honor on their beloved Fraternity. Always contending, General, in the great cause of human rights, your success has equalled the disinterestedness and perseverance of your devotion. In America, as the companion and friend of the wisest and best of mankind, you will ever be regarded as one of the founders of the greatest, purest and happiest of republics; while, in your native land, it cannot be forgotten that amidst the storms of political revolution and through every vicissitude of personal fortune, you have stood an inflexible example of consistency, moderation and firmness. These impressions, common to the people of the United States, but most dear to us, are now indelibly inscribed upon the records of history and will pass to our latest posterity with the sanction of national unanimity.

"Receive then, most valued Brother, the heartfelt benediction of our sacred Institution. Receive the homage of free and upright men, who love you as an early benefactor, and whose affection must remain as sincere as your own virtues and permanent as your own glory.

"I have also the honor to present you with the copy of a resolution passed unanimously by the Grand Lodge during its present session, constituting you one of its members. I hope you will accept this as additional evidence of the high sense they entertain of your virtues, of the services you have rendered to mankind in general, and to Masonry in particular."

To this address Brother Lafayette made an animated and eloquent reply.

The company, numbering about four hundred Brethren, then proceeded to "the beautiful saloon and banqueting room of the Masonic Hall." The decorations are said to have been prepared with "refined taste and superior skill" and abounded in Masonic emblems.

In those days gas was not in so common use as now, and was, therefore, a subject of wonder. At the banquet it was made to play an effective part which was thus described: "A brilliant display of the power and beauty of the gas lights was exhibited immediately after the blessing was invoked by the Grand Chaplain, and while Brother Lafayette was in the act of taking his seat at the table. The saloon had till that moment been but partially illuminated and dim. An addititional quantity of gas being turned into the chandeliers, the effect was instantaneous and almost overwhelming. A flood of splendid light was suddenly poured, as if by magic, into the room, producing sensations of astonishment, mingled with admiration, in all. The incident particularly arrested the attention of the distinguished guest, who expressed his surprise and delight at the magnificence of the scene."

Among the toasts, were the following:

"The universal language of Freemasonry. May its soft and cheering voice win the kindness of its enemies."

"Masons of every tongue, kindred and nation. Their language is universal, and their bond of union, the best feelings of the heart."

"The Mystic Signal. The last appeal of a Mason to the first duty of his Brother."

"Our illustrious guest and Brother. He has animated the patriotism of the nation, and the hearts and the Lodges of his Brethren open at his approach to honor him."

After the last toast, General Lafayette arose, thanked his Brethren for the kindness and affection with which they had received him, and proposed the following sentiment: "The Yeas and Nays upon our Masonic Institution; Nays—Francis the Second of Austria and Ferdinand the Seventh of Spain. Yeas—Washington and Franklin!" The effect was electric and the applause of the company instantaneous, universal, heartfelt and enthusiastic.

In a future number we may relate other interesting incidents in this wonderful Progress, so honorable to all concerned.

Editorial Miscellany.

CONSTITUTION OF STAR IN THE EAST LODGE. *The New England Galaxy,* a weekly newspaper published in Boston by Brother Joseph T. Buckingham, under date of June 4, 1824, has the following item: "Installation, on Thursday the 27th ult. Star In The East Lodge was consecrated, and its officers installed at New Bedford, by John Abbot, Esq., G. M. of the Grand Lodge of Massachusetts. An address was delivered on the occasion by the Rev. Paul Dean, of Boston. After the services of consecration, installation, &c., the Masonic Fraternity, accompanied by the Selectmen of the town and other distinguished citizens, partook of an elegant entertainment prepared for the occasion."

The *Galaxy* contained each week, under the head of "*Masonic Calendar,*" a list of the Masonic meetings to be held during the following week throughout the State. To this was added from time to time the names of officers elected in some of the Bodies, and occasionally such items as we have quoted above.

In the same issue (June 4, 1824) appears the following advertisement:

MASONIC CELEBRATION.

"CONSTELLATION LODGE, of Dedham, have made arrangements for celebrating the Nativity of St. John the Baptist, the 24th of June next. A Sermon will be delivered on the occasion by R. W. and Rev. Brother James Sabine, of Boston; and an Address by R. W. Brother Josiah J. Fisk, of Wrentham. The Brethren generally are respectfully invited to join with them in the intended celebration.

"Procession to form at precisely 10 o'clock A. M. Entertainment by Brother Francis Alden. Suitable accommodations for the ladies.

"Tickets for gentlemen $1,——for ladies, 75 cents.

"JOHN K. BRIGGS, *Secretary.*

"Dedham, May 23, A. L. 5824."

Under date of May 24, 1824, the following account is credited to the *N. H. Patriot*:

CONSECRATION OF KNIGHTS TEMPLARS.

"On the 8th inst. Trinity Encampment of Knights Templars, etc., was consecrated, and the officers duly installed, at Masons' Hall in Hanover, in presence of a numerous assembly of ladies and gentlemen. The Most Worshipful Deputy Grand Master of the General Encampment of the United States presided at the ceremonies; which consisted of an anthem by the Handel Society, prayer by the Rev. President Tyler, installations of the officers, installing prayer by Rev. Professor Shurtleff, address by the presiding officer, ode by the Handel Society, prayer by Rev. Prof. Hadduck, benediction by President Tyler. After the business in the Encampment was closed, the members and invited guests dined together at the Dartmouth Hotel."

The Brethren named above as officiating on this occasion, were the President and Professors of Dartmouth College.

Under date of June 18, 1824, among the announcements of celebrations of the ensuing Festival of St. John, one is notified to be held "at Salem, by Essex Lodge and a convention of contiguous Lodges, when there will be an Address by Rufus Choate, Esq., and a dinner provided in the usual manner."

CONSTITUTION OF CRESCENT LODGE, OF PITTSFIELD.—This new Lodge was duly constituted and its officers installed on the 19th instant. The ceremonies were performed by the following named Grand Officers: the Grand Master; R.W. William D. Coolidge, P. G. M., acting D. G. M.; R.W. William T. Grammer, S. G. W.; R.W. William Parkman, P. G. M.. acting J. G. W.; R.W. Daniel Upton, acting G. Sec'y; R.W. Charles H. Titus, acting G. Chaplain; W. William H. Chessman, G. Marshal, and Bro. B. F. Nourse, G. Tyler. At three o'clock, the Grand officers, the members of Crescent Lodge and many visiting Brethren assembled in the spacious and elegant Masonic apartments over the Post Office, and at once proceeded with the work of the day. An important feature of the impressive ceremonies was the fine music of the Crescent Lodge quartette, which the Grand officers agreed was worth the journey from Boston to hear. The officers of the new Lodge are R. W. Henry Chickering, W. M.; George C. Dunham, S. W., Hezekiah S. Russell, J. W.; Charles W. Van De Mark, Treas.; Theodore L. Allen, Sec'y; John C. Parker, Chaplain; Truman D. Cole, Marshal; Henry Eastman, S. D.; William E. Vermylie, J. D.; Samuel E. Nichols, S. S.; Levi A Stevens, J. S.; Charles D. Mills, I. S.; Clark F. Hall, Tyler.

The members of the new Lodge are men of high standing in their community. They have adopted an elevated standard and we predict for them a career of great usefulness and prosperity.

AT THE ANNUAL CONVENTION of the Grand Lodge of New York held in June last, Kane Lodge, of New York City, asked and obtained permission to copy and print the Proceedings of that Grand Body from its organization in 1781 to 1815 inclusive, and to reprint those from 1816 to 1852, all to be done at the expense of Kane Lodge.

We understand that Past Grand Master John L. Lewis is preparing a History of the Provincial Grand Lodge of New York prior to 1781, which will probably be issued in connection with the publication of Kane Lodge. The Fraternity is greatly indebted to that Lodge, and especially to P. M. Robert H. Thomas, for reprinting several numbers of the Proceedings of Grand Bodies in different States which had become very rare. Brother Thomas is wonderfully energetic and industrious and the Lodge is exceedingly liberal in its expenditure of money. It will soon be in possession of a Masonic library equalled by few and surpassed by none.

DE MOLAY COMMANDERY OF BOSTON.—At the Annual Assembly on the 23d ult., the following officers were elected and installed: Eminent Commander, John M. Clark; Generalissimo, Charles B. Lancaster; Captain-General, Joseph B. Mason; Prelate, Rev. George S. Noyes; Senior Warden, John Mack; Junior Warden, John P. Soule; Treasurer, Joseph M. Russell; Recorder, George Phippen, jr.; Sword Bearer, William R. Cooke; Standard Bearer, William T. Plaisted; Warder, George F. Wright; Guards, Charles A. Cox, George L. Clark, Frank T. Dwinell; Musical Director, Edward Prescott; Organist, Howard M. Dow; Armorer and Sentinel, Eben F. Gay; Commandery Fund Committee, William S. Anderson, Warren E. Russell, Peter E. Dolliver.

A MASONIC GOAT.—In a small village, not a thousand miles from this place, says the *Sonoma Democrat*, a certain divine, whose church is strongly opposed to secret societies, announced, a few weeks ago, that he would deliver a discourse against Freemasonry. The appointment was for Saturday night, and a large audience came out to hear him. Just as the speaker began to warm up with his subject, a lot of boys went up to the door, and opening it, shoved in an old billy goat, and locked the door on the outside. Now this old goat was a notorious fellow. The boys about town had teased and "fooled" with him so much that he was always "on the fight." When thrust into the large company that composed the audience of the reverend speaker, he was not at all abashed, but began looking around for a foeman worthy of his horns. Soon he discovered the speaker gesticulating in the further end of the room, and with a few preliminary nods, to assure himself that his neck was in good working order, he made for him on the double quick. It was as if the ghost of the traditional Masonic goat was after him. Dodging around the pulpit he managed to elude billy's well-aimed butts.

Down among the audience they came, the pursued and the pursuer. Women and children mounted the benches, and such a scene of confusion and such an uproar is not often seen in a solemn assembly. In the meantime, the boys were firing a volley of stones at the end of the building. By a strategic movement the goat was caught and tied to a bench, and the congregation quieted down. The speaker resumed his subject. Billy stood quietly for a while, but when one of the boys, who knew his tricks, made a motion at him, he began to plunge and rear to get at him, creating about as much confusion as before. When the door was opened all were glad to get out, except Billy, who felt that he had not had half a show.

THE FIRST PHILADELPHIA LODGES.—The *Masonic Token* says "Bro. MacCalla, in the *Keystone*, in an able historical article, claims that Lodges were established in Philadelphia two years or more before the establishment of Lodges in Boston. The *New England Freemason* is of the opinion that these Lodges were illegal, and that they had been established without Charters." We were unfortunate in our choice of language if we conveyed the idea that the first Lodges held in Philadelphia were "illegal." Until the Grand Lodge of England was organized, no Lodge had a Charter. But the assembling of the Brethren after the manner of Masons was perfectly legal. After the appointment of Provincial Grand Masters in this country we think such assembling was not legal, but that it was the duty of the Brethren to procure as speedily as possible the authority of a Charter or Warrant from competent authority, and Franklin thought so too. Before the extension of the authority of the Grand Lodge of England over this continent, chance assemblies of Masons in so-called Lodges were legal, after such extension they were illegal.

CAPTAIN MOSES GREENLEAF.—We find in the History of Cumberland (Maine) Lodge the following notice of Moses Greenleaf, a member of the Convention to determine as to the legality of the Massachusetts Grand Lodge, see page 465: "One of the charter members of Cumberland Lodge, born in Newburyport, Mass., May 19, 1755; was brought up a ship carpenter, but at the age of nineteen years entered the Revolutionary army as Lieutenant; soon after was commissioned as Captain and served until near the close of the war. In 1790, Captain Greenleaf removed with his family to New Gloucester, Maine, where he followed farming until his death, Dec. 18, 1812, aged 57 years and 7 months.

Bro. Greenleaf probably received his Masonic degrees in the traveling Lodge of the Revolutionary army, as he was not old enough to be made a Mason when he entered the army. For a while, after becoming of lawful age, he was the Master of the army Lodge, and the older Brethren have often heard him remark that he had many a time commanded the Commanding General of the armies, in the Lodge meetings; for General Washington frequently attended, and always came as a private member, without ceremony.

Mr. Greenleaf was a tall, well-proportioned man, and becoming a military man in early life, acquired a military air which he maintained through life, and was noted for his peculiar military step.

Simon Greenleaf, the second Grand Master of the Grand Lodge of Maine [Dane Professor of Law in Harvard University from 1833 to 1849] was the third son of Capt. Moses Greenleaf."

THE SOLEMN WARNING.—A kind friend writes "I have had Vol. V. of the *Signet and Journal,* the two numbers of Vol. VI., the number issued in 1866 and the two numbers in 1873, all bound in one volume, which I call 'The Solemn Warning.' It is hardly fair to say this to a magazine publisher, but the lesson is *so* striking I could not help calling your attention to it."

GRAND COMMANDERY OF NEW HAMPSHIRE.—At the Annual Conclave, held at Concord, Sept. 29th and 30th, the following officers were elected:

Sir Joseph W. Fellows, Manchester, G. C.; Sir Solon A. Carter, Keene, Dep. G. C.; Sir John R. Holbrook, Portsmouth, G. G.; Sir Chauncy H. Greene, Littleton, G. C. G.; Sir Thomas J. Sanborn, Concord, G. P.; Sir Daniel R. Marshall, Nashua, G. T.; Sir John A. Harris, Concord, G. R. The Grand Commandery authorized the publication of the Proceedings of the old Grand Encampment which existed from 1826 to 1839, which have never been printed, also the republication of the Proceedings of the Grand Commandery from 1861 to 1869, inclusive. Much important business was transacted, based principally upon the reports of committees.

MACKEY'S NATIONAL FREEMASON.—The September number, the last of Vol. III., announces the suspension of this valuable magazine, for want of support. We greatly regret this abrupt termination. Although we could not always agree with the Editor in his conclusions and opinions, there could be no question as to the learning and ability manifested in their presentation and defence. Few, if any, Brethren now living possess the experience of Brother Mackey in Masonic affairs, and few are so competent to give opinions upon Masonic law worthy of consideration and respect. He says—"Whether the Magazine will be renewed, after a brief suspension, under a different arrangement, will not depend on ourselves. Some arrangements will be made, if there is encouragement to revive it." We trust that sufficient encouragement will be afforded and that the Fraternity may continue to receive light from it.

OFFICIAL VISITATION TO MOUNT TABOR LODGE. A very pleasant occasion was enjoyed by the Brethren of Mount Tabor Lodge, East Boston, and many visitors, on Thursday evening the 29th inst.

The District Deputy Grand Master of the Third Masonic District, R. W. Charles J. Danforth, made his annual official visit to the Lodge, accompanied by an unusually large suite, including Past Grand Masters Coolidge and

Parkman, District Deputy Grand Masters Marvin, Rhoads and Harrington and many Masters and Past Masters of Lodges. Nearly three hundred of the Brethren of East Boston and vicinity were assembled to receive them. The Grand Master and Grand Marshal were also present unofficially, by invitation of the District Deputy Grand Master and Master of the Lodge, W. Brother Wm. D. Barrett. The work of the third degree was most admirably exemplified and received very deserved approval from the District Deputy Grand Master. At the conclusion of the exercises in the Lodge room the entire company repaired to the banquet hall where a most bountiful collation was spread. Full justice having been done to this part of the duties of the evening, brief remarks were made by the Grand Master, Past Grand Masters Coolidge and Parkman, District Deputy Grand Masters Danforth and Marvin and W. Brother Charles H. White. About midnight the company separated with the general expression of opinion that they had passed a most enjoyable evening.

In the course of his remarks the Grand Master related the following anecdote as illustrating his statement that he did not come in his official capacity: A precise and strict old Quaker of Philadelphia received a letter from a Boston correspondent addressed to "John Smith, Esq." He immediately replied—"Friend Jones, I desire thee to take notice that my name is plain John Smith, without any tail, and in future I would have thee so address me. The very next mail brought him a letter directed to 'Plain John Smith, without any tail.'" The Grand Master said that he visited Mt. Tabor Lodge not as Grand Master, but as plain Brother Nickerson, without any handle to his name.

He complimented the East Boston Brethren on the truly Masonic spirit and zeal shown by them, not only in the excellent exhibit of work, but in the generous dispensing of charity for which they had always been distinguished. He urged them to persevere in well doing and not to be discouraged by frequent failures and disappointments, but to persevere to the end. In this connection he told a story of a young graduate of a medical college who established himself in a small country town. Soon afterwards he met a friend who enquired how he was getting along. "Oh!' he replied, "very well. I have had one case." "Ah! what was it?" "A case of child birth." "How did it turn out?" "Oh! fairly, fairly—the child died; and the mother died ——*but by the blessing of God I hope to pull the father through!*"

GRAND COMMANDERY OF MASSACHUSETTS AND RHODE ISLAND. On the 28th inst. the following officers were unanimously elected: R. E. Grand Commander, Charles A. Stott; V. E. Deputy Grand Commander, Henry W. Rugg; E. Grand Generalissimo, Wyzeman Marshall; E. Grand Captain-General, John Dean; E. Grand Prelate, George S. Noyes; E. Grand Senior Warden, Nelson W. Aldrich; E Grand Junior Warden, George E. Stacy; E. Grand Treasurer, William Parkman; E. Grand Recorder, Alfred F. Chapman; Grand Lecturers, E. Dana Bancroft, Edward L. Freeman and Charles M. Avery; Grand Sentinel, Eben F. Gay; E. G. Sword Bearer. H. Hosford; E. G. Standard Bearer, Daniel E. Chase; E. G. Warden, William H. Kent; E. G. Captain of Guard, G. H. Burnham.

THE

NEW ENGLAND FREEMASON.

VOL. I. NOVEMBER, 1874. No. XI.

What Cheer Lodge, No. 21, of Providence, R. I.

In our January number we published an amusing account, written in the style of Chronicles, of a visit to Winslow Lewis Lodge, of Boston, by What Cheer Lodge, of Providence. Both Lodges were then (May 14, 1858) in their infancy, the Charter of Winslow Lewis Lodge being dated December 10, 1856, and that of What Cheer Lodge November 30, 1857. An intimate personal friendship existed between certain of the Charter members of the two Lodges, and the two organizations were founded upon the same model. Friendly visits and Masonic courtesies were frequently exchanged. A generous emulation grew up, and the most cordial relations have subsisted between them. In point of numbers What Cheer Lodge has far outstripped its compeer, its roll now bearing the names of about four hundred and fifty members. For so short an existence this record is remarkable. It is now the largest Lodge in the jurisdiction, and we believe in every good word and work it maintains the front rank among its fellows.

We have always felt a warm interest in this young and vigorous Lodge, and have therefore been much gratified to receive, from the press of the *Freemasons' Repository*, a new edition of its By-Laws accompanied with an interesting history of its origin and prosperous career. Following the plan, which has been highly approved by many of our readers, of giving from time to time sketches from the history and records of Lodges in New England, we present some extracts which will be found of interest.

"The Centennial Celebration of St. John's Lodge, Providence, on the 24th of June, 1857, has been regarded as the beginning of the revival of Masonry, so to speak, in this jurisdiction. The presence of fifteen hundred members of the Masonic Order, escorted through our principal streets by the illustrious De Molay Commandery of Knights Templars, of Boston, and the stirring address of the devoted and eloquent Bishop Randall, within the walls of the venerable First Baptist Church, tended to cheer and encourage the faint hearted and weary, and to inspire the hearts of the younger Brethren with bright hopes and firm resolves for the future. Out of this celebration grew What Cheer Lodge, No. 21. The following brief history is mainly a compilation from the old records, which are remarkably full and complete, and which reflect great credit upon the Secretary, Edward Hooker, now an officer in the United States Navy.

"The first preliminary meeting, for the purpose of forming a new Lodge, was held at the office of Bro. Clifton A. Hall, No. 10 Franklin House, on the 7th of July, 1857. At this meeting there were present, Brothers Jerome B. Borden, Master of St. John's Lodge, Providence, Absalom P. King, George Amsden, Russell A. Denison, Lyman Klapp, Edward Hooker, William B. Blanding and Clifton A. Hall. Bro. Borden was appointed Chairman, and Bro. Hall, Secretary. The following resolution was discussed and unanimously adopted:

'*Resolved*, That it is expedient to form a new Lodge of Masons in the city of Providence, and that we proceed to petition the Grand Lodge for a Dispensation allowing us to work as a Subordinate Lodge.'

"Bro. Hooker moved that the name of the Lodge be St. Andrews. Bro. Blanding moved to amend by inserting What Cheer, instead of St. Andrews. This amendment prevailed, and it was unanimously voted to call the new Lodge, What Cheer. Thus, while efforts were being made at this time throughout the city and State, to build a monument to the memory of Roger Williams, a few wide awake Craftsmen laid the foundation for a memorial of the great apostle of civil and religious freedom, more enduring than 'storied urn or sculptured marble.'

"The first Regular Communication of What Cheer Lodge, U. D., was held in Masons' Hall, What Cheer Building, on Tuesday evening, Sept. 1, 1857, at 7 1–2 o'clock, for the purpose of organizing under the Dispensation granted by the Most Worshipful Grand Lodge, at its Quarterly Communication held Aug. 31st.

"In the records of a Regular Communication held Oct. 6, 1857, we find the following:

'An Entered Apprentice Lodge was then opened for the purpose of conferring the Entered Apprentice Degree. Mr. Nicholas Van Slyck, having paid the required fee and been duly prepared, was then made a Mason in ancient form. Messrs. Fenner H. Peckham, and William A. Johnson, having paid the required fees, and being duly prepared, were then made Masons in ancient form.'

"It is a matter of no little congratulation, that the first candidate to receive the Entered Apprentice Degree from the new Lodge, should have been the present able and efficient Grand Master of the Grand Lodge of the State, and also Past Grand Commander of the Grand Commandery of Massachusetts and Rhode Island.

"The First ANNUAL COMMUNICATION of What Cheer Lodge, and the first Communication under the Charter, was held in Masons' Hall, on St. Andrews' day, Nov. 30, 1857.

"On Tuesday evening, Feb. 2, 1858, a public festival was held in Masons' Hall, the occasion being the Consecration and Constitution of What Cheer Lodge, and the public Installation of the officers.

"His Excellency Gov. Dyer was present during the interesting ceremonies, seated on the left of the Grand Master, and upon rising to retire, was greeted with the 'Grand Honors.' To this salute, His Excellency responded in a brief and pertinent speech, in which he spoke of his esteem for the members of the Masonic Fraternity, and, in closing, bade them God Speed in their worthy enterprise.

"After the company had partaken of an elegant collation, Grand Master Hutchinson's gavel rapped order out of confusion, when he introduced Col. C. C. Van Zandt, of Newport, as toast-master of the occasion. The Colonel then proceeded to announce the regular toasts.

"1st. *The President of the United States*—The Keystone of our Royal Arch Masons.

"2d. *The State of Rhode Island*—The *Faith* of her founders was pure and beautiful; the *Hope* emblazoned upon her escutcheon is more than realized; and her *Charity* is blessed by the widow and orphan.

"To this sentiment Ex-Gov. Hoppin said it would give him pleasure to respond in a few words. But the field was very wide: the banner of the Fraternity waves over every clime under heaven. Mr. Hoppin depicted the conduct of the true Mason in alleviating suffering, succoring the distressed, and aiding and sustaining his weak or desponding Brother in times of sickness and agony; and said that he was giving no fancy sketch, but speaking of incidents that are daily and hourly occurring all over the world. Although they may be strangers in a strange land, the trust reposed by one Mason in another is sacred; and a principle of the Fraternity, as he understood it, was that no Brother should raise his hand against his Brother. And who shall ever tell, asked Gov. Hoppin, how many treasonable plots against the government have been balked and overthrown by the influence of this Order, one of whose principles is, that no Mason shall entertain treason in his heart or act against the government? The speaker alluded to the mysterious symbols of the Order as a key to many a coveted field of interest and information in the Old World, and closed with an eloquent allusion to the Island of Delos, which in classic lore is said to have been consecrated to Peace, no disturbing influence being allowed within its hallowed bounds, and remarked that he looked upon this Institution as a sort of Delos, where men of different nations, religions and political views, can meet on peaceful terms of freedom and equality. Gov. Hoppin closed his address with the following sentiment:

"*The Masonic Brotherhood*—An Association professedly founded, on 'the practice of virtue, and the inculcations of the principles of Brotherly Love, Relief and Truth.' Correctly has it been said of this Association, that the highest and most eminent men, whatever their creed or their nation, even royalty itself, have been proud and gratified to acknowledge themselves members of it.

"3d. *The City of Providence*—Measure for measure should be her motto: for her first Indian chieftain was a *Rude-man*, and her present chief magistrate is a *Rod-man*.

"His Honor the Mayor being necessarily absent, Bro. Thos. A. Doyle was called upon from every quarter. Bro. Doyle arose and said he didn't know why a man who was thrice in the field for the office and thrice defeated, should be called upon to speak for the Mayor. He then paid a handsome tribute to the merit of Mayor Rodman, and proceeded to remark that another link had just been forged in the great chain that binds the world together. 'What Cheer' is a word that constantly reminds us of our own loved city, and fitly has our sister Lodge chosen it for a name. When, ages hence, its interpretation shall be asked, the story of Roger Williams will be told, and the memory of the illustrious founder of our Commonwealth will be kept green in the hearts of those who shall come after us.

"Bro. Doyle closed with the following sentiment:

"*What Cheer Lodge*—May she go on prospering and to prosper, keeping in view the tenets of a Masonic profession, Brotherly Love, Relief and Truth, and all her members ever remembering the perfect points of their entrance, as illustrated by Temperance, Fortitude, Prudence and Justice.

"4th. *The Grand Lodge of Rhode Island*—As the moon rises in the sky amongst her attendant stars, so rises the Grand Lodge amongst her children, and is the Queen of Masonic constellations.

" Grand Master Hutchinson said, as a matter of course he would be expected to respond to this sentiment, but as a matter of fact he would soon convince his hearers that he had better not. He then remarked that the Grand Lodge had stood through storm and sunshine, and seen some of the darkest times that ever visited Masonry, but she now stands on a firmer footing and is more respected in the community than ever before. Bro. H. replied to the query of the caviller, if Masonry was good, why not throw open its doors to the world, by alluding to the Church, a better organization than Masonry claimed to be, which could only be maintained by excluding all improper persons from its sacred portals. The Lodges are open to every good and true man.

" In conclusion the Grand Master offered the following sentiment:

" *What Cheer Lodge*—The youngest of our Fraternity: the first monument erected on Rhode Island soil to the memory of the founder of our State. May her sons imitate his virtues, and ever be found defenders of civil and religious liberty.

"5th. *The Ladies*—God bless them. The sweets of life are the *lasses*; their little tongues sometimes wound us, but their little boots *heal* everything In time of peace they are a piece of ourselves, and in time of war they are the first to call us to *arms*.

" N. Van Slyck, Esq., responded to the toast in a neat speech, complaining that there was no unmarried man, with sufficient gallantry to speak for the gentler sex, but excusing the omission on the ground that the married men can alone appreciate woman in her true sphere. But he would enter into no panegyric upon the ladies; it was enough to say that we all hold them dear, and it was sufficient praise to call them perfect women.

" 6th. *The Press*—As true Republicans, the only Prince we recognize must be the *Prints of Types*.

"Mr. Hammond of the *Newport News*, was called upon, but he had just retired from the hall.

" 7th. *The Rhode Island Bench and the Bar*—The memory of a galaxy of brilliant names, and the possession of others, who show that the mantle of Elijah has fallen upon Elisha.

" Elisha D. Vinton, Esq. was called upon, but failed to respond.

" The 'regulars' having been disposed of, Mr. Van Slyck proposed as a volunteer sentiment:

" *The Toastmaster of the Evening*.

" Col. Van Zandt said he couldn't have been induced to make a speech on this occasion, had he not been called out by his brother Dutchman, Mr. Van Slyck. He continued in a sportive strain, and concluded with the following sentiment:

" *The City of Providence and What Cheer Lodge*—In the one, wealth and enterprise are combined; in the other, honor and happiness are blending (Blanding).

" Bro. W. B. Blanding, Master of the new Lodge, responded, expressing the gratification he felt in welcoming so many friends and brother Masons on this occasion, and remarking that although What Cheer Lodge was the youngest sister in the Fraternity, she was not a whit behind the foremost in devotion to the noble principles upon which the Order is founded. In conclusion, Mr. Blanding offered the following, which was responded to by a Dirge from the Band;

" *The Illustrious Dead of our Order*—Washington, Franklin, Greene and Kane.

" Bro. Jerome B. Borden, Master of St. John's Lodge, arose in response to a call, and made a pleasant speech, in which he alluded to his experience in foreign lands, and in the government service, where he has seen the blessings of Masonry exemplified. Bro. B. remarked that his first impression of Masonry was derived from the Psalms: 'Behold how good and how pleasant it is for brethren to dwell together in unity,' and closed with the following sentiment:

" *Brotherly Love, Relief and Truth*—The crown jewels of the Masonic Fraternity.

" Dr. Smith, Senior Grand Warden of the Grand Lodge, offered the following sentiment:

" *Freemasonry*—Our noble Institution is fulfilling her Heaven-born mission in feeding the hungry and clothing the naked, in ministering to the sick and afflicted, in elevating the morals and refining the minds of its votaries, by making them better citizens, kinder brothers, more affectionate husbands and fathers, truer friends, and more devoted Christians.

" Dr. Gourand, Vice-Consul of France, responded to the following, offered by a Brother:

" *The French Empire*—May the ties of commerce and comity existing between America and France be daily strengthened.

" Grand Marshal Green offered the following:

" *The Fathers of our Republic*—True and worthy Master Masons. May the structure they have built never fall to ruins through the negligence of their sons.

" Bro. Geo. Earle of St. John's Lodge, proposed:

" *Roger Williams*—The first of the great Caucasian race that received the countersign or watchword which your Lodge has now adopted, handed down to us with honor since the year 1636, now inscribed upon your banners in this the year of our Lord 1858. 'What Cheer': may you hand it down to posterity, with equal honor to yourselves and the ancient Fraternity.

" At the opening of the Lodge, a package was received by the Secretary, containing an ivory Gavel, accompanied by the following note:

'JANUARY 30th, 1858.

'*To the Fraternity of What Cheer Lodge:*

'Being possessed of great veneration for your ancient and honorable Society, and of heartfelt desires for the welfare of your new Lodge, I crave permission to present to you this ivory Gavel, and to express the hope that for many years to come, the Masters of What Cheer Lodge may wield it with pleasure to themselves and honor to the Fraternity.

'And may time be rolled into eternity, ere its purity shall be sullied by thought, word or deed of theirs, unworthy a Free and Accepted Mason.

'Yours Truly,

'A WHAT CHEER WOMAN.'

"This Gavel, we may add, is still in use by the Lodge. Long may it be preserved as a pleasing memento of the interest manifested for the welfare of the Fraternity, by the fair sex.

"A peculiar feature of What Cheer Lodge is the SEMI-ANNUAL COMMUNICATION, held in June. This from the beginning has been a festive occasion, eminently social in its character. The Brethren have come together, as members of a New England family around the Thanksgiving Board, related their experiences, listened to letters from those who were absent, and encouraged one another to steadfastness and works of charity and love for the year to come. The first SEMI-ANNUAL was held on the 1st of June, 1858.

"June 30, 1858, a Special Communication was held for the purpose of receiving and welcoming Bro. Robert Morris, LL. D., Deputy Grand Master of the Grand Lodge of Kentucky, and Editor of numerous Masonic publications. The occasion was eminently pleasant and social. This visit of Bro. Morris to Rhode Island led to the formation of the Monument Association, and the subsequent erection of a monument to the memory of Thomas Smith Webb.

"As a specimen of Bro. Hooker's witty and inimitable style of recording, we copy the following account of a fishing excursion, under date of Aug. 9, 1859:

'The annual fishing excursion and clam bake of What Cheer Lodge, No. 21, having been appointed for this day, and full preparation being made, takes place in a manner highly satisfactory to all present.

'The morning air is soft and balmy, and the rising sun gilds the eastern hills with a rich and beautiful flood of light, and the merry birds carol a glad song of welcome as we gather at the boat which is to float us to their merry greenwood homes. Merry shouts and ringing hurras are wafted from shore to shore, as casting off from the wharf we glide joyously down the river with the light northerly breeze. The hum and din of the city sinks and dies away in the distance far, far astern, and the beautiful stillness of the glassy bay is before and around us as we glide onward.

'The green, wooded shores, wooded now as in the days when aboriginal foot alone trod their flowery banks, beckoned us to shady nooks and cool retreats, where no doubt many a dusky warrior had laved his sinewy limbs in the cool waters of the bay, and sank to his slumbers on the grassy banks, amid the warbled lullabys of the feathered songsters. Around was nature's stillness,—a soft and gentle calm, wherein one could almost fancy that he saw the dark Indian form gliding from shade to shade, from tree to tree. Within was boisterous mirth; merry jokes passed from one to another, and pealing laughter and wild shouts rang out upon the spirit stillness of nature, till the shades of departed braves hovering over their old hunting grounds, awoke from their lethargy, and from shore to shore gave back the ringing shouts in wild, discordant yells.

'A band of buccaneers we, bound on a wild foray upon the peaceful domains of wonder-stricken tribes whose brightest dream of heaven is of well-stocked hunting grounds and thick forests, whose mazes have never been pressed by white man's foot. Hurrah! hurrah! the conceit is good, and honor be to him who first plants foot upon the wildwood shore. And as the keel grates upon the sand, we spring to land, and, planting our banners in a cool and shady nook beside a purling brook, take possession of the place in the name of What Cheer. Here we spend the day in wild and joyous freedom—freedom from care, freedom from thoughts save of mirth and joy—bathing in the cool waters, reclining upon the grassy banks, and dreaming of days long, long gone past.

'At night we return to our homes, our cheeks browned by the sun, and our hearts lighter for the enjoyments of the day.'

"Under date of April 27, 1860, we find the following vote recorded:

'On motion, *Voted*, to appoint a committee to procure two ashlars from the What Cheer Rock, the present owner of the place being about to convey the title to the rock to the Roger Williams Monument Association, to be incorporated into the monument which it is proposed to erect to the founder of the city of Providence, and he having given the Lodge permission to remove a part of the rock before the title is made over to the Association.'

"Past Master Wm. B. Blanding and Bro. Sylvanus Tingley, were appointed this committee. How well they succeeded in their conferences with Mr. Dexter, the proprietor of the Rock, and how successfully they carried out their plans, let the two ashlers of the Lodge forever bear testimony. May 4, 1860, as appears from the records, they reported that they had removed a LARGE piece of the Rock to the workshop of Messrs. Tingley & Bros., and asked to be continued as a committee, for further labors upon it.

"The final results of the labors of this committee are given in the record of the SEMI-ANNUAL for June, 1860. We give the entire record:

'None but members present. The roll is called and it is found that of 106 members and honorary members on the roll, 68 are present and 38 are absent. Of the absentees, 3 are sick, 2 are in Europe, 10 are resident in neighboring cities, 1 is resident in Charleston, S. C., 1 is in Arizona, 1 is travelling, 1 is attending a medical convention, 3 are in the Far West, and 16 are unaccounted for. The roll having been called, the W. Master in a few appropriate remarks, calls attention to two beautiful ashlars, placed in the hall by the committee appointed April 27th to procure a portion of What Cheer Rock. The ashlars are set on end: the perfect one at the station of the S. Warden; the rough one at the J. Warden's. Upon the perfect one is inscribed in letters deeply cut and afterwards gilt: 'This ashlar was taken from the rock on which Roger Williams, the founder of Providence, first landed, A. D. 1636, when he was greeted with the Indian salutation, "What Cheer?" 'What Cheer Lodge, No. 21, chartered November 30th, A. L. 5857.' Upon the rough one is inscribed: 'What Cheer Rock, quarried May 1, A. L. 5860. The Lodge is called from labor to refreshment, and we gather around the festive board and do ample justice to the delectable viands with which they are loaded, after which Bro. Danielson takes up the roll as toast-master, and the time speeds on apace with jokes, songs, speeches and stories until the hour of Low Twelve draws near, when we join hands around the board and sing 'Auld Lang Syne,' after which the Lodge is declared closed without ceremony.

"The following paragraph respecting the two ashlars appeared in the *Providence Evening Press*:

'MONUMENT TO ROGER WILLIAMS. To What Cheer Lodge of Masons it seems must be awarded the honor of setting up the first public monument to the memory of the founder of our State. And although it will detract nothing from the efforts making by the Monument Association, it is gratifying to note the fact that Ionic Hall was last week graced with two ashlars quarried from What Cheer Rock: one rough, as taken from the quarry; the other perfect, as prepared by the hands of the skilful workman. The blocks are each about four feet high and one foot thick, and bear appropriate inscriptions in gold letters. The interest and value of these ashlars will increase as the years roll on, and the Lodge have done wisely in thus perpetuating the fame of the first man of his age.'

"The history of the Lodge since 1863, is similar to that of Lodges in general, and need not therefore be alluded to in further detail. Its rapid growth may be seen by glancing at the list of five hundred members admitted. The character of its officers may be seen by glancing at the list of Past Masters, Treasurers, Secretaries and Chaplains.

"A special feature of What Cheer Lodge, is its CHARITY FUND, the avails of collections at each Regular Communication, in accordance with special provisions of Article IV. of the By-Laws."

This fund now amounts to $5,777.76.

MT. OLIVET CHAPTER of Rose Croix celebrated its Anniversary on All Souls' Eve, at the rooms of Brother J. B. Smith, on the 2nd inst. The occasion was most enjoyable; but we are not permitted to report further in regard to it than to give the following lines read by a distinguished visiting Brother:

All Souls' Eve.

MT. OLIVET CHAPTER OF ROSE CROIX. 1874.

The flaming source of life and light,
  Jehovah's emblem, agent, sign,
Has traced once more his circle bright,
And brought this consecrated night
  When memories, hopes and faith combine.

In ages past,—ere man had learned
  To recognize the truths he read
Within their symbols, or discerned
Nature's first laws,—his altars burned
  With mournful offerings for the dead.

Mithra's pale priests around her fire
  Bowed down in sacrifice and prayer;
O'er Nile's broad waters flared the pyre;
And dark Eleusis sent yet higher
  Her mystic flames to upper air.

In favored lands, where stand revealed,
  Written in light by God's own hand,
Nature's eternal laws, unsealed
For all who seek them,—laws that yield
  Courage to dare, strength to withstand,

Yet even here still broods the gloom
  That darkens round this "Hallowe'en;"
Drear superstition opes the tomb,
And peoples every lonely room
  With spectres wan and ghosts unseen.

Not such the spirit, that has brought
  Us hither to our solemn tryst.
That lore which ages vainly sought,
Now, with its mystic meaning fraught,
  Prompts our fraternal eucharist

As once far India's silent palm
  Looked on the same fraternal feast,
As Zion's olive rested calm,
While, mid the swell of David's Psalm,
  Thus ministered her holiest priest,—

So in our purged and quickened sight,
  Brethren of eld obey our call;
Chaldæan, Greek and Christian knight
Attend us here in vision bright
  And keep with us the festival.

From the same cup we drink; we eat
  From the same loaf; and as they plight
Their palm and olive, we repeat
The greetings with acacia sweet,
  And out from darkness comes a light.

To-night we pledge our Brother tried,
  Whether on Ida's holy hill,
By Nile's or Ganges' sacred tide,
Or Clyde's, or Seine's, or Tiber's side
  He sank to rest, we pledge him still.

We pledge the Brother, whether now
  He rests, life's burden just laid down,
Or whether by some ancient brow
Of Judah's hills he kept his vow,
  Waiting in faith his heavenly crown.

Sweet be his memory! blest his name,
  Though unpronounced by earthly tongue!
May Faith, Hope, Charity, the same
Now and forever, one day frame
  Our memories in wreaths of song.

[CONTINUED FROM OCTOBER NUMBER.]

Historical and Bibliographical Memoranda.

BY HON. JOSIAH H. DRUMMOND, PAST GRAND MASTER OF MAINE.

THE MASONIC SOUVENIR AND PITTSBURGH LITERARY GAZETTE was published at Pittsburgh, Penn., in 1828, by Z. F. W. Andrews.

THE MASONIC SUN was a monthly quarto of sixteen pages, commenced by T. B. Carr, at Wilmington, N. C., Nov. 1, 1867. I have seen but ten numbers of it, and cannot learn that any others were published.

THE MASONIC TABLET.—A quarto monthly of sixteen pages commenced by J. L. Power, Jackson, Miss., in May, 1872. At the end of the second year and second volume it was discontinued.

THE MASONIC TIDINGS.—A folio weekly of eight pages, published at Suspension Bridge, New York, by John Ransom. The current volume (nine) began in January, 1874. Each number is paged separately, and the numbers for a year make a volume. It was commenced at Warsaw, in 1866, as a quarto, and published as such seven months, when Volume I. was closed, and Volume II. commenced January, 1867, in folio. It was afterwards moved to Lockport, and then to Suspension Bridge.

THE MASONIC TOKEN.—A quarto of four pages commenced March 1, 1867, at Portland, Maine, by Stephen Berry. Two numbers were issued in 1867 (March and October). The third number was issued in January, 1868, since which it has been issued quarterly, save that the second number for each year has been delayed till May, after the annual communication of the Grand Lodge of Maine, in order to give the proceedings. In May, 1872, its size was increased to eight pages. It is the publisher's intention to issue it monthly, as soon as he is satisfied that it will be supported voluntarily, (that is, without the aid of canvassers and paid agents.)

THE MASONIC TRESTLE BOARD was a quarto published by J. J. Clarkson, at Chicago, Ill., in 1857.

THE MASONIC TROWEL.—A monthly quarto of sixteen pages commenced April 15, 1862, by Harman G. Reynolds, at Springfield, Illinois. Two numbers were issued in August, October and December, so that the volume closed with the year. At the close of 1870, nine volumes (one a year) had been issued, Numbers were issued in January and February, 1871, as Nos. 1 and 2 of Volume X., when the office was burned. In May following the publication was resumed as "New Series, Volume X., No. 1; whole number 111." Twenty-three more numbers were issued, as Volumes X. and XI., when it was discontinued. No number was issued in April, 1873, but another paper was sent to subscribers instead, but the May number was called "No. 24, whole number 134," so that Volume XI. contains but eleven numbers, there being no number 23. There was no number in May, 1872.

THE MASONIC UNION.—A monthly octavo magazine of thirty-two pages begun at Auburn, N. Y., in June, 1850, by Finlay M. King. There is an error in paging Volume I. Pages 273 to 288, inclusive, are repeated in number ten, and the error is continued through the volume, twelve numbers. No number was issued for June, 1851, and the second volume was begun in July. The numbers were issued regularly till July, 1854, completing the fourth volume. In July, 1854, No. 1 of Volume V. was issued. The "Union" was then united with the "Masonic Register and Gazette of News," under the title of "The Masonic Register and Union," and the first number, an octavo of 40 pages, issued in September, 1854, as No. 1 of Volume I. It was published by J. F. Adams & Co., and edited by Adams and King; the next and subsequent numbers were issued as Volume V. Only five numbers were issued, and then it was discontinued.

THE MYSTIC STAR.—An octavo monthly magazine commenced in 1864, and continued to September, 1873, making eighteen volumes of six numbers each, and three numbers of the nineteenth volume. The last number was *printed*, but not *distributed*, and but very few copies are in existence. This number has 32 pages, as have the numbers from the beginning to No. 4 of Volume X.; the other two of Volume X. and those of Volume XI. have 40 pages; and those after Volume XI. have 48. This magazine has had various editors and publishers, but Joseph Billings and Sol. D. Bayless were connected with it during its whole existence. After the second volume it was published at Chicago.

THE MYSTIC TEMPLE.—A weekly quarto of eight pages published in New York in 1868. The first number was issued January 4th. Eleven numbers were issued, and it may be more, but it has been discontinued.

THE NEW ENGLAND GALAXY AND MASONIC MAGAZINE was a large folio weekly newspaper, published in Boston, by Joseph T. Buckingham, from 1818 to 1825, and perhaps longer. The masonic articles are valuable, but on account of its form and size but few files have been preserved.

THE PORTFOLIO, *or Journal of Freemasonry and General Literature.* A quarto (small) monthly magazine of 32 pages, begun in July, 1847, at Nashville, Tenn., by Wilkins Tannehill, and continued regularly three years, at the end of which it was discontinued in consequence of the failure of the eyesight of the editor and publisher. The numbers for each year make a volume (384 pages). There is an error in the paging of Volume I.; pages 370 to 376 are numbered 380 to 386. No. 5 of Volume II. is marked "No. IV." on the first page.

THE SOUTHERN AND WESTERN MASONIC MISCELLANY.—An octavo monthly magazine of 32 pages, commenced in November, 1849, at Charleston, S. C., by Albert G. Mackey. No number was issued in December, and both the second and third numbers are dated "January, 1850," but the third should be "February," as there is none of that date. The first volume closes with the number for November, 1850; and the second and third with the same month in 1851 and 1852, respectively. Volume IV. commenced in January, 1853; seven numbers were published and then it was suspended, in July, 1853. The editor afterwards said it was suspended in June, 1853, and that in commencing again, he deemed it best to begin a new volume, and, therefore, that the *six* numbers issued in 1853 constitute Volume IV.; but he was in error, as *seven* numbers were actually issued in 1853. The publication was resumed in July, 1854, as "New Series," Volume V. Four numbers were issued (July, August, September and October) and the publication discontinued.

THE SQUARE AND COMPASS.—A weekly folio of eight pages, commenced in April, 1867, at Raleigh, N. C., and the numbers for the year following paged continuously for a volume. It was continued to No. 35, of Volume II., (Dec. 15, 1868) and perhaps longer.

THE TEMPLE.—An octavo (large) monthly magazine of 32 pages, published at Carlisle, Penn., by B. Parke and C. E. Blumenthal, from May, 1851, to April, 1853. It makes two volumes of about 384 pages each; but No. 10 of Volume II. has but 28 pages, and in the same volume is an error in paging: page 331 is printed 359, and the error is continued through the volume.

THE TRIANGLE was published in 1855, at Brooklyn, N. Y., in German, by Edward Rohr.

THE VOICE OF MASONRY.—An octavo monthly magazine of 64 pages, started by Rob Morris in Chicago, in April, 1862. Numbers of 64 pages each were issued in April, May, June, July, August, December, 1862, January and February, 1863. It was then suspended till November, when J. C. W. Bailey became the publisher and issued a double number of 112 pages for March and April, 1863; Nos. 11 and 12 were issued immediately after. The first number of Volume II. was issued in January, 1864; double numbers were issued for April and May, June and July, August and September, October and November, and the volume (572 pages besides Title Page and Index) closed with the year. Since then a volume of twelve numbers has been issued annually. The numbers of Volume III. have 48 pages; the first six of Volume IV. have 48 pages each, and the last six, 44 pages each; those of Volume V. have 42 pages each; after that the numbers generally have 48 pages till Volume IX., when it was increased to 50, and then to 56 pages. In the later volumes, the numbers vary in size, those in the current volume averaging 64 pages.

IN GENERAL.—In addition to the foregoing, there have been, doubtless, many publications which have not come to my knowledge. There have been and are newspapers with a Masonic department, which I have not noticed, because that was a mere incidental; among these are "The Bunker Hill Aurora," "The New York Courier," "The Sunday Despatch," "Pomeroy's Democrat," and "The Corner Stone." There have been other publications, such as the "Masonic Mirror" and "The Masonic Ritual and Gazette," both published in New York, "The Mutual Friend" at Detroit, and the "Rural Gazette and Mirror of Light," at Stamford, Conn., but I know but little of them and have heard it doubted whether they were really *Masonic* periodicals.

I shall be glad to have any information which I have failed to give, and corrections of errors which I have made, sent to me, at Portland, Maine, to the end that I may, hereafter, prepare a list of them for the FREEMASON.—J. H. D.

The Attempt to Rescue Lafayette from Olmutz.*

Francis K. Huger was the son of Col. Huger of Charleston, S. C., who lost his life in the service of his country against the British troops, on the walls of the town, when besieged by Gen. Provost. The year before his death, he had retired to a small island off the Charleston Bar, with his family, for the benefit of sea-bathing. There happening, one evening, a violent storm, the report of cannon was heard at a distance. Concluding that the firing came from British ships then cruising in those waters, it was necessary to avoid giving suspicion that the island was inhabited. About midnight a knocking at the door of the cottage obliged Col. Huger to open it. Two persons appeared, who, in foreign accent, informed him that their ship had been driven on shore by the violence of the wind, and the crew had dispersed themselves over the island in search of assistance. They were hospitably received, and provided with such necessaries as they most stood in need of. When the strangers were made acquainted with the standing of their host and his political principles, they made themselves and the object of their voyage known to him. The one was the Marquis de Lafayette, then about eighteen, and the other an elderly gentleman, a Chevalier de St. Louis, who, like another Mentor, had followed the fortunes of the young Telemachus. Col. Huger left the island with his guests, and, repairing to headquarters, introduced them to Gen. Washington, who gave each of them a command in the continental army. Francis K. Huger was only four years old when this happened, but the adventure remained deeply impressed on his memory. He never

*See page 479.

saw Lafayette afterwards, until he met him at Olmutz as hereinafter described, yet he felt the greatest attachment to his person, and the highest admiration of his character.

While travelling in Europe, young Huger made the acquaintance at Vienna of a Hanoverian, Bollman by name, who had long been meditating plans for aiding Lafayette to escape from the power of Austria. He was young, active, intrepid and intelligent. Alone and on foot he made a journey to Olmutz to gain such information as might enable him to judge of the best means to execute the purpose he had in view. He soon found, that, without an able coadjutor, the difficulties which presented themselves were insurmountable. He was forced, therefore, to abandon his design until he should be so fortunate as to find a man equally zealous with himself, and with ability sufficient to execute the hazardous plan he had formed. Accident threw in his way the person in the world best suited to the enterprise by nature and education. Huger entered into and adopted his schemes with all the keenness and enthusiasm of youth.

It was necessary to conduct themselves with caution, for the Austrian police was vigilant and particularly jealous of strangers. Huger pretended ill-health, and Bollman gave himself out for a physician, who on that account travelled with him. They bought three of the best horses they could find, and with one servant started on a tour. After travelling many weeks, stopping at different places, the better to conceal their purpose and to confirm the idea that health was the object of their journey, they at length reached Olmutz. After viewing everything in the town, they proceeded to the castle to see the fortifications, made the acquaintance of the jailor, and, having obtained permission to walk within the castle the next day, they returned to their lodging. They repeated their visits frequently, each time conversing familiarly with the jailor, and sometimes making him little presents. By degrees they gained his confidence, and one day, as if by accident, asked him what prisoners he had under his care. He mentioned, among others, the name of Lafayette. Without discovering any surprise, they expressed a curiosity to know how he passed his time, and what indulgencies he enjoyed. They were informed that he was strictly confined, but was permitted to take exercise without the walls with proper attendants, and was allowed the use of books, and pen, ink and paper. They said that they had some new publications with them, and it might add to his amusement if they were to lend them to him, and desired to know if they might make the offer. The jailor thought there could be no objection, provided the books were delivered open to him (the jailor), so that he might see there was nothing improper in their contents. With this caution they complied, and the same evening sent a book and a note to the jailor, addressed to Lafayette, written in French. The jailor, though he did not understand that language (as it afterwards appeared), did not suspect any deception where everything was conducted so openly. The note contained apologies for the liberty they had taken; but as they wished in any way to contribute to his happiness, they hoped he would attentively read the book they had sent, and if any passages in it particularly engaged his notice, they hoped he would let them know his opinion. He received the note, and finding it was not expressed in the usual complimentary strain, conceived that more was meant than met the eye. He therefore carefully perused the book, and found in certain places words written with a pencil, which, being put together, acquainted him with the names and designs of the writers, and desired his sentiments before they should proceed any further. He returned the book, and with it an open note, thanking them, and adding that he highly approved of and was much charmed with its contents.

Having thus begun a correspondence, almost every day open notes passed between them, some of which were read by persons to whom the jailor showed them; but, as nothing appeared that could create suspicion, the correspondence was permitted to go on.

Their plan being at length arranged, the particulars were written with lemon juice, and on the other side of the paper a letter of inquiry after Lafayette's health, concluding with these words: "Quand vous aurez lu ce billet mettez le *au* feu," (instead of *dans* le feu). By holding the paper to the fire the letters appeared, and he was made acquainted with every arrangement. The day following was fixed upon to put the plan in execution.

The city was situated in the midst of a plain extending three miles each way. This plain was bounded by rising ground, covered with bushes and broken rocks; so that a man standing on the walls might distinctly see everything that passed on the plain. Sentinels were placed for the purpose of giving an alarm when any prisoner was attempting to escape, and all people were ordered to assist in re-taking him; and great rewards were likewise offered for the recapture of a prisoner. It seemed, therefore, scarcely possible to succeed in such an attempt. Aware of these difficulties, Bollman and Huger were not intimidated, but took their measures with the greater caution.

Under pretence that his health required air and exercise, Lafayette had obtained permission to ride out upon the plain every day, in an open cabriolet, accompanied by an officer, and attended by an armed soldier, who mounted behind by way of guard. During these excursions he had gained the confidence of the officer so far that, when the carriage was at a distance from the walls, they used to quit it and walk together.

The plan determined upon was this: Bollman and Huger were to go out of town on horseback, the latter leading a third horse, and as neither of them knew Lafayette, a signal was agreed on to be given at their meeting. Lafayette was to gain as great a distance as possible from the town and, as usual, to quit the carriage with the officer and draw him as far from it as he could without exciting his suspicions. The two friends were then to approach and, if necessary, to overpower the officer, mount Lafayette upon the horse led by Huger, and ride away at full speed to Bautropp, fifteen miles distant, where a horse and chaise waited to convey him to Trappaw, the nearest town within the Prussian dominions, about thirty miles from Olmutz, where he would be free from pursuit. In the morning Huger sent his trusty servant to endeavor to learn the precise time when Lafayette left the castle. After a tedious delay he returned and told them that the carriage had just passed the gates. With agitated hearts they set out. Having gained the plain, they could perceive no carriage. They rode slowly on until they had nearly reached the woody country, but still no carriage appeared. Alarmed lest some unforseen accident should have led to a discovery, they hesitated; but recollecting that their movements could be distinctly seen from the walls, they retraced their steps, and had arrived at a short distance from the town when they beheld the long wished for cabriolet pass through the gates, with two persons in it, one in the Austrian uniform, and a musketeer mounted behind. In passing, they gave the preconcerted signal, which was returned. They continued their ride towards the town for a time, then turned and slowly followed the carriage, loitering, in order to give Lafayette time to execute his part of the agreement. They observed the two gentlemen descend from the carriage and walk from it arm in arm. Approaching gradually and perceiving that Lafayette and the officer appeared to be engaged in earnest conversation about the officer's sword, which Lafayette had in his hand, the rescuers thought this a favorable moment and put spurs to their horses. The noise of their approach alarmed the officer. Turning around and seeing two horsemen come at full gallop, he hastened to regain the cabriolet, pulling Lafayette with him. Finding resistance, he endeavored to get possession of his sword, and a struggle ensued. At this moment Huger arrived—"You are free," he cried, "seize this horse and fortune be your guide." He had scarcely spoken when the gleam of the sun upon the blade of the sword startled the horse, who broke his bridle and fled precipitately over the plain. Bollman rode after to endeavor to retake him. Meantime, Huger, with a gallantry and generosity seldom equalled and never excelled, insisted that Lafayette should mount his horse and make all speed to the place of rendezvous. "Lose no time, the alarm is given, the peasants are assembling, save yourself." Lafayette mounted his horse, left Huger on foot, and was soon out of sight. Bollman had in vain pursued the frightened horse and, perceiving that he had taken the road to town, gave up the chase and returned to Huger, who got up behind him and they galloped away together. They had not gone far when the horse, unequal to such a burthen, stumbled and fell, and Bollman was so bruised that it was with difficulty he could rise from the ground. The gallant Huger assisted his friend upon the horse and, again forgetting all selfish considerations, desired him to follow and aid Lafayette and leave him to make his escape on foot, which he said he could easily do, as he was a good runner and the woody country was close at hand. Bollman with reluctance consented.

Upon the approach of the two horsemen, the soldier who was mounted behind the cabriolet, instead of coming to the assistance of his officer, ran back to the town; but long before he arrived the alarm was given, for the whole transaction had been observed from the walls, the cannon fired and the country was aroused. Bollman easily evaded his pursuers by telling them he was himself in pursuit. Huger was not so fortunate. He had been marked by a party who never lost sight of him; yet, his hunters being on foot like himself, he might have reached his covert, had they not been joined by others who were fresh in the chase. They gained ground upon him and, at the moment he reached a place where he hoped he might rest awhile, quite exhausted with fatigue and breathless, he sank to the earth. A peasant coming up, he offered him his purse to assist in his escape. The Austrian snatched the money with one hand and seized him with the other, calling his companions to come to his help. Resistance was vain, and the gallant Huger was conveyed back to Olmutz in triumph, consoling himself with the idea that he had been the means of rescuing from tyranny and misery a man whom he esteemed one of the noblest beings on earth. Cheered by this thought, he was shut up in a dungeon of the castle, a state prisoner.

Meanwhile, Lafayette took the road pointed out to him, and arrived without any obstacle at a small town about ten miles from Olmutz. Here the road divided. That leading to Trappaw lay to the right. Unfortunately he took the left. He had scarcely quitted the town when, perceiving the road turning too much to the left, he suspected that he had mistaken his way, and enquired of a person he met the direction to Bautropp. The man, eyeing him with a look of curiosity, at length told him he had missed his way and directed him to take another, which he said would soon lead him right. This man, from Lafayette's appearance, his horse in a foam, his foreign accent, and the enquiries he made, suspected him to be a prisoner making his escape; he therefore directed him by a road which, by a circuit, led him back to the town. He then ran to the magistrate and told him his suspicions; so that when Lafayette thought himself upon the point of regaining the road which would soon secure his retreat, he found himself surrounded by a guard of armed men, who, regardless of his protestations, conveyed him to the magistrate. He was, however, so collected that he gave the most plausible answers to the interrogatories that were put to him. The magistrate was so much prepossessed in his favor by the account he gave of himself and by the readiness of his answer to every question, that he expressed himself perfectly satisfied, and was on the point of discharging him, when the door of an inner room opened and a young man entered with papers for the magistrate to sign. While this was being done, the young man fixed his eyes upon Lafayette, and immediately the magistrate whispered, "Who do you say he is?" "The General Lafayette." "How do you know him?" "I was present when the General was delivered up by the Prussians to the Austrians at ——; this is the man—I cannot be mistaken."

Lafayette entreated to be heard. The magistrate told him it was useless for him to speak; he must consent to be immediately conveyed to Olmutz and his identity would then be ascertained. Dismayed and confounded, he submitted to his hard fate, was carried back to Olmutz, and the same day which rose to him with the fairest prospects of happiness and liberty, beheld him at its close plunged in still deeper imprisonment and misery.

Bollman, having eluded the search of his pursuers, arrived at the place where the chaise had been ordered to wait their coming. Finding it still there, and yet no appearance of Lafayette, he foreboded misfortune. With as much patience as he could command, he remained until evening, without giving up all hope of a fortunate issue to their adventure. He dismissed the chaise, however, and made a circuitous journey, in hopes his friends might have escaped by a different route; but he could gain no information whatever until, on the third day, a rumor of Lafayette having been retaken, dissipated his hopes; and, anxious to learn the truth, he took the road to Olmutz. He was soon told the melancholy tale, with the addition that his friend Huger had shared the same fate. In despair at having been the primary cause of this misfortune and determining to share it, he voluntarily surrendered himself and was committed a prisoner to the castle.

Thus, by a train of most untoward accidents, which no prudence could foresee or guard against, failed the plan so long meditated and so skilfully projected.

On the day after his entrance into the castle, Huger received notice from the jailor to prepare for an examination before the chief magistrate of the city. As he was not conscious of having committed any very heinous crime, he was under no apprehensions for his life, but expected that after he had told his story and declared the motive of his actions, the judge might subject him to some slight punishment, perhaps a short imprisonment. What, then, was his amazement, when he heard himself accused of having entered into a conspiracy against the Austrian government!

The examination was carried on by means of an interpreter, a young man of benevolent aspect, who seemed to compassionate his situation, and who, when he gave such answers as seemed likely to hurt his cause, made him repeat them, softening their import, assuring him that he did not exactly express himself in proper terms, and desiring him to recollect whether he did not mean to answer in such and such a manner. Huger saw his good intentions and determined to rely on his judgment, especially after he had heard him say in a low voice, "I am your friend." After this and many subsequent examinations, the magistrates informed him that he must not expect pardon, but advised him to prepare for the worst. This exhortation, being often repeated, began to have some effect upon him; and, considering that he was in the power of an absolute monarch, whose will was superior to law, he could not shake off some melancholy forebodings. His place of confinement was a loathsome dungeon, without light; he was fed with the coarsest food; he was chained to the floor during the night; his own clothes were taken from him and others given him that had already been worn by many an unfortunate prisoner. Thus he dragged on the first three months of his confinement. After that time he was removed to a better cell, into which glimmered a little light; better clothes and more wholesome food were given him, and his circumstances in every respect were improved. But still he was uncertain as to his fate, and the jailor was the only human being who visited him. One day he was surprised by the appearance of his young friend the interpreter, Mr. W. Nothing could exceed the joy of our hero at once more beholding a kindly human face. He informed Huger that the Court of Austria had believed that all the garrison of Olmutz had been engaged in the conspiracy; that many people had been arrested upon suspicion, for it could not be believed that two such young men as he and Bollman could have formed and executed so daring a plan without the aid of others; but as no proofs had hitherto appeared, it was determined to bring them shortly to trial, and for that purpose lawyers were to be sent from Vienna to assist the magistrates of the city. Huger now first learned of the complete failure of their plan and that Bollman was under the same roof with him. However sad the reflection was that his friend's sufferings equalled his own, yet he could not suppress a feeling of delight at being so near to him. Soon after he discovered that he was confined in the cell directly over his own.

Thenceforward his treatment was much less rigorous. Even the jailor, who had previously observed a profound silence, relaxed his caution and came frequently to visit him, and though he was a man of few words, yet his presence broke the dreary solitude and therefore was always welcome. Many were the experiments tried to hold communication with Bollman and at length he succeeded. He discovered that the window which threw a borrowed light into his cell served likewise to throw light into that of Bollman. He picked a piece of lime from the wall and with it scratched a few words upon a black silk handkerchief which he wore about his neck; then, fixing it upon a stick, he climbed the side of the room and raised the stick as near the common window as he could, till it had attracted the attention of Bollman, who, after many efforts, made himself master of it and returned an answer by the same method. Delighted at having overcome this difficulty, they never suffered a day to pass without some communication. To W. they were indebted for the means of rendering their situation still more comfortable by engaging the jailor's wife in their interest. A few presents, and now and then a small piece of money, induced her secretly to bring them books, food, wine and warmer clothes; and at length to procure a meeting between the two friends, at first short, but by degrees becoming more bold, they were permitted to pass some part of every day together.

At length, at the end of seven months, they were informed that the crown lawyers were arrived. The government by this time was satisfied that the attempt to liberate Lafayette was planned independently by two adventurers, and that it was not a plot laid by the secret agents of France, in which the garrison of Olmutz, at least, was concerned, if it were not more widely extended; and upon their trial, the sole fact of having attempted to rescue a state prisoner was alleged against them. This fact being proved, they were remanded to their prison, to await the sentence which should be pronounced against them by the supreme magistrate. They were now, however, permitted every indulgence but liberty.

It was some days before they heard from W. and when he came they were astonished and confounded to hear that the punishment was intended to be imprisonment for life. He, however, consoled them by hinting that if they could by any means procure money, this sentence might be changed to one less severe, as it rested with the magistrate to pass what sentence he thought proper, or even to release them entirely. Bollman had no fortune, Huger had no credit in Austria, and it would be a long time before he could receive a remittance from London, but W., the guardian angel, promised to do all he could for them.

In the vicinity of Olmutz resided a Russian nobleman, of most polished manners, joined to the greatest benevolence of heart. With him W. enjoyed a close intimacy and friendship. They were congenial souls. W. had made him acquainted with the whole of this story. Through his generosity he had been able to minister frequently to their comfort. This kind-hearted nobleman now offered to advance whatever money they might need to accomplish their release and to defray their expenses to Hamburg. Having thus removed the greatest difficulty, W.'s next care was to sound the sentiments of the magistrate. This he could easily effect, as, in the capacity of interpreter, he had constant communication with him. He soon discovered that the magistrate was not averse to his speaking in their favor; and when he artfully insinuated that a large reward would certainly attend his declaring himself inclined to pardon, he found he was listened to with more attention. Having gained this point, he very soon came to an understanding. The magistrate made an exorbitant demand; W. said it was useless for him to go to the prisoners with such terms; and as he knew exactly the state of their finances, he could at once mention what they had to give and therefore the utmost that could be expected. This sum was fifty pieces. The magistrate insisted upon a hundred. In answer to this, W. desired him to consider that, if he delayed his determination, he might lose his prize altogether, for great interest was making at Vienna for the release of the prisoners, which he had no doubt would succeed, as, among others, the English and American ambassadors were exerting themselves in their favor. This *upright* magistrate at last yielded to the impulse of avarice and agreed that, if the prisoners would send him the money before they left the prison, they should be released the next day. To this W. answered that they were so distrustful of all about them that he was certain they would rather wait the result of the petition at Vienna than part with their little stock of money on an uncertainty; but he added that he would himself become their security and be answerable for the money in case they did not pay it. To this the magistrate agreed and W. was authorized to negotiate with the prisoners.

All the preliminaries being soon settled, the term of their imprisonment was fixed at fourteen years, then shortened to seven, soon after to one, then to a month and lastly to a week, at the expiration of which they were released from prison. They immediately repaired to the house of the magistrate to return him thanks for the many indulgences he had allowed them and, upon shaking hands with him at parting, the stipulated sum was left in his grasp. It is not to be supposed that they made a long stay in the town of Olmutz; no longer than was necessary to pour out their grateful acknowledgments to the Russian nobleman and, above all, to the noble-minded, generous W., to whose kindness they owed all the comforts they had experienced in prison, and to whose friendly and humane exertions they were at last indebted for their liberation.

Lafayette, the unfortunate cause of their sufferings, remained in confinement until the close of the year 1797, when, upon a peace taking place between Austria and France, he was released at the request of General Bonaparte.

An Appeal from a Southern Brother.

For some months we have been in correspondence with the writer of the following letter and have been much interested in his accounts of the state of things in the South. In this communication he certainly presents a most touching appeal, and we commend his cause to the consideration and generous sympathy of our readers.

Carroll Masonic Institute,
Carrollton, Georgia, Nov. 11, 1874

To the Editors of the New England Freemason:

Dear Brethren:—" Out of the abundance of the heart the mouth speaketh;" and as I was partly educated in New England, at Cambridge, and as, although I have never seen you, the Mystic Tie, strengthened and brightened by your several acts of kindness, seems to give me the privilege, I have concluded to address to you, as representative men and prominent members of the grand, and venerable, and beneficent Masonic Order, a few words by way of an appeal in behalf of the educational interests of the South.

Our educational interests are languishing on account of the general impoverishment of the people, and never before, perhaps, was the prospect for schools so discouraging. Your public school system works so easily and with such satisfactory results that you are doubtless surprised that it is not adopted and successfully operated everywhere else. But our circumstances here are so different from yours. Our population is sparse and divided into races which cannot fuse, and our people have not yet emerged from the ruins of a disastrous civil war. Your academies, too, and colleges are well-endowed, furnishing ample facilities for higher education. People so situated are apt to think that others are equally well off, and it is difficult, perhaps, for the prosperous and highly favored to awake to a consciousness of the wants of others and to rouse themselves to the enjoyment of the high and glorious privilege of extending a warm and helping hand to those who are struggling in the face of every discouragement and surrounded by every difficulty. Many wealthy philanthropists of the North have done much for the education of the negroes of the South, and they deserve well for so doing. Few, however, it seems, have thought of extending a helping hand to the whites, their own "kith and kin," of the South. Is not "blood thicker than water?" True, the people of the two sections have been greatly estranged from each other; but the past cannot be recalled—let it go. In the providence of God the North is the victor section; but who can stand up in the presence of the Mighty Judge and say, "I, and I alone, have been right for all these years, whilst you, and you alone, have been wrong?" Let the past go, be buried, be forgotten, and let former alienation be cause but for closer union now. The South is in the slough of defeat, of humiliation, and impoverishment. She needs a helping hand—one, at least, of encouragement and hearty good will. Where should she look for it? at home or abroad? Would the North bind the South to her with cords which are stronger than fetters of brass? Let her not stand idly by, and coldly and indifferently witness the pangs of the terrible struggle in which we are engaged. We are brethren—let us feel the warm and encouraging clasp of a Brother's hand.

Again, every section is directly interested in the welfare of all the others, for we are all members of one body. "Can the eye say to the hand I have no need of thee?" Has the North no need of the South? Is it not to your interest that we should prosper? Will not a generous aid extended to us in our misfortunes and impoverishment—and who has so noble an opportunity to be generous as a victor?—tend to remove bitterness and alienation, and to restore harmony, good feeling, a brotherhood of heart as well as a union of

States? The South is not understood at the North. We are supposed to be sour and smarting under defeat, hostile to the North and the General Government, hating the negroes and anxious to see them reduced to slavery again. Not a word of this is true. Of course we would have preferred victory to defeat. But we accepted the results of the war in good faith; its legitimate results, as deciding the questions at issue between the two sections—slavery and secession. We are opposed to oppression, to persecution, to proscription, to the elevation of ignorance and vice over intelligence and virtue, but we do not hate the North, we do not hate the General Government, we do not hate the negroes, nor do we wish to see them reduced to slavery. We do not consider them our equals in social life, and we oppose everything which tends to degrade the whites to a level with the negroes. Let the negro work his way up, we say; don't push the white man down. If the time ever comes when the negro deserves to be treated as the social equal of the white man, he will need no law to force the white man to so regard and treat him. Are there not social scales, grades of society, among white people? There always must be. A dead level of uniformity in social life is repugnant to every sense of delicacy and refinement; or so we view the matter, and practically we do not think there is any difference North or South on the subject.

But enough of that for the present.

With regard to my school, I would be glad to say much. It is a Masonic school—one in which the Bible is constantly open, for Masonry has ever been, in the good providence of God, a guardian of his Holy Word. As a Masonic school, too, it illustrates the Masonic virtue, charity, especially toward the orphans of Masons, a number of whom have received their education here, free of charge. The school needs help—funds, apparatus, books, &c. The times have crippled us sadly, and pressed most heavily upon me pecuniarily, so much so that I seriously contemplate a change of programme. I should be glad to make an appeal, specially for help in this enterprise, to my brethren North, but I don't know how to reach them. Had I the means, or were I encouraged so to do, I would gladly visit the North in behalf of Southern educational interests, and especially in behalf of this school. I have had some thought of preparing an appeal in the form of a circular letter, but a personal appeal might have more force.

Pardon me, my brethren, for this trespass upon your time and patience. Your sauve reception of my former letters, and your kind replies thereto, are the provocation and my excuse.

Very truly and fraternally,
Jno. M. Richardson.

The Growth and Influence of Masonry in California.

The M. W. Grand Master of Masons in California, Isaac Sutvene Titus, M. D., in his Annual Address delivered at the Annual Communication of the M. W. Grand Lodge in October last, gives the following interesting history of the rise and progress of the Fraternity on the Pacific shore:

"On the seventeenth day of April, A. L. 5850, the delegates of three chartered Lodges, and of two Lodges acting under dispensation, assembled in Convention in the city of Sacramento, for the purpose of establishing and constituting this Grand Lodge of Free and Accepted Masons. They selected the M. W. Charles Gilman, Past Grand Master of Maryland—a brother of great Masonic learning, with unusual experience—to preside over their deliberations, which lasted three days, resulting in the adoption of a Constitution and the organizing of the Grand Lodge of what was then really the germ of this State,* antedating several months our admission into the Union.

"Many of the brethren who participated in the inauguration of this auspicious epoch are still alive and ardent in their efforts to advance the interests of the Fraternity, meeting with us here at our Annual Communications, and lending counsel to those who are laboring to perpetuate the early efforts they made to propagate the principles of our brotherhood in this the most extreme western American Masonic

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"*The Convention to form a State Constitution was called to meet in Monterey, on the first of September, 1849, and that body terminated its labors on the fourteenth of October. The people adopted the Constitution and elected Peter H. Burnett Governor, with the other State officers, on the fourteenth of November, 1849. The admission into the Union was on the ninth of September, 1850, and the first celebration in this city, rejoicing over the admission, occurred on the twenty-ninth of October, 1850.

jurisdiction of the day. They alone can truthfully portray to your minds the impression of theirs when, with retrospective eye, they recur to the period in which Masonry was planted by them on the Pacific shore. Now they behold the Order in vigorous growth; like some of our monarchs of the forest, its roots firmly riveted to the soil, its broad limbs spread over the area of this great State, under the branches of which those who succeed us will delight to bask and linger.

"Who can trace the effect had on the cosmopolitan multitude that filled this seaport, the larger towns, and more especially the mines, by the interchange of thought, the impression of regularity and order, made on the incongruous mass by the pioneer members of our Fraternity throughout the State? So calm, so modest of her powers, and so pacifying has been the influence of Masonry, that scarcely any recognition has been awarded her as one of the eminent levers in regulating the tone of society in this State. The more observant portion of our citizens readily accord such an influence to her unobtrusive lessons—not by attempting to sway the passions or prejudices of the day, by participating in political or local excitements, from which the landmarks and our rules and regulations debar us—but by gently imparting, through her many children, the broad principles of our Fraternity—Justice and Charity; a rigorous attention to the rights of all, the continued devotion and application of time, labor, and private interests to the common good; she regulated—educated in part—the present equilibrium of society; imbuing the cultivation of the humanities in the discordant ideas of the individual masses, making them more amenable by the softening influences of courtesy, kindness, and forbearance. No other country in our knowledge has ever existed where the same latitude of action, the same temptations to indulge in all the freedom of habits, the same exuberant enjoyments, the full assertion by all of their supposed manifold rights, have so completely prevailed as in this jurisdiction., How essential, then, that some humanizing restraint should be exerted through the lessons of our Order, inculcating obedience to established authority, respect for the laws, and the readiness in obeying, and assistance—rendered at an early period by our brethren—in maintaining the forms and usages common to the older States.

"We are assembled on this day, for the purpose of holding the twenty-fifth Annual Communication of the Grand Lodge of California, the silver wedding of the Craftsmen of the Occident, by the blessings and overseeing care of our Supreme Grand Master, to whom our devout thanks should be forever extended in gratitude for his mercies, in permitting so many of us to again congregate for the general purposes of the Fraternity. We mutually experience unalloyed pleasure and satisfaction in greeting each other at our annual meetings; in beholding faces so familiar, renewing fraternal acquaintances, in clasping hands in a friendly, brotherly grasp, and in interchanging words of cordial counsel as to the future welfare and government of this jurisdiction.

"It is evidenced from all portions of our State, through our subordinates, that the past year has been one of unusual prosperity to the Craft. The entire population of this proud Pacific home have ample reasons to offer their gratitude to the Giver of all Good for the prosperity of this and many preceding seasons. The abundant harvest exceeds that of any previous year, and our surplus cereals are eagerly sought in the marts of the old world; exciting the admiration of all interested in the rapidly increasing development of our agricultural resources, and the stability of our products. We have also, in our general capacity of citizens, the additional acknowledgment to pay to our Creator for his omnipotent care, in preserving us from the dread ravages of pestilence, the fearful devastations of fire, and the calamitous inundations which have so afflicted the residents of many of our sister States. Most beneficially have you all expressed your kind sympathy in liberal assistance and condoling messages to the sufferers, by using every effort to assuage the grief and the misery entailed on those who were so unfortunate as to reside in the districts affected. May we most fervently implore that our fair land shall, in the future as in the past, continue to receive the same divine favors and bountiful care so mercifully bestowed by that Supreme Being, at the mention of whose name all of us are taught to most humbly bow.

"A quarter of a century has elapsed since this Grand Lodge of Free and Accepted Masons was organized, and it behooves us to present to the brethren of other jurisdictions, as well as our own, a summary of our workings during the period of our existence; that we may compare with the labors of the Masonic Grand Bodies of the older States, ascertaining wherein we differ, giving opportunities for improvement or change, if it comports with the views of the members here assembled. We should also take full cognizance in considering and digesting our own acts, for the guidance of those who shall succeed us in the routine management of this Grand Lodge.

"As before referred to, this Grand Body was constituted by three chartered Lodges. The number of Lodges has increased, as shown on our register for the present year, in the aggregate, to two hundred and thirty chartered Lodges, with seven working under dispensation. Of this number, one hundred and ninety-one of the chartered Lodges remain in active labor. Thirty-nine have dissevered their connection in various ways, twenty-six having surrendered their charters, most of them from the fact of their being located in the unstable towns of the mining localities having an ephemeral existence, owing to their prosperity depending on the mines of the several districts, which, when worked out, were abandoned by the entire population. I have known many of them, with hundreds of vigorous, hardy miners congregated around the 'diggings,' where now, not a trace of the villages can be found. By reference to our published proceedings you will find that many of the Lodges so unfortunately located were, in their day of power, among our most prosperous Lodges—performing all their functional duties, defraying their full quota of expense, erecting fine halls, and dispensing charity with a liberal hand wherever and whenever required. Two of the Lodges, being located in Oregon, retired from this jurisdiction on the fifteenth September, A. L. 5851, at which time the Grand Lodge of said State was established. Eight Lodges in the State of Nevada, holding charters from this Grand Lodge, terminated their existence with this jurisdiction by assembling their delegates in convention on the sixteenth of January, A. L. 5865, and organizing a Grand Lodge for that State. Three charters of Lodges have been revoked at different periods by my predecessors, for just causes, and their action in the premises has been duly sustained by this Grand Lodge. Our relative numbers, in Lodges and membership, are shown by comparison of the respective years of 1850 and 1874. At the close of the Semi-Annual Communication, held November twenty-eighth, 1850, we had on the roster eleven Lodges, with a roll of two hundred and fifty-eight members. We now have one hundred and ninety-eight Lodges, with a membership of about eleven thousand.

"A wide expanse of country has been the recipient of the Masonic advantages accruing from the instituting of the Grand Lodge of California, as we have granted dispensations to form Lodges in Arizona, Chile, the Sandwich Islands, Oregon, and Nevada. From among its members, the Grand Chapter of Royal Arch Masons was constituted on the sixth of May, A. L. 2384, now numbering forty-six subordinate Chapters, with a membership of two thousand two hundred and sixty-eight; a Grand Council of Royal and Select Masters was organized on the twenty-sixth of June, A. Dep. 2860, having now subject to its control eleven Councils, with five hundred and eighty-six members; whilst on the tenth of August, A. O. 740, the Grand Commandery of Knights Templars first assembled in Conclave, having at present on its roster ten subordinate Commanderies, with an array of five hundred and fifty-six stalwart Knights in readiness to respond to their vows as warrior and penitent pilgrims. Only those who were sojourning or residents, and interested in the countries named, can detail the beneficial influences incident to the formation of established Lodges, wherein the brethren of the mystic tie could congregate for fraternal greetings, conversation, and Masonic labors; whilst a similar application can be properly made to those who received the additional degrees, more closely uniting them, with added obligations, in the respective subordinates of the several Grand Bodies connected with the York Rite.

"The financial *resume*, which the means at command and the time given to the subject have rendered it practicable to make, for the Masonic era referred to, figures the amount paid into the Grand Treasurer's hands, from all sources of revenue, the enormous sum of $266,969.29 to 1873; including the income of 1874, the amount of $293,683.79. Of this amount there has been paid to the representatives, since the system of payment was adopted in 1863, the sum of $51,527, averaging, per annum, $4293.90. There has been paid to the Grand Lecturers and Committees on Uniformity of Work, $11,094.73. The Grand Treasurer's salaries, $3100. For expenses of Grand Officers, etc., $11,837.50. Paid into the Reserve and Masonic Hall funds, $23,500. Salaries of Grand Secretaries and assistants, $74,252, making an average annual outlay of $3174.08; leaving for charities, donations, printing, rent, stationery, library, in fine, incidentals of all kinds, necessary to sustain the proper dignity of this Grand Lodge, the sum of $105,755.87, averaging a yearly expenditure of $4230.23 for regular requirements to conduct our business. This showing indicates an annual expense to the brethren of $11,747.35 since the organization of this Grand Body.

"The peculiar disadvantages under which this Grand Body labored for many years, coincident with the exigencies occurring during the progress made in forming society from the crude elements assembled on this coast, from, and to some extent, prior to the discovery of gold, the length of time, and difficulty met, in the irregular communication with our sister States during the first decade of our existence, extending even to the second as a Grand Lodge, or as residents of this State; all contributed towards the necessity for large revenues, to enable us to comply with our legitimate wants. There were also a large number of experienced, far-seeing brothers who, from an early day, were determined that this Grand Lodge should secure such a rank that none of our sister Grand Lodges could refer to it but with sentiments of honest pride; that their teachings reflecting, as we did, the views of every Grand Lodge in the Union, formed from a more cosmopolitan and more incongruous assemblage of members than ever resided in any other State, should favorably compare with those older parent jurisdictions in all the minutiæ which pertains to complete excellence, and should be excelled by none. It is with no egotism, but a pardonable pride, that I say to you that the most eminent Freemasons of the day, all the Masonic journals, Grand Masters, Committees of Foreign Correspondence, Masonic critics and reviewers, in passing opinion upon our proceedings, have almost universally loaded us down with the most favorable comments; thus proving that, in one particular, those directing spirits, with the always liberal coadjutors, the members of this Grand Lodge, have enacted a most judicious and wise part, in securing and properly expending the revenues since our Grand Lodge was organized.

"The results of all the labors of our beloved Fraternity during our existence as a Grand Body, emanating direct from us, without reference to the multitudinous profuse charities of the subordinates of this jurisdiction, are, not desiring to make an invidious comparison, unsurpassed by any other in the Union. We have cordially responded with the kindest brotherly feeling to every national, State, and local appeal. Our contributions have been acknowledged in the most expressive manner by the associations created to perpetuate the name and permanently preserve the last resting-place of the revered 'Father of his country;' by the gratitude of thousands of maimed soldiers, from the north and south, in the hospitals of Washington, for assistance to their chaplain; by the fraternal thanks of the distressed brethren of burnt Columbia, the once proud capital city; by the message from M. W. D. C. Cregier, Grand Master of Illinois, 'God bless our California Brethren;' and still later, that of M. W. M. E. Girard, Grand Master of Louisiana, 'Thanks be to God, through our own brethren we are relieved.'

"In this connection, it would be grossly unjust to refrain from mentioning the pioneer charitable enterprise of the Pacific: the establishment in the midst of unusual ravages of pestilence, fire and flood, of the Masonic Hospital at Sacramento. The generosity with which tens of thousands of dollars were contributed by a comparatively few Masons proved the disinterestedness of their acts. When, twenty-two years ago, I first visited that city, a Mason now living informed me with just pride that the only query made was, 'Was he suffering?' for no sick or destitute brother would be permitted to complain, or die in their midst uncared for. One of the physicians to the hospital related to me in after years that, to his personal knowledge, over one hundred thousand dollars was contributed by the Fraternity of this State, and expended in less than one year, in affording relief to all applicants; thus strictly obeying the injunction, 'Every human being has a claim on your kind offices. Do good unto all. Recommend it more especially to the household of the faithful.'

"Too much honor or praise cannot be accorded to the munificent charities disbursed by the Masonic Board of Relief of this city; and we needs must mention that they are, aside from the aid and care extended to the individual members of the several Lodges composing said Board, who never infringed upon the fund, amounting in the aggregate—from the origination of the compact by six Lodges in A. L. 5856, with five hundred and fifty members, to the close of the fiscal year 1874, a period of nineteen years—to the magnificent sum of $110,531.09. The Board is now composed of fifteen Lodges, with a total membership of two thousand two hundred and forty brothers. Of the amount expended $31,494.14 has been for Masons, their widows and orphans, of California, outside of San Francisco, and $75,239.64 for the distressed brethren, their widows and orphans, of other jurisdictions. The transaction of the immense amount of business incident to the distributing of this noble charity has been performed by the economical expenditure of the respective Boards, annually elected, of the comparatively small sum of $3797.31, more thoroughly realized when the sum per annum is announced as averaging the small amount of $199.86. Scarce any reflection is required by the brethren to appreciate the relief afforded to the needy and afflicted by the distribution of this munificent sum. To the maimed brother from the mines; the afflicted one of the city and plains; the wearied sailor, worn out in buffeting the fretful waves of adversity; the anguished and destitute widow, with no resources but the kind help of her husband's brothers; the many helpless orphans; all of whom, when worthy, have been furnished with such relief and subsistence as they desired, and aided to reach their friends in far off States. Who among us fully consider the time devoted by those who have composed the respective Boards, without expectation of fee or reward, other than the conscientious knowledge of a faithful discharge of the charitable duties voluntarily assumed by a corps of brothers, who have fraternally yielded their time and valuable counsel to the recipients of the amounts donated? The heartfelt thanks of the entire brotherhood are their due, and 'ministering angels will surround them and call them blessed.'"

The Marquis of Ripon.

The following extract from a letter of the regular correspondent of the New York *Christian Advocate* is the opinion of an intelligent and well-informed looker on, (not a Mason) as to the action of the late Grand Master of England, and its causes:

"Since I wrote last, the conversion of the Marquis of Ripon has added another to the list of aristocratic gains of which the Church of Rome in England can boast. Lord Ripon did not belong to one of our older families. He bears the homely English name of Robinson, and his first ennobled ancestor received his barony (of Grantham) in 1761. But he was a trained minister of State, and the son of a trained minister. He belonged, indeed, to an eminently official family. He is Marquis and Earl of Ripon, Earl De Grey, Viscount Goderich, and Baron Grantham, and is also a baronet, the baronetcy (which, I suppose, is a title of minor nobility,) dating as far back as 1690. This nobleman has given up all for Rome. He not only had to abdicate the Grand Chancellorship of the Free Masons—he had to relinquish, at the age of forty-seven, all hopes of political advancement. He is now, to all public intents and purposes, a 'gone coon.' He is dead, as a public man, and yet there is evidence that but a very few years ago he was a hearty Protestant. I can hardly be wrong in attributing his conversion to the subtle and powerful influence of Archbishop Manning. That accomplished and devoted ecclesiastic—that polished ascetic—is every-where to be seen, where any thing may be done for his Church. Is it a public temperance meeting—a mass-meeting? There his silvery eloquence is heard. Is it a meeting to promote the better housing of the poor? The Archbishop's presence and voice will be sure to be on the popular side. Is it a dinner at the Guildhall, given by the Lord Mayor to the clergy of various denominations, or on behalf of the Metropolitan Hospital Fund? Be sure that he will be there, paying all requisite attentions to the Lady Mayoress, or her daughters, while he trifles with his biscuit and glass of water—all he ever takes on such occasions. Is it a debate on education in the House of Commons? There, in the select corner under the Speaker's gallery, accessible to any member of the House, visited by not a few, you may be sure to see Monsignore Manning. No doubt in connection with questions of education, both English and Irish, the Archbishop must during the last two years have had much to do with the Marquis, as President of the Council. I have myself seen enough close at hand of the archiepiscopal attentions—although for two or three years past we have scarcely met—to know that he avails himself of every opportunity to plead, in a bland and polite fashion, the cause of his Church. It really would not surprise me to find that others besides the Marquis of Ripon have yielded to his persuasions. Lord Ripon's is, however, a very remarkable case, because of his official position and public career. The sacrifices involved have been very severe, and prove, at any rate, the sincerity of the convert."

Charity.—The Egyptian emblem of charity is a little child with a heart in his extended hand, giving honey to a bee without wings.

Reception of Brother Drummond at Cincinnati.

From the *Cincinnati Commercial* of the 22nd inst., we copy the following account of a grand entertainment in honor of Past Grand Master Drummond:

"One of the greatest events in the Masonic history of Cincinnati occurred last evening in the reception, at 6 o'clock, at the Masonic Temple, of Hon. Josiah H. Drummond, Grand High Priest of the General Grand Chapter of Royal Arch Masons of the United States, and Most Puissant Grand Commander of the Supreme Council of the Thirty-third Degree, Scottish Rite, for the Northern Jurisdiction of America. Mr. Drummond is a native and resident of Portland, Maine, and in his official capacity is *en route* to the meeting of the Grand Chapter of the United States, which takes place at Nashville, Tennessee, next Tuesday. The fraternity of this city knowing that he would pass through, took advantage of the occasion, and resolved to tender him a reception. The fact that Mr. Drummond is a representative of both branches of the Order in the United States—the York and Ancient Scottish Rites—gave the reception a double significance, which to the fraternity here was of marked interest. It might be proper to state in this connection that there has never been any conflict between the two branches of Masonry, but, on the other hand, if any prejudice existed at all, it was for want of information. Both have inculcated the same principles, and both laid their foundations on the same corner-stone. Last night all joined in one common Brotherhood, and if the prejudice before alluded to existed in the slightest degree, it was not observable. All seemed anxious to do honor to their guest, who, for proficiency in his work and noble example as a Mason, had been given preferment and exalted as a leader of the Order in the United States.

"In accordance with previous announcement through the daily papers, the formal reception took place at six o'clock at Masonic Temple. A large number of prominent Masons had assembled in the Consistory Room of the Scottish Rite, and at the hour named the assemblage was called to order by Companion E. T. Carson.

"J. Kelley O'Neall, Esq., Grand High Priest of Ohio, welcomed and introduced the distinguished visitors, in a few remarks appropriate to the occasion.

"Mr. Drummond responded briefly. He accepted the tribute not personally, but as showing the regard and zeal of Ohio Masons for the order in the United States and throughout the world. It was a tribute of which the Grand Chapter might feel proud, and in its name he returned thanks. The Grand Chapter of Ohio had always been loyal, as had also the subordinates of the Northern Jurisdiction of Scottish Rite Masonry. The work of the order in Ohio had always been referred to as a model for emulation by other States.

"Mr. Drummond was then introduced to every person in the room, during which a general hand-shaking and the expression of friendly sentiments took place. The time was passed for over an hour in social intercourse among those present.

"RECEPTION COMMITTEE.

"The Committee of Reception was composed of representatives of all the chapters in the city, the Grand Chapter of the State, and the Ancient and Accepted Scottish Rite.

"The exercises at the Temple being concluded, the assemblage then proceeded in a body to the Gibson House, where preparations had been made for

"THE BANQUET,

which was an interesting feature of the occasion. It was a 'field night' for Messrs. Geoffroy and Gibson, whose taste and catering for such affairs have never been questioned. Last night they certainly surpassed all their previous efforts. The spacious dining-room was decorated with flags emblematic of the Order. Three long tables extended near the entire length of the room east and west, while a short table at the western end of the room running north and south had been provided for the presiding officers and distinguished visitors, who faced to the east. The tables were profusely decorated with confectionery and massive cakes displaying Masonic emblems. In addition to all this there was a grand display of living flowers and hot-house plants, rendering the scene most enchanting. On the center of the small table was a cake representing a castle, octagonal in shape, surmounted by a double-headed eagle, bearing a crown and the figures '33°.' On the octagon panels were 'key-stones,' bearing the letters 'H. T. W. S. S. T. K. S.' There were many other ornaments worthy of special mention, but space will not permit at this time.

"The guests took their places around the magnificently arranged and bountifully laden tables to the number of about one hundred and sixty.

"After doing ample justice to the substantials, the company attended to the intellectual part of the entertainment. Comp. E. T. Carson, of the Ancient and Accepted Rite, presided and offered the following

"TOASTS.

"1. The Grand Lodge of Ohio, and symbolic Free Masonry, the foundation which supports our Holy Royal Arch—May it always prove to be composed of the real granite stone of love to God and love to our fellow-men. Then will the wild storm of Anti-Masonry rage around our sacred temples in vain.

"Response by Companion John D. Caldwell, Grand Secretary.

"2. The Grand Chapter of Royal Arch Masons of Ohio—To her has been intrusted the guardianship of the 'Sacred Treasure' in our beloved State. May she be as faithful to her trust as were the renowned '*Trio*' of ancient times.

"Response by J. Kelley O'Neall, Grand High Priest of the Grand Chapter of the State.

"3. The General Grand Chapter of Royal Arch Masons of the United States of America, and the Northern Supreme Council of the Thirty-Third Degree, whose united mottoes are 'Holiness to the Lord,' '*Deus meumque Jus.*' The great central suns of two separate systems of Masonry, governed, however, by the same grand principles of universal brotherhood. May the bodies which revolve around them, each in its orbit, contribute to the musical harmony of these Masonic spheres, and help to swell the grand anthem of peace, love and unity.

"Response by Josiah H. Drummond, G. H. P. of the United States. He was greeted with deafening applause of several minutes' duration, and, in commencing his remarks, said the heartiness of the greeting had distracted his mind from the sentiment offered. He said this was the first time in their history in which the two rites assembled together. The degrees were first worked in Cincinnati, as they are now conferred all over the country. These degrees were worked elsewhere first, but to this city might be ascribed the honor of the present work. It afforded him pleasure to meet the Fraternity of this city for this reason. There was no conflict of the rites, for they both sprang from the great fundamental principle of Masonry—a belief in the fatherhood of God and the brotherhood of men. Freemasonry was really a growth—a mysterious tree, spreading until its branches exceeded in beauty anything the world ever saw. The two rites were

"'Twin flowers upon a single stem,
With equal grace they grow.'

"The remarks of the speaker, of which we give the merest outline, were well received, and he sat down amid a tumult of applause.

"Then followed several volunteer toasts, of which the following is the most important.

"'R. F. Bower, G. H. S., of Iowa—Known and recognized abroad as at home, as the enthusiastic and intelligent workman upon our mystic Temple, whose zeal and liberality in the field of Masonic literature has done much to promote the advance of the Royal Art.'

"Companion R. F. Bower, Past G. H. P., and Past Grand Com. K. T., of Iowa, responded eloquently to the sentiment. He was followed by Comp. T. S. Parvin, Grand Secretary of the Grand Encampment of the United States, and Secretary of the Grand Lodge of Iowa. Comp. John McClellan, Grand Treasurer of the Grand Chapter of the United States, of Boston, was also introduced and made remarks appropriate to the occasion.

"The gentlemen just named are delegates to the Grand Bodies to meet this and next week in Nashville and New Orleans.

"Companion Major Gwin, by particular request, entertained the banqueters with a song, entitled 'Little Doodle-de-do,' to which he appended a very touching moral.

"Companion Plato B. Hayward was also prevailed upon to sing the plaintive selection:

"'Move your family westward,
Your health you will enjoy,
And rise to wealth and honor
In the State of Illinois.'

"At half-past 11 o'clock the festivities were closed by all rising and singing 'Auld Lang Syne.'

"The reception and banquet were a success in every particular, and the Masonic Fraternity feel a just pride in their ovation to their distinguished visitor. Mr. Drummond stands high as a citizen and a prominent public man in his native State. He served in the Legislature as Speaker, and was for a long time United States District Attorney for that State."

Editorial Miscellany.

MASONIC PROCESSIONS RIDICULED.—Dr. Oliver thus explains a print published more than a century ago, which attracted much attention at that time, and copies of which are even now to be met with, one being in the possession of the Grand Lodge of Massachusetts: "On the 27th of April, 1742, the grand festival was celebrated at Haberdashers' Hall, previously to which, the Earl of Moreton, G. M., with Martin Clare, his Deputy, and other grand officers, the stewards, and a great number of other Brethren, waited on Lord Ward, the Grand Master elect, at his house in Upper Brook Street, and after being entertained by him at breakfast, made the procession from thence in carriages, and with three bands of music playing before them, to the aforesaid hall. In ridicule of this procession, a print was published, entitled, a 'Geometrical View of the Grand Procession of Scald Miserable Masons, designed as they were drawn up over against Somerset House, in the Strand, on the 27th of April, 1742.' This was followed, some time afterward, by a broad-sheet, headed with a wood-cut, representing a procession of pseudo-Masons, some being mounted on asses, and others in carts and coaches drawn by the same species of animals; all wearing Masonic insignia, and attended by three bands of music. It was called 'The solemn and stately procession of the Scald Miserable Masons.' Anderson thus notices the circumstance: "Some unfaithful Brethren, disappointed in their expectations of the high offices and honors of the Society, had joined a number of the buffoons of the day, in a scheme to exhibit a mockery of the public procession to the grand feast. This, as may well be supposed, furnished mirth to the gaping crowd, and disgust to the Fraternity; who, wisely recollecting themselves, determined in future to confine their operations within the limits of their own assembly;" and the public processions of the Society were discontinued by an order of Grand Lodge.

Hone, in his Every-Day Book, vol. 2, 522, under date of April 18, thus describes another of these burlesques: "On this day, in the year 17—, there was a solemn mock procession, according to the fashion of the times, in ridicule of Freemasonry, by an assemblage of humorists and rabble, which strongly characterises the manners of the period. Without further preface, a large broadside publication, published at the time, is introduced to the readers attention, as an article of great rarity and singular curiosity.

The year wherein this procession took place is not ascertainable from the broadside; but, from the mode of printing and other appearances, it seems to have been some years before that which is represented in the large two-sheet 'Geometrical View' referred to by Dr. Oliver.

"The editor further observes that he is not a Mason; but he disclaims any intention to discredit an Order which appears to him to be founded on principles of good-will and kind affection. The broadside is simply introduced on account of its scarcity, and to exemplify the rudeness of former manners.

Here follows the engraving representing the Brethren riding upon the backs of asses and in coaches and tip-carts drawn by those animals. It is entitled

THE SOLEMN AND STATELY PROCESSION
OF THE SCALD MISERABLE MASONS,
As it was martiall'd. on Thursday, the 18th of this Instant April.

The engraving is followed by a serio-comic Address, commencing thus:

THE REMONSTRANCE *of the Right Worshipful the* GRAND MASTER, &C., *of the* SCALD MISERABLE MASONS.

WHEREAS by our Manifesto some time past, dated from our Lodge in Brick-street WE did, in the most explicit manner, vindicate the ancient rights and privileges of this society, and by incontestable arguments evince our superior dignity and seniority to all other institutions, whether Grand-Volgi, Gregorians, Hurlothrumbians, Ubignarians, Hiccubites, Lumber-Troopers, or Free-Masons; yet, nevertheless, a few persons under the last denomination, still arrogate to themselves the usurped titles of Most Ancient and Honourable, in open violations of truth and justice; still endeavor to impose their false mysteries (for a premium) on the credulous and unwary, under pretence of being part of our brotherhood; and still are determin'd with drums, trumpets, gilt chariots, and other unconstitutional finery, to cast a reflection on the primitive simplicity and decent economy of our ancient and annual peregination: WE therefore think proper, in justification of Ourselves, publicly to disclaim all relation or alliance whatsoever, with the said society of Free-Masons, as the same must manifestly tend to the sacrifice of our dignity, the impeachment of our understanding, and the disgrace of our solemn mysteries: AND FURTHER, to convince the public of the candour and openness of our proceedings, WE here present them with a Key to our procession; and that the rather, as it consists of many things emblematical, mystical, hieroglyphical, comical, satirical, political, &c.

AND WHEREAS many persuaded by the purity of our constitution, the nice morality of our brethren, and peculiar decency of our rites and ceremonies, have lately forsook the gross errors and follies of the Free-Masonry, are now become true *Scald Miserables:* It cannot but afford a most pleasing satisfaction to all who have any regard to truth and decency, to see our procession increased with such a number of proselytes; and behold those whose vanity, but the last year, exalted them into a borrowed equipage, now condescend to become the humble cargo of a sand-cart.

[Then follows the following:]

A KEY OR EXPLANATION OF THE SOLEMN AND STATELY PROCESSION OF THE SCALD MISERABLE MASONS.

Two Tylers, or Guarders,

In yellow Cockades and Liveries, being the Colour ordained for the Sword Bearer of State. They, as youngest enter'd 'Prentices, are to guard the Lodge, with a drawn Sword, from all Cowens and Eavesdroppers, that is Listeners, lest they should discover the incomprehensible Mysteries of Masonry.

A Grand Chorus of Instruments,

To wit. Four Sackbutts, or Cow's Horns, six Hottentot Hautboys; four tinkling Cymbals, or Tea Canisters, with broken glass in them; four Shovels and Brushes; two Double Bass Dripping-pans; a Tenor Frying-pan; a Saltbox in Delasol; and a Pair of Tubs.

Ragged enter'd 'Prentices.

Properly cloathed, giving the above Token, and the Word, which is Jachin.

The Funcral of Hyram.

Six stately, unfledg'd Horses with Funeral Habiliaments and Caparisons, carrying Escutcheons of the arms of *Hyram Abiff*, viz., a Masters's Lodge, drawing, in a limping halting posture, with solemn Pomp, a superb open hearse, nine Foot long, four Foot wide, and having a clouded Canopy, Inches and Feet innumerable in perpendicular Height, very nearly resembling a Brick Waggon: In the midst, upon a Throne of Tubs raised for that Purpose, lays the Corps in a Coffin cut out of one entire Ruby; but for Decency's sake, is covered with a Chimney-sweeper's Stop-cloth, at the head of a memorable Sprig of Cassia.

Around in mournful Order placed, the loving, weeping, drunken Brethren sit with their Aprons, their Gloves they have put in their Pockets; at Top and at Bottom, on every side and every where, all round about, this open hearse is bestuck with Escutcheons and Strêamers, some bearing the Arms, some his Crest, being the Sprig of Cassia, and some his Motto, viz., Macbenah.

Grand band of Musick as before.

Two Trophies

Of arms or achievements, properly quarter'd and emblazon'd, as allow'd by the college of arms, showing the family descents, with some particular marks of distinction, showing in what part of the administration that family has excelled. That on the right, the achievement of the right worshipful *Poney*, being *Parte Perpale*, Glim, and Leather-dresser, viz., the Utensils of a Link and Black-shoe-Boy: That on the left the trophy of his excellency, —— —— Jack, Grand Master elect, and Chimney-sweeper.

The Equipage

Of the Grand-master, being neatly nasty, delicately squaled, and magnificently ridiculous, beyond all human bounds and conceivings. On the right the Grand-master *Poney*, with the Compasses for his Jewel, appendant to a blue Riband round his neck: On the left his excellency —— —— Jack, with a Square hanging to a white Riband, as Grand-master elect: The Honorable Nic. Baboon, Esq., senior grand Warden, with his Jewel, being the Level, all of solid gold, and blue Riband: Mr. Balaam van Assinman, Junior Warden, his Jewel the Plumb-Rule.

Attendants of Honour.

The Grand Sword Bearer, carrying the Sword of State. It is worth observing. This Sword was sent as a Present by *Ishmael Abiff* (a relation in direct Descent to poor old *Hyram*), King of the Saracens, to his grace of Wattin, Grand-master of the Holy-Lodge of St. John of Jerusalem in Clerkenwell, who stands upon our list of Grand-masters for the very same year.

The Grand Secretary, with his
Insignia, &c.

Probationists and Candidates close the
whole Procession.

Tickets to be had, for three Megs a Carcass to scran their Pannum-Boxes, at the Lodge in Brick-Street, near Hide-Park Corner; at the Barley-Broth Women's at St. Paul's Church-Yard, and the Hospital-Gate in Smithfield; at Nan Duck's in Black-Boy-Alley, Chick-Lane; &c., &c., &c.

NOTE. No Gentlemen's Coaches, or whole Garments, are admitted in our Procession, or at the Feast.

MONTACUTE OR MONTAGUE.—We have received the following note upon this subject from Past Grand Master Heard:

Boston, Nov. 21, 1874.

To the Editors of the NEW ENGLAND FREEMASON:

On turning over the leaves of your October number, my eyes became fixed on page 453, which embraced an article entitled "Montacute or Montague." My first thought was that Brother Norton was again pitching into a question which, as I innocently believed, had been settled by a report to our Grand Lodge made December 14, 1870. I was horror stricken at the sight of the caption and exclaimed, as did Macbeth when he beheld the ghost of Banquo,—

"Avaunt! and quit my sight!"

There was no blood on my hands, no guilt on my conscience; for I had dealt with the old Viscount's title, in all honor and honesty as became a faithful historian. Still, I was moved almost to despair at the thought that it was incumbent on me, once more, to delve into the genealogy of one whose lineage and title I thought I had sufficiently explained to satisfy any reasonable mind.

The article in question begins thus: "Recently, in looking over 'The History of the Holy Military, Sovereign Order of St. John of Jerusalem,' by John Taafe, we met with a passage which throws some light upon the vexed question of the proper spelling of the name of the Grand Master who commissioned Henry Price." Then succeeds a quotation from the work which has no more reference to *our* Grand Master than to King Theodore of Abyssinia.

That Sir Gawen de Montacute was Grand Master of the "Order of St. John of Jerusalem" I do not question; and he may have been an ancestor of him who "Commissioned Henry Price," and probably was, because the latter descended from "the Nevils and old Earls of Salisbury" with whom Sir Gawen's posterity became merged.

But the name of the English Grand Master of Freemasons who commissioned Price was neither Montacute, Montagu, nor Montague; it was Anthony Browne! The Brownes were an illustrious family, ancient and heroic. But the title of Anthony Browne, as Viscount, was *Montague*, as was clearly demonstrated in the report to the Grand Lodge of Massachusetts by copies of the letters patent creating the Viscounty in 1554 and inscriptions on the monuments of the first and sixth Viscounts.

Why the first Viscount should have selected *Montague* as his title no evidence exists; but perhaps it was because he could trace his lineage back to the illustrious family which accompanied the Conqueror from France, choosing, therefore, the French rather than the Latin etymology.

Please remember, Messrs. Editors, that the Christian name and surname of the Grand Master of England who "commissioned Henry Price" were "Anthony Browne" and that his rank and title were "Viscount Montague."

J. T. H.

We sympathize most heartily with Brother Heard in his horror at the prospect of a re-opening of this question. We intended nothing of the sort in making the quotation referred to. We introduced it merely as an indication that hundreds of years before Anthony Browne's time Montacute and Montague were used at pleasure and interchangeably and that the practice might have continued until 1733. In those days in the matter of spelling, each writer was a law unto himself, or rather he was utterly lawless, for it is no uncommon thing to find a word spelled on the same page in six or eight different ways; especially was this the case with words that were bandied about between English and French.

After carefully reading and inwardly digesting Brother Heard's report the Committee on Foreign Correspondence of one of the Western Grand Lodges came to the conclusion that this was one of those cases where "you pays your money and you takes your choice." We are, however, quite content to accept the authority of our two illustrious Grand Masters and call it—Montague.

Beware of Bad Eggs.—Some ten or fifteen years ago in Trenton, New Jersey, there lived (and for aught we know still lives) a certain zealous Mason, Brother Clapp by name, who was much given to using the incidents of every day life to point a moral or adorn a tale, when he could thereby illustrate and enforce the lessons of Masonry. One day he met with a picture representing a cook surrounded by all the paraphernalia of the kitchen and engaged in the preparation of an omelet. While breaking the eggs his nostrils are suddenly assailed by the offensive effluvia from a particularly bad specimen. The disgusted professor of the culinary art was depicted with half of the bad egg in each hand, his head thrown back, his nose in a pucker and every feature indicating the utmost abhorrence. It occured to Brother Clapp that this picture might be made to convey a useful lesson to his Brethren. He therefore hung it in the ante-room of his Lodge, near the door of entrance, and underneath he placed these lines:

The Bad Egg.

This picture, my Brothers, a moral doth teach,
That with profit might claim the attention of each;
The cook (as 'twould seem by the twist of his nose)
Has discovered an egg, not so sweet as a rose;
And, of course, should he drop the foul thing in the bowl,
The offensive intruder would damage the whole.

Moral.

In erecting our Temple let it always be found,
The material chosen is perfectly sound;
And let us be careful, the moralist begs,
For our own comfort's sake, to beware of Bad Eggs!"

The Internal and not the External Qualifications Recommend a Man.—In the other years, when Maine was a district of Massachusetts, Ezekiel Whitman was among the chosen to represent the district in the Massachusetts Legislature. He was an eccentric man, and one of the best lawyers of his time. In those days Whitman owned a farm, and did much work upon his land; and it so happened that when the time came for him to set out for Boston, his best suit of clothes was a suit of homespun. His wife objected to his going in that garb, but he did not care. "I will get a nice fashionable suit made as soon as I reach Boston," he said.

Reaching his destination, Whitman found rest at Doolittle's City Tavern. Let it be understood that he was a graduate of Harvard, and that at this tavern he was at home.

As he entered the parlor of the house he found that several ladies and gentlemen were there assembled, and he heard a remark from one of them, "Ah, here comes a countryman of the real homespun genus. Here's fun." Whitman stared at the company, and then sat down.

"Say, my friend, you are from the country," remarked one of the gentlemen.

"Ya-as," answered Ezekiel, with a ludicrous twist of the face. The ladies tittered.

"And what do you think of our city?"

"It's a pooty thick-settled place, anyhow. It's got a sweepin' sight of housin in it."

"And a good many people, too."

"Ya-as, I should reckon so."

"Many people where you come from?"

"Wal, some."

"Plenty of ladies, I suppose?"

"Ya-as, a fair sprinklin'."

"And I don't doubt that you are quite a beau among them?"

"Ya-as, I beaus 'em home—tew meetin' and singin' schewl."

"Perhaps the gentleman from the country will take a glass of wine?"

"Thank-ee. Don't keer if I do."

The wine was brought.

"You must drink a toast."

"Oh, git eout! I eats toast—never heard o' sich a thing as drinkin' it. But I kin give ye a sentiment."

The ladies clapped their hands; but what was their surprise, when the stranger, rising, spoke calmly and clearly, in tones ornate and dignified, as follows:

"Ladies and gentlemen, permit me to wish you health and happiness, with every blessing earth can afford; and may you grow better and wiser with advancing years, bearing ever in mind that outward appearances are often deceitful. You mistook me, from my dress, for a country booby; while I, from the same superficial cause, thought you were ladies and gentlemen. The mistake has been mutual."

He had just spoken when Caleb Strong, the Governor of the State, entered, and inquired for Mr. Whitman.

"Ah—here I am, Governor. Glad to see you." Then, turning to the dumbfounded company:

"I wish you a very good evening."

And he left them feeling about as small and cheap as it is possible for full-grown people to feel.

Laying the Corner-Stone of the Court House at Fresno, California.—On the 8th of Oct. last, the Grand Master of Masons in California laid the corner-stone of the Court House at Fresno, a full account of which we find in the *Fresno Expositor* of Oct. 14, which has been kindly forwarded to us by a Brother of that State. The impressive ritualistic ceremonies are fully given, and the able address written for the occasion by Hon. A. C. Bradford. The Grand Master, in his Annual Address, alluding to this, among other items of his official labors, says: "On the eighth day of this month, by request of the Board of Supervisors of Fresno County, I laid the corner-stone of the Court House in the town of Fresno. In this rich agricultural and grazing county, much larger in extent than some of the States, there is no

Lodge of our Fraternity. The Brethren of *La Grange* Lodge—the nearest, fifty-five miles distant—having been invited by the authorities to assist in the ceremonies, convened their full numbers, and devoted two days' time, with a number from *Stanislaus* Lodge—one hundred miles, also *Visalia*, sixty-five miles distant—evidenced their zeal and interest in our Order by lending fraternal aid and assistance on this interesting occasion." We congratulate the Grand Master on having at his command Brethren who can so manifest their attachment to the Order and their zeal for its work.

THE MICHIGAN FREEMASON.—In the November number of this excellent publication we thus stand corrected: "Bro. J. H. Drummond is publishing some Masonic Memoranda in the *New England Freemason*, in which he undertakes to sketch the history and characteristics of all Masonic Magazines. In the number for August, he pays his respects to the MICHIGAN FREEMASON; informing his readers that ours is a '48-page' monthly, and edited by 'Spencer Pratt.' Our name is of no consequence; but we insist that 'our fair proportions' of 64 pages must not be thus summarily 'curtailed.'"

Brother Drummond had discovered his error and requested us to correct it, before we received the above gentle hint. The *Michigan Freemason* was originally a 48-page monthly. It now comprises 64 pages of interesting and instructive matter, and is edited by Foster Pratt, M. D., the accomplished Grand Secretary of the Grand Lodge of Michigan, and Chairman of its Committee on Foreign Correspondence. May his shadow never be less—nor his magazine either.

ST. ANDREW'S LODGE.—The following-named officers were installed on the 12th inst.: William Parkman, Jr., W. M.; Hasket Derby, M. D., S. W.; Henry A. Whitney, J. W.; Samuel H. Gregory, Treas.; Wm. F. Davis, Sec.; Edw. Stearns, S. D.; Geo. C. Stearns, J. D.; Ezra Palmer, Chap.; C. J. F. Sherman, Mar.; H. W. Suter, S. S.; John Mears, Jr., J. S.; David Pulsifer, I. S.; E. C. Leman, Tyler.

Past Grand Master Parkman conducted the installation, and a peculiar and interesting feature of the ceremonies was his relation to the new Master. It must have been very gratifying to both father and son to feel that they were thus closely and actively identified with the history of that venerable Lodge. It is not often that a father has the satisfaction of installing his son as Master of a Lodge which he has himself served in that capacity.

PROCEEDINGS RECEIVED.—We have to acknowledge the receipt of the following Proceedings of Grand Bodies, which we shall notice more fully hereafter: Grand Lodge and Chapter of Missouri; Grand Commandery of Minnesota, New Jersey and New York; Grand Chapter of New Jersey, and Council of Deliberation of Mass.

THE

NEW ENGLAND FREEMASON.

VOL. I. DECEMBER, 1874. No. XII.

Old London Taverns Identified with Masonry.

Every student of the history of Freemasonry is familiar with the account given, in all the earlier Books of Constitutions of the Grand Lodge of England, of the causes that, in 1716 and 1717, led to the formation of that Body. Previous to 1716, the meetings of the Fraternity for the general purposes of the Institution were designated General Assemblies. Subsequently to that date, these Assemblies, which were of a promiscuous character, were superseded by the Grand Lodge, clothed with well-defined and supreme powers; such an organization having become necessary for the better discipline and government of the Craft.

This event of the formation of the Grand Lodge cannot be better described than by copying from the record. I quote, therefore, from Entick's Constitutions of 5767, in which, by Appendix, the proceedings of the Grand Lodge are brought down so as to include those of its meeting of 3d June, 5776:

"King George I. entered London most magnificently on September 20, 1714; and after the Rebellion, A. D. 1716, the few Lodges at London, wanting an active Grand Master, by Reason of Sir Christopher Wren's Disability, thought fit to cement under a new Grand Master, as the Center of Union and Harmony. For this Purpose the Lodges,

1. At the Goose and Gridiron, in St. Paul's Church-yard,
2. At the Crown, in Parker's Lane, near Drury-Lane,
3. At the Apple-tree Tavern, in Charles-Street, Covent-Garden,
4. At the Rummer and Grapes Tavern, in Channel-Row, Westminster, and some old Brothers, met at the said Apple-Tree; and

having put into the Chair the oldest Master Mason (being the Master of a Lodge), they constituted themselves a Grand Lodge, *pro tempore,* in due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the Grand Lodge), resolved to hold the Annual Assembly and Feast, and then to chuse a Grand Master from among themselves, till they should have the Honour of a Noble Brother at their Head.

Accordingly

On St. John Baptist's Day, in the 3d year of King George, I. A.D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the foresaid Goose and Gridiron; now removed to the Queen's-Arms Tavern in St. Paul's Church-yard."

This scrap of history is given for the purpose of bringing attention to the places where the four old Lodges of London used to congregate, with the view of describing them more particularly than has been done in any Masonic publication which has met my eye. This can be accomplished from a work now before me, for the perusal of which I am indebted to a learned Masonic Brother. It is entitled "*The History of Sign-Boards. From the Earliest Times to the Present Day. By Jacob Larwood and John Camden Hotten, &c., London,* 1866." This interesting book describes more than thirteen hundred "sign-boards," most of them having been displayed in London alone during the past three centuries. They denoted places of business, of public resort, and especially places of entertainment or taverns. To show the origin and use of the sign-board, I quote from its preface:

> In these modern days the signboard is a very unimportant object; it was not always so. At a time when but few persons could read and write, house-signs were indispensable in city life. As education spread they were less needed; and when, in the last century, the system of numbering houses was introduced, and every thoroughfare had its name painted at the beginning and end, they were no longer a positive necessity—their original value was gone, and they lingered on, not by reason of their usefulness, but as instances of the decorative humor of our ancestors, or as advertisements of established reputation and business success. For the names of many of our streets we are indebted to the sign of the old inn or public-house, which frequently was the first building in the street—commonly enough suggesting its erection, or at least a few houses by way of commencement. The huge "London Directory" contains the names of hundreds of streets in the metropolis which derived their titles from taverns or public-houses in the immediate neighborhood. As material for the etymology of the names of persons and places, the various old signs

may be studied with advantage. In many other ways the historic importance of house-signs could be shown.

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Anecdotes and historical facts have been introduced with a double view: first, as authentic proofs of the existence and age of the sign; secondly, in the hope that they may afford variety and entertainment. They will call up many a picture of the olden time; many a trait of bygone manners and customs—old shops and residents, old modes of transacting business; in short, much that is now extinct and obsolete. There is a peculiar pleasure in pondering over these old houses, and picturing them to ourselves as again inhabited by the busy tenants of former years; in meeting the great names of history in the hours of relaxation, in calling up the scenes which must have been often witnessed in the haunt of the pleasure-seeker,—the tavern with its noisy company, the coffee-house with its politicians and smart beaux; and, on the other hand, the quiet, unpretending shop of the ancient bookseller, filled with the monuments of the departed minds. Such scraps of history may help to picture old London as it appeared during the last three centuries. For the contemplative mind there is some charm even in getting at the names and occupations of the former inmates of the houses now only remembered by the signs; in tracing, by means of these house decorations, their modes of thought or their ideas of humor, and in rescuing from oblivion a few little anecdotes and minor facts of history connected with the houses before which those signs swung in the air.

It is well known that in these early days Lodges in England met in taverns, and were distinguished each by the name or sign of the tavern where it assembled. No other name designated it, nor were numbers then used as now to particularize a Lodge. This nomenclature was the prevailing one in 1761, and probably existed afterwards.

From the record which I have cited, it appears that the "four old Lodges of London" met, respectively, at the *Goose and Gridiron*, the *Crown*, the *Apple-Tree* and the *Rummer and Grapes* taverns, in 1716, and that the Grand Lodge of England was organized at "the said *Apple-Tree*."

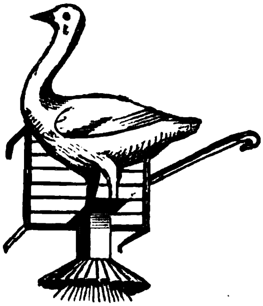
On page 239 of *The History of Sign-Boards*, mention is made of those places of public resort—now eminently historical from the stand-point of Freemasons — as follows:

At the Apple-Tree Tavern in Charles Street, Covent Garden, four of the leading London Free Masons lodges, considering themselves neglected by Sir Christopher Wren in 1716, met and chose a Grand Master, *pro tem.*, until they should be able to place a noble Brother at the head, which they did the year following, electing the Duke of Montague. Sir Christopher had been chosen in 1698. The three lodges that joined with the Apple-Tree Lodge used to meet respectively at the GOOSE AND GRIDIRON, St. Paul's Churchyard; THE CROWN, Parker's Lane; and at the RUMMER AND GRAPES Tavern, Westminster.*

The GOOSE AND GRIDIRON stood on the spot previously occupied by the *Mitre,* a music house, " near the West End of St. Paul's Church, 1664."

The GOOSE AND GRIDIRON occurs at Woodhall, Lincolnshire, and in a few other localities : — The Mitre was a celebrated music-house, in London House Yard, at the N. W. End of St. Paul's. When it ceased to be a music-house, the succeeding landlord, to ridicule its former destiny, chose for his sign a goose stroking the bars of a gridiron with his foot, in ridicule of the SWAN AND HARP, a common sign for the early music-houses. Such an origin does the *Tatler* give ; but it may also be a vernacular reading of the coat of arms of the Company of Musicians, suspended probably at the door of the Mitre when it was a music-house. These arms are, a swan with his wings expanded, within a double tressure, counter, flory, argent. This double tressure might have suggested a gridiron to unsophisticated passers-by. PADDY'S GOOSE is, at the present day, a nick-name for a public-house in Shadwell.

The above extract is from the *History of Sign-boards.* I shall continue to quote from it without in every case giving the authority. I copy from one of its plates the following *fac simile,* in miniature, of the sign of the GOOSE AND GRIDIRON as it existed *circa* 1800.



In 1854, there were in London sixty-one signs of inns, taverns and public-houses displaying the regal emblem of the CROWN.

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* The Duke of Montague or Montagu, was not elected Grand Master until 1721. The occupants of the office previously were Mr. Antony Sayer, in 1717; George Payne, Esq., in 1718; John Theophilus Desaguliers, LL.D. and F. R. S., in 1719; and, again, George Payne, Esq., in 1720. The Duke of Montague must not be confounded with Viscount Montague who was not Grand Master until 1732.

The CROWN seems to be one of the oldest of English signs. We read of it as early as 1467, when a certain Walter Walters, who kept the Crown in Cheapside, made an innocent Cockney pun, saying he would make his son heir to the Crown; which so displeased his gracious majesty, King Edward IV., that he ordered the man to be put to death for high treason.

Parker's Lane, where was the CROWN which was resorted to by Freemasons in 1717, is now put down on the map of London as Parker street. It is close by Covent Garden Market, and not far from Great Queen street, in which is the building where the Grand Lodge of England now convenes.

Of the Rummer and Grapes Tavern, nothing more is related than what is given above. There were two taverns bearing the name and sign of *Rummer*, and it is possible that as one of them was in Old Fish Street and the other "over against Bow Lane, in Cheapside," they might have been resorted to by our English Brethren of olden time. The word Rummer signifies, according to Worcester, "a glass drinking vessel."

From the record of the Grand Lodge it appears that the Brethren who met at the GOOSE AND GRIDIRON afterwards removed to the QUEEN'S ARMS Tavern in *St. Paul's Church-yard.*

Of the KING'S ARMS and the QUEEN'S ARMS, there are innumerable instances; they are to be found in almost every town or village. The story is told that a simple clodhopper once walked ever so many miles to see King George IV., on one of his journeys, and came home mightily disgusted, for the king had arms like any other man, while he had always understood that his majesty's right arm was a lion and his left arm a unicorn. . . . . .

"On Friday, April 6," (1781,) says Boswell, "Dr. Johnson carried me to dine at a club, which, at his desire, had been lately formed at the Queen's Arms, in St. Paul's Churchyard. He told Mr. Hoole that he wished to have a City-Club, and asked him to collect one; but, said he, don't let them be patriots. The company were that day very sensible, well-behaved men. This same tavern was also patronized by Garrick. . . . . .

Samuel Johnson, LL. D., referred to above, was born at Lichfield, in Staffordshire, in 1709, and died on the 13th December, 1784.

At the risk of tiring the patience of the readers of the Magazine, I will pursue the subject of sign-boards further so as to refer to all the places where the Grand Lodge of England met down to and into the year 1767. The year 1767 was a memorable one to the Masons of America, because on the 23d day of April of that year died

Viscount Montague, the Grand Master of England who commissioned Henry Price in 1733, to found our benevolent Institution on this continent. It has grown and flourished until its membership numbers more than half a million of men.

The Grand Lodge met Sept. 29, 1721, at the KING'S ARMS, and five or six times afterwards. The Masonic record is silent as to the locality of this tavern. It is probable that it was in Bow street.

Grinling Gibbons, the celebrated carver and sculptor, lived at the sign of the King's Arms in Bow street from 1678 until 1721, when he died. This house is alluded to in the *Postman*, January 24, 1701-2 :

"On Thursday, the house of Mr. Gibbons, the carver in Bow street, fell down, but by special providence none of the family were killed ; but 'tis said, a young girl who was playing in the court being missed, is supposed to be buried in the rubbish."

The Grand Lodge assembled in AMPLE FORM March 25, 1722, at the FOUNTAIN Tavern in the *Strand.*

The Fountain Tavern in the Strand was famous as the meeting-place of the ultra-loyal party in 1685, who here talked over public affairs before the meeting of Parliament. Roger Lestrange, who had been recently knighted by the king, took a leading part in these consultations. But "the fate of things lies always in the dark" ; in the reign of George II., this same house became a great resort of the Whigs, who sometimes used to meet here, as many as two hundred at a time, making speeches and passing resolutions.

For this reason it was proposed that Master Johnson, the landlord, should write under his sign :

"Hoc Fonte derivata libertas
In Patriam, Populumq : fluxit."

"From this fam'd Fountain Freedom flow'd,
For Britain's and the People's good."

In this tavern, Law, subsequently famous as the Mississippi schemer, quarrelled with the magnificent and mysterious Beau Wilson ; they left the house, adjourned to Bloomsbury Square, and fought a duel, in which the Beau was killed.

On the 25th of April, 1723, the Grand Lodge met at the WHITE LION in *Cornhill.*

The lion of the sign-board being seldom seen *passant*, it is more than probable that it was not derived from the national coat of arms, but rather from some badge, either that of Edward III., or from the WHITE LION of Edward IV. Though silver in general was not used on English sign-boards, yet the

White Lion was anything but uncommon. Several examples occur amongst early booksellers. . . . . For inns, also, it [the sign] was not an uncommon decoration. Thus the White Lion in St. John's Street, Clerkenwell, was originally an inn frequented by cattle-drovers and other wayfarers connected with Smithfield market. . . . .

On the 25th November, 1723, the Grand Lodge met at the CROWN *Tavern* in *Threadneedle-street,* and congregated at this place nine times. The CROWN already noticed was in a different locality.

The records show that the Grand Lodge held a meeting at the BELL Tavern, Westminster, on the 17th March, 1724, and some four or five times afterwards.

One of the oldest BELL taverns in Middlesex stood in King Street, Westminster ; it is named in the expenses of Sir John Howard, (Jockey of Norfolk,) in 1466. Pepys dined at this house, July 1, 1660, invited by purser Washington, but came away greatly disgusted; for, he says, "the rogue had no more manners than to invite me, and let me pay my club." In November of the same year, he was there again, "to see the 7 Flanders mares that my Lord has bought lately." In Queen Anne's reign, the October club, consisting of about one hundred and fifty county members of Parliament, all unmitigated Tories, used to meet at this tavern.

The first session of the Grand Lodge at THE DEVIL tavern, *Temple-Bar*, was held on the 20th May, 1725. Between that year and 1767, it convened there about seventy-five times, showing that it was a favorite place of resort for that body.

St. Dunstan, the patron saint of the parish of that name in London, was godfather to the DEVIL,—that is to say, to the sign of the famous tavern of the DEVIL AND ST. DUNSTAN, within Temple Bar. The legend runs, that one day, when working at his trade of a goldsmith, he was sorely tempted by the devil, and at length got so exasperated that he took the red-hot tongs out of the fire and caught his infernal majesty by the nose. The identical pinchers with which the feat was performed are still preserved at Mayfield, in Sussex. They are of a very respectable size, and formidable enough to frighten the arch-one himself. This episode in the saint's life was represented on the sign-board of that glorious old tavern. By way of abbreviation, the house was called THE DEVIL, though the landlord seems to have preferred the *other* saint's name; for on his token we read "*The D*—— (sic) *and Dunstan,*" probably fearing, with a classic dread, the ill omen of that awful name.

Allusions to this tavern are innumerable in the dramatists : one of the earliest is in 1563, in the play of "Jack Jugeler." William Rowley thus mentions it in his comedy of a "Match by Midnight," 1633:

Bloodhound. As you come by Temple Bar, make a step to the Devil.

Tim. To the Devil, father?

Sim. My master means the sign of the Devil, and he cannot hurt you, fool; there's a saint holds him by the nose.

Tim. Sniggers, what does the devil and a saint both on a sign?

Sim. What a question is that? What does my master and his prayer-book o' Sundays both in a pew?

So fond was Ben Jonson of this tavern, that he lived "without Temple Bar, at a combmaker's shop," according to Aubrey, in order to be near his favorite haunt. It must have been therefore, in a moment of ill-humor, when he found fault with the wine, and made the statement that his play of the "Devil is an Ass" (which is certainly not among his best) was written "when I and my boys drank bad wine at the Devil."

The principal room was called "the Oracle of Apollo," a large room, evidently built apart from the tavern; and from Prior's and Charles Montagu's *Hind and Panther Transversed,* it is shown to have been an upper apartment :

"Hence to the Devil——
Thus to the place where Jonson sat, we climb,
Leaning on the same rail that guided him."

Here the famous Apollo Club was accustomed to meet. Above the door was the bust of Apollo and "the welcome" by "Rare Ben Jonson." Over the fireplace were the Rules of the Club, which were greatly admired for the conciseness and elegance of their Latinity. Over the clock in the kitchen, in 1731, there remained "*Si nocturna tibi noceat potatio vini, hoc in mane bibes iterum, et fuerit medicina.*"*

An elegant rendering of the well-known phrase, "A hair of the dog that bit you."

In the Apollo chamber were rehearsed, with music, the Court-day Odes of the Poets Laureate; a practice which gave rise to the following epigram by a wit of the time:

"When Laureates make Odes, do you ask of what sort?
Do you ask if they 're good, or are evil?
You may judge—from the Devil they come to the Court,
And go from the Court to the Devil."

Ben Jonson being one night at the Devil Tavern, a country gentleman in the company was obtrusively loquacious touching his land and tenements; Ben, out of patience, exclaimed, "What signifies to us your dirt and your clods? Where you have an acre of land, I have ten acres of wit!" "Have you so," retorted the countryman, "good Mr. Wise-acre?" "Why, how now, Ben?" said one of the party, "you seem to be quite stung!" "I was never so pricked by a hobnail before," grumbled Ben.

The Tatler, October 11, 1709, contains Bickerstaff's account of the wedding entertainment at the Devil Tavern, in honor of his sister Jenny's marriage.

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*If the wine you drink at night should do you harm, drink it again in the morning, and it will prove a medicine.

Swift tells Stella that on October 12, 1710, he dined at the Devil Tavern with Mr. Addison and Dr. Garth, when the doctor treated.

In 1746, the Royal Society held here their Annual Dinner; and in 1752, concerts of vocal and instrumental music were given in the great room.

It was demolished in 1787.

Benjamin Jonson, the celebrated English poet, was born at Westminster, June 11, 1574, and died from an attack of palsy, August 16, 1637.

Previous to 1767, but one meeting appears to have been held by the Grand Lodge at the QUEEN'S HEAD Tavern in *Great Queen-street,* namely, on the 26th November, 1728. The elegant and commodious apartments now occupied by that Body are in Great Queen-street, where they have been for many years.

That Queen Elizabeth was for more than two centuries the almost unvarying type of the QUEEN'S HEAD need not be wondered at when we consider her well-deserved popularity. . . . .

During the queen's lifetime, however, the sign-painters had to mind how they represented "Queen Bess," for Sir Walter Raleigh says that portraits of the queen made by "unskilful and common painters" were, by her order "knocked in pieces, and cast into the fire." . . . .

In the bar of the QUEEN'S HEAD Tavern, Great Queen-street, is preserved a carved wooden sign, which formerly hung before this house, representing two men standing near a large tun. . . . .

"Grand Lodge, in ample Form, at the *Three Tuns*, Swithin's-Alley, near the *Royal Exchange,* on *March* 27, 1729, with former *Grand Officers,* and those of thirty-one *Lodges.*" But one meeting, that above named, was held at this inn.

There seems to have been a kind of fatality attached to this sign, for the *London Gazette* for September 15-18, 1679, relates a murder committed at the Three Tuns, in Chandos Street, and in the same house, Sally Pridden, *alias* Sally Salisbury, in a fit of jealousy, stabbed the Honourable John Finch, in 1723. Sally was one of the handsomest "social evils" of that day, and had been nicknamed Salisbury, on account of her likeness to the countess of that name. For her attempt on the life of Finch she was committed to Newgate, where she died the year after, "leaving behind her the character of the most notorious woman that ever infested the hundreds of old Drury." Her portrait was painted by Sir Godfrey Kneller.

The record reads: "GRAND LODGE in *ample* Form at the *Half-Moon Tavern* in *Cheapside,* on Thursday, 24 June, 1731." This is the only time it met here.

Ben Jonson once desiring a glass of sack, went to the Half-Moon Tavern, in Aldersgate Street, but found it closed; so he adjourned to the Sun Tavern, in Long Lane, and wrote this epigram:—

"Since the Half-Moon is so unkind,
To make me go about,
The Sun my money now shall have,
And the Moon shall go without."

The Half-Moon, Upper Holloway, was famous in the last century for excellent cheesecakes, which were hawked about the streets of London by a man on horseback, and formed one of the London cries. This circumstance is noticed in the *Gentleman's Magazine* for 1743, entitled "A Journey to Nottingham." In April, 1747, the following advertisement appeared in the same magazine:

"HALF-MOON TAVERN, Cheapside, April 13. His Royal Highness the *Duke of Cumberland* having restored peace to Britain by the ever memorable Battle of Culloden, fought on the 16th of April, 1745, the *choice spirits* have agreed to celebrate that day annually by A GRAND JUBILEE in the MOON, of which the Stars are hereby acquainted, and summoned to shine with their brightest Lustre by 6 o'clock on Thursday next, in the Evening."

I quote again from the record: "GRAND LODGE in *due* Form at the *Castle* in *Drury Lane,* on *Thursday,* 8 *June,* 1732, with the Earl of INCHIQUIN and other former Grand *Officers,* and those of thirty-nine *Lodges.*" This was the only session at this house.

The CASTLE being such a general sign, many traders adopted some particular castle. DOVER CASTLE, or WALMER CASTLE, is amongst the most frequent. The first is mentioned in the following amusing advertisement:

"FOR FEMALE SATISFACTION.

"WHEREAS THE MYSTERY of Freemasonry has been kept a profound secret for several Ages, till at length some Men assembled themselves at the *Dover Castle,* in the parish of Lambeth, under pretence of knowing the secret, and likewise in opposition to some gentlemen that are real Freemasons, and hold a Lodge at the same house; therefore, to prove that they are no more than pretenders, and as the Ladies have sometimes been desirous of gaining knowledge of the noble *art,* (sic) several regular-made Masons (both ancient and modern), members of constituted Lodges in this metropolis, have thought proper to unite into a select Body at Beau Silvester's, the sign of the *Angel,* Bull Stairs, Southwark, and stile themselves UNIONS, think it highly expedient, and in justice to the fair sex, to initiate them therein, provided they are women of undeniable character; for tho' no Lodge as yet (except the Free Union Masons) have thought proper to admit Women into the Fraternity, we, well knowing they have as much Right to attain to the secret as those Castle Humbugs, have thought proper so to do, not doubting but they will prove an honour to the Craft; and as we have had the honour to inculcate several worthy Sisters therein, those that are desirous and think themselves capable of having the secret conferred on them, by proper Application, will be admitted, and the charges will not exceed the Expences of our Lodge."—*Publick Advertiser*, March 7, 1759. . . . . .

In the reign of George I., the Castle near Covent-Garden was a famous eating-house, kept by John Pierce, the Soyer of his day. Here the gallant feat was performed of a young blood taking one of the shoes from the foot of a noted toast, filling it with wine, and drinking her health, after which it was consigned to the cook, who prepared from it an excellent *ragout*, which was eaten with great relish by the lady's admirers.

A meeting of the Grand Lodge was held at the CROWN Tavern, "behind the *Royal Exchange*, on *Friday*, *April* 13, 1739."

Upon the site of the present chief entrance to the Bank of England, in Threadneedle Street, stood the Crown Tavern, "behind the 'Change;" it was frequented by the Fellows of the Royal Society, when they met at Gresham College hard by. The Crown was burnt in the Great Fire, but was rebuilt; and about a century since, at this tavern, "it was not unusual to draw a butt of mountain wine, containing 120 gallons, in gills, in a morning."

"Behind the 'Change," we read in the *Connoisseur*, 1754, a man worth a plum used to order a twopenny mess of broth with a boiled chop in it; placing the chop between two crusts of a halfpenny roll, he would wrap it up in his check handkerchief, and carry it away for the morrow's dinner.

About sixteen sessions of the GRAND LODGE were held at the CROWN AND ANCHOR, in the *Strand*, the first occurring on the 24th of Jan., 1760.

The CROWN AND ANCHOR, the well-known badge of the Navy, is a great favorite. One of the most famous taverns with this sign was in the Strand, where Dr. Johnson often used to "make a night of it." "Soon afterwards," says Boswell, "in 1768, he supped at the Crown and Anchor in the Strand, with a company I collected to meet him. There were Dr. Percy, now bishop of Dromore; Dr. Douglas, now bishop of Salisbury; Mr. Langton; Dr. Robertson, the historian; Dr. Hugh Blair, and Mr. Thomas Davis." On this occasion the great doctor was unusually colloquial, and according to his amiable custom "tossed and gored several persons."

This tavern was in existence as late as 1813. On the 8th of November of that year, an "Especial Grand Lodge of Free and Accepted Masons of England *According to the old Constitutions*" ("Ancients") was convened in it there. During the following month this Body united with the Grand Lodge of "Moderns," forming "THE UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND."

On the 16th of February, 1766, an occasional Grand Lodge was held at the HORN Tavern, in *New Palace Yard*; and another on the

9th of February, 1767, at the THATCHED HOUSE Tavern, in St. James Street.

The annual *"Assembly and Feast"* were celebrated in various places, chosen no doubt for the better accommodation of the large number of the Brethren brought together on these yearly occasions than the taverns would afford. These gatherings were held at Stationers-Hall; Merchant-Taylors-Hall; Mercers-Hall; Fishmongers-Hall; Haberdashers-Hall; Drapers-Hall; Leathersellers-Hall; Barber-Surgeons-Hall; and Vintners-Hall. In another paper I may give descriptions of these halls, some of which evidently belonged to one or another of the noted guilds of London, as the names indicate.

In the library of the Grand Lodge of Massachusetts is an interesting relic of the past, entitled, "A List of Regular Lodges, according to their Seniority and Constitution, by Order of the Grand Master." It is addressed, "To the Right Honorable Sholto Charles Douglas, Lord Aberdour, Grand Master." Lord Aberdour served as Grand Master of England from May 18th, 1747, until May 3d, 1762. The "List" is dated 1761, and particularizes two hundred and sixty-one Lodges which were then on the roll of the Grand Lodge. It is in pamphlet form, with paper covers, and contains twenty-three pages, each of which is about six and a half inches long and two and a half inches wide. It is a beautiful piece of copper-plate workmanship, and was "Printed for and sold by Benj'n Cole, Engraver and Copper Plate Printer, the Corner of Kings-head Court, Holbourn." The left hand column gives numbers to Lodges from one upwards; the next column to the right contains the signs, in diminutive, of the places where the Lodges met; the next, the streets, squares, towns, etc., in which the places of meeting were located; the fourth, the days in the week for meeting; and the fifth and right hand column shows the date of constitution of each Lodge. The work is particularly valuable for the *fac similes* of the sign-boards of the taverns where the Lodges assembled.

J. T. H.

WANTED. The Proceedings of the Grand Lodge of Massachusetts for the years 1854 and 1859, for which a liberal price will be paid. Send to Grand Secretary, Masonic Temple, Boston.

The Sultan's Lesson.

An aged Sultan placed before his throne one day
  Three urns: one golden was, one amber, and one clay.
When with his royal seal the slaves had sealed each urn,
  He ordered his three sons to take their choice in turn.

Upon the golden vase the word *Empire* was writ;
  The haughty word resplendent groups of jewels stud.
The eldest grasped the golden urn, and opened it,—
  But shrank in horror back to find it filled with blood!

The word *Glory* upon the amber vase shone bright;
  The luring word fresh wreaths of laurels cluster o'er.
The second chose the amber urn,—pathetic sight!
  'Twas filled with dust of men once famed, now known no more.

No word inscribed upon its front the clay vase bore,
  And yet for this the younger prince his choice had saved.
He oped the urn of clay his father's feet before,—
  And lo! 'twas empty, but God's name was there engraved.

The Sultan to the wondering throng of courtiers turned,
  And asked them which of all those vases weighed the most.
Far different thoughts within their various bosoms burned:—
  Into a threefold party broke the courtier host.

The warriors said, "The golden vase, symbol of power."
  The poets said, "The amber vase, emblem of fame."
The sages said, "The clayey vase, God's name its dower:
  The globe is lighter than one letter of that name."

Then said the Sultan to his sons: "Remember well
  The meaning of this scene, the lesson of this day;
When your lives' dust is balanced over heaven and hell,
  Ah! think, will its renown the name of God outweigh?"

WILLIAM ROUNSEVILLE ALGER.

Truth is clothed in white. But a lie comes forth with all the colors of the rainbow.

[CONTINUED FROM NOVEMBER NUMBER.]

Historical and Bibliographical Memoranda.

BY HON. JOSIAH H. DRUMMOND, PAST GRAND MASTER OF MAINE.

CORRECTIONS OF MEMORANDA OF PROCEEDINGS, AND ADDITIONS THERETO.

ALABAMA, II.—The early Proceedings are confused. The Convocation in January, 1824, is called "the first Semi-Annual," and yet Grand Officers for the ensuing year were chosen; the Convocation in June following is also called the "Semi-Annual;" that in January, 1825, is called the "Second Annual," and those of January and June, 1826, are each called the "Third Annual."

ARKANSAS, I.—The Proceedings for 1862 to 1865 inclusive were published in one pamphlet, but those for each year are paged separately.

BRITISH COLUMBIA, I.—No session in 1874; the Proceedings of 1873 to be published with those of 1875.

CANADA, II.—The Report on Correspondence in 1867 was published in a pamphlet separate from the Proceedings, but paged continuously from them.

CONNECTICUT, I.—The Constitution was published in 1793; the Grand Lodge met semi-annually (in May and October) up to 1818 inclusive, and for most of the years, if not all, up to that time, the Proceedings were issued semi-annually, generally in 16mo; from about 1819 to 1839 they were generally, if not always, published in octavo, as were also those for 1842 and 1843; those from 1840 to 1853 inclusive (except 1842 and 1843) were in 12mo. II.—The first Proceedings printed, so far as I can ascertain, were those for 1820; those up to 1840 were octavo, except 1832 and 1833, which were folio; from 1840 to 1853 inclusive, they were 12mo. III.—The Grand Council was organized in 1819; the records prior to 1831 are lost, and, so far, Proceedings only from 1819 and 1821 have been found; those for 1819 are reprinted with those of 1874; those from 1831 to 1839 inclusive were not printed; those for 1843 were printed with those of the Grand Chapter, and those for 1847, 1848, 1849 and 1851 were not. IV.—The Proceedings from 1858 to 1869 have also been reprinted.

DELAWARE. I.—The Proceedings for several years after 1806 *were* published, but I cannot tell how long; my former information, though derived from the Grand Secretary,—at the time I obtained it,—is erroneous. II.—The OLD GRAND CHAPTER was organized in 1817, and met regularly every year till it 1826, when suspended. It resumed in January, 1832, and met regularly till 1856. It met again 1859, but one Chapter being represented; it did not meet again till 1868, when it attempted to reorganize; but its proceedings after 1856 were decided by the General Grand Chapter to be irregular and void, and a new Grand Chapter was formed in 1869. I cannot learn that any of the Proceedings of the old Grand Chapter were published, except those at the organization.

DISTRICT OF COLUMBIA, I.—The early Proceedings were published in pamphlets as follows: December, 1810, to January, 1813; July, 1813, to April, 1818; July, 1818, to November, 1821; December, 1821, to May, 1823; May 6, 1823; November, 1823, to May, 1824; November, 1824, to May, 1825. September and November, 1825, December, 1825, to May, 1826 (I have not seen this pamphlet, but am very sure one was published); August to November, 1826; December, 1826, to December, 1828, inclusive; the last-named pamphlet is octavo, and the others 12mo; the Proceedings from 1829 to 1844 inclusive have never been printed.

FLORIDA, I.—The early original Proceedings were 16mo, then 12mo, and from 1842 inclusive octavo.

GEORGIA, I.—Met quarterly from 1821 to 1827 inclusive, and two pamphlets published annually, for several if not all of the years. III.—This was organized in 1826, and not in 1825 as before stated; in the *Escritoir* of May, 1826, is a notice of the organization; and in the *American Masonick Record* of June 2, 1827, is a notice of the Annual Assembly in May, 1827. The Proceedings from 1841 to 1848 inclusive are to be reprinted; those for 1872 to 1874 inclusive have not yet been published.

ILLINOIS, III.—The reprint of 1870 with 1871 does not contain the Report on Correspondence of 1870. —— Proceedings of Council of Deliberation for 1870 not printed.

INDIANA, I.—The Proceedings for 1833, 1834, 1835 and 1836 were not printed at the time, and are contained only in the Reprint.

IOWA, I.—My former statement omitted the mention of one volume; those from 1859 to 1863 make volume *three*, instead of *four*; those from 1864 to 1868 inclusive are paged consecutively (except Appendices) for volume four; of volume five there are two editions: one consisting of the Proceedings proper (pp. 600), the Catalogue of Library (pp. 144), and "Biographical Sketches of Grand Masters" (pp. 90), with a general Index; the other, in two Parts—Part I. containing the Proceedings only, and Part II. containing List of Members of Lodges, Reports on Correspondence, &c., each with a Title Page. The Proceedings of 1871 have been reprinted. IV.—The Proceedings from 1864 to 1866 inclusive have been reprinted.

KANSAS, II.—Organized in *February*, 1866, instead of *April* as before stated. III.—Proceedings for 1872 to 1874 inclusive not yet published.

KENTUCKY, I.—This Grand Lodge met semi-annually up to 1806 inclusive; it also had "emergent" communications in March, 1808, December, 1811, (not mentioned by MORRIS in his History,) November, 1814, November, 1818, (MORRIS does not mention it,) November, 1819 (Proceedings published with those of the Annual Session), January, 1823 (Proceedings published with those of following Annual Session), and in October, 1826 (Proceedings published with those of following Annual Session). It published in 1823 a List of Expulsions, &c. MORRIS, in a note, says that the Proceedings of the first *four* sessions were printed in a 16mo pamphlet of 42 pages; that "those of the fifth and sixth sessions make a pamphlet, a little larger measure, of 20 pages; the seventh session, 22 pages; the eighth session, a still larger measure, 19 pages; session of September, 1804, 19 pages; of March, 1805, 11 pages; September, 1805, 22 pages; March, 1806, 31 pages; October, 1806, 23 pages; October, 1807, octavo measure, 30 pages." But in the text he says that the Proceedings from 1800 to 1802 (*five* sessions inc.) are in one pamphlet, but conveys the idea that those for October, 1802, were also published separately; but I think he confounds the last with those of April, 1803, as those for both sessions that year were issued in one pamphlet. He makes all those after 1803 octavo; those from 1816 to 1826, inclusive, are octavo, except 1825, which is 12 mo, but almost as large as the small octavo; those since 1826 are octavo of the usual size, as is also the list of expulsions in 1823; but prior to 1816, the sizes are various; October, 1803, is 18mo; September, 1805, 1807, 1812, November, 1814 and 1815, are 12mo; December, 1811, and August, 1814, 8vo; most if not all the others are 16mo. II.—The two sessions in 1818 were in January and May; those in 1821 were in January and December. III.—The Proceedings of 1830 are published with those of the Grand Chapter.

LOUISIANA, I.—In 1849, at least *eight* pamphlets were issued; 1. Le Verrier's Report in English; 2, The same in French; 3, The Proceedings in English; 4, The same in French; 5, Foulhouze's Report in English: 6, The same in French; 7, John Gedge's Address to the A. Y. M. Grand Lodge; 8, The Report of Committee on Correspondence of the A. Y. M. Grand Lodge. In August, 1843, a pamphlet (without date) was published, entitled "An Appeal of the Grand Lodge to the public!" It was also published in the Proceedings of 1844. The Proceedings of 1842 have the French and English in same pamphlet.

II.—The abstracts of the Proceedings of 1825, 1826, 1827 and 1828 were published with those of the Grand Lodge. It did not become dormant in 1831, as I stated before; it published an abstract of its Proceedings in 1830, 1831, and 1832, (in English and French,) as well as in 1829. The Proceedings of the Grand Lodge from 1834 to 1840 were not published. Those from 1842 to 1849 contain an abstract of the Proceedings of the Grand Chapter, which however was not recognized by the General Grand Chapter. It probably became dormant in 1833 instead of 1831 as before stated. III.—I am informed that all the Proceedings have been published separately from those of Grand Chapter.

Massachusetts, III.—The Proceedings from the organization to 1858 inclusive, and those from 1862 to 1865 inclusive, have been published in two pamphlets. IV.—Proceedings from organization to 1863 are in press.

Michigan, III.—The session for 1873 commenced December 31, 1872, and the Proceedings are readily mistaken for those of 1872; those of 1874 are not to be printed till 1875.

Minnesota, I.—The Reprint includes 1869.

Mississippi, I.—The Proceedings for 1819 to 1823 inclusive are published in one pamphlet, but it contains many errors. The imprint is 1822; and the title page says that it contains the Proceedings between the *fourth* (it should be the *first*) Monday in January A. L. 5819 and the first Monday in January in 1822. Undoubtedly the first part was printed in 1822, but it not being issued till after the session in 1823, the Proceedings of that year were added. On pages 9, 10 and 12 the Proceedings *purport* to be those of 1819, but they *are* those of 1820; on page 32, they *purport* to be the Proceedings of an *adjourned* communication, but *are* those of the *annual* session. On page 33, the date "February 8, A. D. 1821" should be "January 8, 1822." II.—Proceedings for 1873 and 1874 have been published together.

Nebraska, III.—Proceedings of 1872 reprinted and stereotyped, and those of 1873 paged continuously from them; those for 1872 (reprint) and 1873 issued in one pamphlet, but those of 1873 also issued separately. Neither II., III. or IV. met in 1874.

Nevada, I.—Two bound volumes have been issued, made up either of reserved sheets, or else from the stereotype.

New Hampshire, I.—The original Proceedings were first published in 1816. III.—Proceedings for 1871 have 1870 on title page.

New Jersey, I. Proceedings for 1871 to 1873 paged for a volume. Proceedings of Council of Deliberation for 1871, 1872 and 1873 were printed, and none was held in 1874.

New York, I.—The Constitution was published in 1801, and copies were reserved unbound. In subsequent years additional sheets were printed, and bound with these reserved sheets. Editions were issued in that manner in 1816, 1820 and 1823, and probably in other years. Those prior to 1820 had the title page of 1801. In 1827, a new Constitution was adopted, and a large number of editions have been since issued. St. John's Grand Lodge issued its Constitution in 1837.

North Carolina, II.—The Proceedings from 1822 to 1829 (and perhaps longer) were published in 16mo.

OREGON, I.—I am informed that the Grand Lodge is reprinting its early Proceedings.

RHODE ISLAND, I.—The Proceedings for 1814 were published in 8vo; and those for 1815 to 1818 in royal octavo; they have all been published since 1814, unless possibly those from 1835 to 1840 inclusive were not. II.—The Proceedings were published in 1826, and probably other years before 1845; those from 1872 to 1874 have been published in one pamphlet. III.—It is expected that the Proceedings from 1870 to 1875 inclusive will be published next year.

SOUTH CAROLINA, I.—Mackey, in his history, says that the Proceedings from 1837 to 1844 inclusive were not printed, but I have those of 1837. The Temple was burned in 1838, and I have no doubt that he would have said 1838 instead of 1837; those for 1861 to 1865 are in one pamphlet. II.—The Proceedings in 1825 and 1826 (and probably others) were published; it did not meet from 1834 to 1840 inclusive; according to the best information which I can obtain, its Proceedings from 1841 to 1855 inclusive were not published, nor those of 1861. III.—Mackey, in his history, says that it did meet in 1861, but so far as I can learn there is no record of the session.

TENNESSEE, I.—A pamphlet was issued in 1814 containing the Proceedings (1811 to 1813) preliminary to the formation of the Grand Lodge (which are not published in the Reprint) and the Proceedings of 1813; the Proceedings of 1814 and 1815, as well as those for 1818 and 1819, were published together. A second volume of Reprint is to be issued.

VERMONT.—The Proceedings of Grand Lodge for 1835 and 1836, and of Grand Chapter for 1832 and 1833, were never printed.

VIRGINIA, I.—The Grand Lodge decided to print but one volume of its early Proceedings at present, which will include those from the organization to 1822. IV.—There was no session in 1833. Bro. T. S. Parvin has printed the Proceedings of 1828 and 1831.

WEST VIRGINIA, II.—The Proceedings for 1872 and 1873 have been published in one pamphlet.

"A list of expulsions is given, in which we find the following appropriate names: 'Little,' 'Posey,' 'Glaze,' 'Slappy,' 'Lively,' 'Scaley,' 'Shaw,' 'Dunbar.' So it seems they have dunbar-ed out a scaly lot."—*For. Cor. Nevada, p.* 55.

A Mason in High Places: Bishop Griswold.

[The following article is taken from a work entitled "*Stray Leaves From a Freemason's Note Book. By a Suffolk Rector, London,* 1846." It was evidently written by a clergyman, as it purports to be. It has high literary merit. Its subjects, embracing eighteen chapters, are miscellaneous. Its tales are extremely interesting and pointed, with lessons which an earnest and sincere religious teacher would be sure to inculcate. It may be said in reference to the paper transferred to these pages, that it is remarkable that an English writer—one so far away—should have stated facts with so much accuracy, and so faithfully, as well as pleasantly depicted the character of the divine who was distinguished among us for his virtues.

Right Rev. Alexander Viets Griswold, D. D., was born in Simsbury, county of Hartford, Conn., April 22d, 1766, and died in Boston, Mass., February 15th, 1843. He was consecrated Bishop of the Eastern Diocese of the Protestant Episcopal Church in the United States, on the 29th of May, 1811, a few weeks after his entrance on the 46th year of his age.]

> "Reduce Freemasonry to the limits of any particular religious institution, and you, *de facto*, annihilate its usefulness as a common bond of humanity. Declare it to be, in its maxims, rites and ceremonies, exclusive in its character, and you, *a priori*, debase it to that anti-social position wherein the most rancorous passions of the human heart have raged, to enkindle wrath, envy, hatred and discord among mankind."
>
> REV. H. RAPER SLADE, D. D.

"Nothing surprises me more," was the remark of a young and intelligent American who had come on a visit to his father-land, "than the influence of the Church in the old country. It is marvellous. We know nothing of it in the States."

"So I should imagine," was my reply.

"Nothing at all," continued he, musingly; "but on this side the Atlantic, 'Hear the Church' are words of import. Two of the ablest of your prelates—Bishops Phillpotts and Thirlwall—I had the rare opportunity of hearing in the House of Lords on the same evening. The former reminds me a good deal, in his personal bearing, courage, fluency, determination and decision, of a model churchman in our own country—Bishop Griswold."

"He differs from him, though, in one respect, and that an important one," remarked a bystander.

"Name it."

"In his treatment of Freemasons: Bishop Griswold cherishes them; Bishop Phillpotts discountenances them."

"He but follows in that respect his right reverend brethren," contended the first speaker.

"That can hardly be, seeing that the present Bishop of Lincoln is a Mason; and further, that the Primate, Dr. Howley, not only belonged to the Craft, but was at one period of his life Master of a working Lodge at Bristol."

"As to Dr. Griswold's favourable feelings towards Freemasons," said the young American, "those are easily explained when you are told that the bishop was himself a Mason."

"That *does* surprise me!" remarked a very formal gentleman, in a most amusing tone of unequivocal amazement—"a bishop a Mason!! Oh dear! oh dear! These *are* the latter days. What sort of person was this dignitary—in practice, I mean, as well as intellect? The latter, I presume, was feeble."

"Why!" returned the American, bluntly, "we form our opinion of an individual most safely when we judge him by his acts. Of the party *under dissection* I will give a trait or two; then say whether or no his opinions are entitled to respect. He was bishop of the Eastern Diocese, and senior bishop of the Episcopal Church in the United States. As a matter of course, many were the odious representations to which he was obliged to listen; for in England, let me tell you that you have no idea of the minute and jealous and unceasing *surveillance* to which, in America, church clergy are hourly subjected. One morning—this was about a year and a half before his death—he was surprised in his study by a clergyman, who poured into his unwilling ear a series of remarks, innuendoes, fears, doubts and surmises respecting the conduct and character of a neighboring church minister. The bishop apparently did not heed him, but wrote on, assiduously and in silence. When his visitor had completed his statement, Dr. Griswold looked up from his paper, and said, gravely, 'I have committed to writing every syllable you have said to me; I will now read it over to you deliberately, paragraph by paragraph; sign the memorandum, and I will instantly act upon it.' His visitor looked aghast. 'Oh dear, no! by no means!' cried he, pushing the long catalogue of misdemeanors away from him—'I contemplate nothing of the kind. I merely called, Right Reverend Sir, to put you in possession of certain rumors, remarks and suspicions current, respecting my unhappy neighbor; it was a visit of information; nothing more!' 'Ah! very well! but I will teach you, Sir,' said the bishop, 'that to a party filling my office there can be no such thing as what you phrase a "*visit of information.*" Mine are functions far too solemn to be trifled with. There can be no gossiping visits to me. Sign this paper, taken down from your own lips—your own voluntary, unasked-for, and spontaneous statement, be it remembered—sign it, as a needful preliminary to its being laid before the next Clerical Convention, or—*I proceed against* YOU.' The visitor grew paler and paler—hemmed, coughed, explained, and hawed—still flinched from substantiating his statement. The result was speedy. The bishop drove the eaves-dropper from his diocese!

"Would that other official authorities were equally proof against the poison of eaves-droppers!" sighed the formal gentleman.

"An act of self-denial scarcely to be expected; its results would be so horribly inconvenient," suggested the American, slyly; "see you not how marvellously it would thin the ranks of great men's toadies?"

"Adjuncts which," remarked I, "*your* bishop, clearly, could dispense with."

"He did—and on principle," observed my Transatlantic companion; "in public and in private he abhorred the *genus.* He never allowed it to fasten on him; and to this may be ascribed the weight which attached to his opinions, and the respect and reverence which waited on him to his last hour. During the persecution sustained by Masonry, some years since, in America, a wealthy layman accosted the bishop, and after sundry insinuations to the discredit of a clergyman whom for years he had been endeavoring to injure, wound up with the remark, 'And now, bishop, you will be shocked—much shocked—at hearing what I am quite prepared to prove: this man is —I have no doubt of it—A MASON!' 'A Mason, is he? I am one myself,' returned Dr. Griswold. The objector was flabbergasted.

'I wish,' continued the bishop, '*all* my clergy were Masons; I wish they all belonged to the Craft; providing they would act up to its obligations and fulfil its engagements.' 'And in what may these consist?' said the tale-bearer hurriedly, bent on bettering his position, or, at all events, regaining his composure. 'I will show you practically,' returned the bishop, after a short pause. 'You have sought me, Sir, with a long and labored statement, and have given me a variety of details relative to Mr. ———; you have said much that has a tendency to injure him, and that to his ecclesiastical superior; his failings—and who is without them?—have not escaped you; his merits—and he has many—have been barely adverted to. Such a conversation as we have had cannot but lead to some immediate and grave result. Now, in awarding to it the importance which it may deserve, I will believe that you have been actuated by no other than perfectly pure and disinterested feelings; I will forget that between you and your minister there has existed for years strong personal dislike; I will forget that he once remonstrated with you in private on the course of life you were then leading; and I will further believe that *you have yourself altogether lost all remembrance of that incident!* I will believe, too, that in seeking me this morning you had no wish whatever to crush him; that your sole aim was to benefit the church; that your distinct object was to preclude from doing further mischief one whom you considered to be a rash and an ill-advised minister; I will believe that no personal animosity, no impulse of private pique, no revengeful or malicious feelings, have in the most remote degree moved you; but that on public grounds and from religious considerations, and from these alone, you have sought me. *This conclusion you owe to* MASONRY. That, Sir, teaches me charity; don't mistake me; I don't allude to mere alms-giving, but to charity in its purest, largest, most comprehensive and most effective form—*the charity which bids us invariably put* THE BEST CONSTRUCTION *upon the acts and motives of others.* This I learn from Masonry.' "Would you believe it," concluded the American, with the most extraordinary and laughter-moving twist of his droll mouth—"that the rich planter never cared to converse with Bishop Griswold afterwards!"

"Ha! ha! ha!" burst from the party, tickled as much by the anecdote as by the contortions of the speaker.

"But was he benevolent as a Mason?" asked the formal gentleman, in a querulous tone, from his distant corner.

"This I can say: that, to my own knowledge, one of the Fraternity applied to him in a moment of great distress. The bishop coolly demanded a clear, correct and candid *expose* of his position and his perplexities. Now, bear in mind, the bishop was not opulent. We have no wealthy prelates amongst us. We have no deans who die worth fifty thousand pounds. We have no churchmen with large revenues at their disposal and few claims upon their exertions and leisure. These are found in the 'ould country.' Dr. Griswold's means were limited. The petitioner obeyed; and then named a sum. 'This,' said he, 'will relieve me.' 'No! no!' cried the bishop, 'that won't do. Don't tell me what will *relieve* you, but what will *release* you.' A further and much heavier sum was then stated. This the bishop raised and gave him. But by far the largest donor on the list was himself."

Our formal friend in the corner with his lugubrious tones again struck in:

"A bishop—a Mason! I cannot understand it. I presume, however, that Dr. Griswold was not a man of mind; or a scholar; or a student; or a man devoted to literary research?"

"He was our greatest mathematician after Dr. Bowditch," replied the American, firmly; "a man of indisputable attainments and strong natural mental endowments. His domicile was Boston, where he had to cope with no less an antagonist than Dr. Channing; and this eloquent and accomplished advocate of opposite (Unitarian) views always spoke of the churchman as an able and learned man. This, remember, was the testimony of an opponent."

"And his faults?"

"It is hardly fair to dwell on them. They were lost amid the brilliancy of his many virtues. Those who love to expatiate on a great man's failings would say that he was somewhat too self-reliant; unbending in his judgments, and stern in his reproofs. But towards the decline of life, every harsh feeling mellowed under the controlling influence of Christian charity and Christian love. He was verging on seventy-eight when he died. In the last week of his life he said to a young friend who watched by his sick couch,—'We are all of us apt to think too harshly of our fellow-men; to reprove too willingly, and to condemn too exultingly. But listen to me: FORBEARANCE *is the great lesson of life*'—a sentiment to which his age and experience lent strength; and worthy, let me add, of a bishop—and a Mason."

Montague or Montacute.

During one of my recent visits to the Library of the Grand Lodge, I happened to come across the Proceedings of the Grand Lodge of Georgia of the year 1871, which I had not before seen. Turning to the Report on Foreign Correspondence, presented to that Body on the 1st of November in that year, I found under the head of "Massachusetts," a notice of the report of the committee of our Grand Lodge, on the question of Montague or Montacute, from which I extract what follows:

"The committee appointed in 1869 to settle the question between *Montacute* and *Montague*, through their Chairman, R. W. John T. Heard, submitted a most elaborate report, covering over one hundred pages, and which, genealogically considered, is one of the most thorough and learned papers we have ever read. Whether the matter was of sufficient importance to merit the vast amount of thought, labor and investigation bestowed upon it by the distinguished Brother, is not for us to question."

The Chairman of the Committee on Foreign Correspondence of the Grand Lodge of Georgia was R. W. J. Emmett Blackshear, whose clear, discerning and able criticisms or reviews of Masonic transactions of Grand Lodges generally are entitled to high consideration. When, therefore, a Brother of his character and attainments speaks doubtingly of the importance of the subject of the Massachusetts report, as he does in the last sentence quoted, I feel called upon to say a few words to show why so much "thought, labor and investigation" were deemed necessary by those Brethren to whom it was referred.

Who was Anthony Browne, Viscount Montague? Previous to that report, all that was known of him, among Masons, was, that he commissioned, in 1733, Henry Price as Provincial Grand Master of New England, and that, according to the early Constitutions of the Grand Lodge of England, he was elected and installed as Grand Master of that Body in 1732. One further fact relating to him is contained in the said Constitutions, namely: that he was Master of the Golden Spikes Lodge, Hampstead, which position he resigned when he was chosen Grand Master. Nothing beyond this ever appeared in any Masonic work. Neither his character, career nor lineage seemed to have engaged the attention of any writer who was a Brother of the "Mystic-Tie," either in England or America. We knew that he was a viscount and a Grand Master of England, and that was all we could tell about him. This want of knowledge of the biography of this person, so distinguished in the annals of Freemasonry, prompted the committee who made the Massachusetts report to devote their time and inquiry to the extent they did; and happily their labors discovered a character above reproach, which was maintained throughout a long life, and manifested an heroic adherence to principle and duty seldom equalled.

But the name and title of the Viscount should be ever cherished and commemorated for his instrumentality in establishing Freemasonry on the American continent. The whole Brotherhood should unite in their respect and veneration for the memory of one whose official act has been followed by so great and beneficent results. From the little band of not more than one or two hundred Brethren who met in the summer of 1733, at the Bunch of Grapes Tavern in Boston, under the warrant of Montague, has grown this great humane Society into all parts of the United States, and numbering, as members, hundreds of thousands! Certainly it will be admitted that the author of a warrant attended with so great consequences was a benefactor of mankind; and that any investigation which reveals his personal history, however extended, cannot but be important and valuable.

Permit me to quote, in conclusion, from my address delivered at the laying of the corner-stone of the Pilgrim Monument at Plymouth, August 2d, 1859:

"To celebrate the deeds of the benefactors of mankind is a service dictated alike by gratitude and the benevolent desire to transmit the blessings of their example to posterity. The memory of the good and brave, whose virtues and exploits challenge admiration and homage, should be honored and perpetuated; and the establishment of institutions affecting happily the welfare of our race is eminently worthy of commemoration. A people capable of greatness will not forget the virtues of their fathers; reverently will they cherish them, and gratefully present them in all their lustre for the respect and imitation of after ages." J. T. H.

"The Greed of Office."

Every Entered Apprentice knows or should know,—for it is taught in the first lessons he receives,—that Masonry is harmony, and every step he takes in his search after light, it is repeated over and over again "that without harmony there is no Masonry."

Men may meet in Lodges, Chapters, Councils, Commanderies or Consistories, and may have received all the degrees of all the rites known to Masons; and if there be not amity, peace, concord and brotherly love in such meetings, they are no more Masonic meetings than gatherings of Odd Fellows or Knights of Pythias are Masonic meetings.

A man may have taken the third degree, or the sublime degree of the Royal Arch, or passed through the solemn ceremonies of the Temple; yet he is a Mason only in name, if by his conduct he destroys the harmony of any portion of his Brethren, if he disturbs the concord which should prevail in every place where Masons meet as Masons.

The troubles which endanger the Masonic institution are never from without, and never have been. Masonry possesses within itself principles which render attacks from without utterly vain and futile. It cannot be overthrown by the profane; and to-day it laughs at the efforts made, now in one form, and then in another, to destroy its usefulness, as it has laughed at them before and will continue to laugh at them in the centuries to come, if her initiates are faithful to the obligations they have taken.

In the unfaithfulness of Masons, in the conduct of those who wear Masonic clothing, Masonry sees the greatest danger to the security of the Institution.

This unfaithfulness is apparent in one particular more than in any other, and it is in "*the greed of office.*" On this point Grand Masters have spoken, committees and eminent Masons have written; and yet there is hardly a Masonic Body of any age that has not felt the ill effects of this blighting curse. And why is this? Why will good and true Masons permit it? Why will men who love Masonry with a love from their inmost hearts, by their votes and by their sympathy aid in perpetuating this blot on Masonry?

We ask these questions, but cannot answer them; they have ever been a mystery to us; and with every year, as the annual elections occur, we ask them over and over again, with the same result. A Brother obtains some minor office and at once aspires to a higher position; at the next election he openly avows himself a candidate for the place, and probably, as it is not considered to be of much importance, he obtains it; encouraged by this, he pushes forward, step by step, from year to year, electioneering for the different positions, setting his friends at work, creating parties in the Body, and ceasing not until he has obtained the highest position. Is he a Mason? No! He has not the first principle of Masonry in him; but by his open and unblushing appeals to Masons, which they have not the firmness to resist, he becomes during the remainder of his life one of the representatives of the Masonic Institution!

Is there a year that the case we have described is not seen in some one or more of the Masonic Bodies, and is not the final result of the man's success temporary or permanent injury to the Body over which he has most wickedly been called to preside? We say *wickedly,* for it is a violation of the fundamental law of Masonry to vote for a man for office who solicits the place.

"All preferment among Masons is grounded upon real worth and personal merit only." IV. of Old Charges.

It should be a point of honor with every Mason, which he should hold most sacred, *never to vote for any Brother for any place, no matter how humble, who asks for a vote or expresses his wish to hold the office.* His asking for votes, his asking for office, is his own statement of his unworthiness to hold office. He is not fit to be a leader, and wears the badge of purity most unworthily.

When Masons refuse their votes to such men, there is little discord or confusion among the Craft; and when they do not, then jealousies, heart-burnings and dissensions occur, the work stops, the matter goes forth among the Craft, the good name of the Body suffers, and all for what? That a Brother who has violated his vows, and found Brethren willing from false sympathy to aid him, might attain the object of his aspirations, regardless of the peace and concord of the Body, or its good name. We appeal to Masons in all our Bodies, at this season of annual elections, not to vote for a Brother who solicits office. Keep him out of the place if you would keep peace in your Masonic home; for he who solicits Masonic office will in the end, if he attains his personal ambition, destroy all harmony in the Body over which he presides.

Remember that it is far better to hurt the feelings of one aspirant for office than to hurt the Body of which he is a member; to wound ambition rather than the peace and harmony which is the strength and support of the Masonic Institution.—*Freemasons' Repository.*

Annual Address of the Grand Master of Missouri.

At the Fifty-Fourth Annual Communication of the M. W. Grand Lodge of Missouri, held on the 13th ult., the retiring Grand Master, M. W. Rufus E. Anderson, delivered a capital Address, full of wise suggestions and good advice. Some of his sentiments are so truly *orthodox* that we make liberal extracts for the edification of our readers, and that they may understand what kind of doctrine is preached in that part of the country.

"Since our last meeting, here and there in our Grand Jurisdiction a Lodge, usually the lightsome abode of joy, has been darkened with the gloom of sorrow. Instead of the gay splendor with which it was irradiated, a pale sepulchral light dimly gleamed in its recesses. The sprightly song has been exchanged for the solemn dirge, and the cup of pleasure for the chalice of woe. Not a few of the workmen upon the Temple have laid aside the *gauge* and *gavel*, the *plumb*, *square* and *level*, dropped the *trowel*, and gone to present for 'inspection' the work assigned them while in this 'earthly quarry.' Let us hope that it may stand the test of the Grand Overseer's square, and that they may receive the 'wages' due the *faithful* Craftsman. We have not their names, or we would record them here, and in each particular case assure the widow and the fatherless that we sincerely, deeply and most affectionately sympathize with them in their affliction, and pledge every true Mason, whenever opportunity offers, to soothe their woes and relieve their necessities. But one has gone out from among us whose name has been associated with this Grand Body ever since its organization, and of whom we may speak particularly, without being chargeable with unjust discrimination. On the 10th day of May last, Right Worshipful John D. Daggett went to 'the Celestial Lodge above, where the Supreme Architect of the Universe presides.' He was a member of Missouri Lodge, No. 1, a Committee from which reported as follows:

"'Brother John D. Daggett was born in Attleboro, Massachusetts, October 4, 1793, and came to St. Louis in October, 1817, and was initiated in Missouri Lodge, No. 1, in 1818, the Lodge then working under the jurisdiction of the Grand Lodge of Tennessee. In 1821 he was one of the delegates to the Convention which formed the Grand Lodge of Missouri, and was at the time of his death the only delegate left; and by his death was broken the last link in the chain which bound the living present with the dead past of our Grand Lodge jurisdiction of Missouri. The old fathers of that Convention are all now buried, but not forgotten; and the memory of none can be more dearly cherished than the fame and name of him whom we solemnly and sorrowfully consigned to his last earthly home on the 12th of May, 1874, with the highest Masonic honors of his beloved Lodge.'

"When the dark and relentless storm of anti-Masonry swept over our land and threatened the very foundations of our institution, Brother Daggett exhibited those iron and inflexible principles of character which he preserved till the hour of his death; and when the storm had spent its fury, he was found among the first to aid in rebuilding the altar of his Lodge, around which we have been so recently called to meet as mourners.

"He had filled every office in the Lodge, from Junior Deacon in the West to Worshipful Master in the East, and died its honest Treasurer. He served two years as Deputy Grand Master, two years as Grand Secretary, and seven years as Grand Treasurer of the Grand Lodge. He was a faithful attendant at all meetings of his Lodge, so far as health and strength would permit, and became universally endeared to all his Brethren, both the old and the young.

"Truly he was a Father in our *Masonic* Israel. His modest and unambitious spirit, which shrank from the pomp of life, and delighted in the silent satisfaction of doing well, rather than in the loud applause of the world for having done so, would not disdain the humble honors we pay; though artless, yet cordial; though unostentatious, yet sincere. The Master of his Lodge has well said:

"'The last tie that bound us to the first days of Masonry in Missouri is now sundered; of that noble band which met to form the first Grand Lodge assembled within the domain now our own fair State, the last one

> 'Has come to join the ranks of that innumerable caravan
> Which moves on to that mysterious realm,
> Where each must take his chamber in the silent halls of death.'

"It is not in our power to make a parade of funeral obsequies, nor to erect a pompous cenotaph to his fame; but what we can, we do—we inscribe his worth on our memories, and enshrine his virtues in our hearts.

"Let a Memorial page in our Proceedings be set apart to his memory.

"On the 4th day of November, 1873, Most Worshipful Brother J. W. S. Mitchell, Past Grand Master, and the first Past Grand High Priest of Missouri, died at Griffin, Georgia. He was the first High Priest of St. Louis Chapter, No. 1, and the first Grand High Priest of Missouri, being elected October, 1846. He was elected Grand Master of Missouri October, 1847-8. He was not only a zealous but an educated Mason. He published a work entitled 'The History of Freemasonry,' and another called 'The Common Law of Masonry.' These works are about the principal heritage he has left his family, consisting of a widow and two daughters. He spent the best days of his life in the service of Masonry. His memory is endeared to our affections and has a peculiar claim upon our love. His bereaved family have our sincere sympathies. Peace to his ashes. We recommend that a page in our Proceedings be inscribed to his memory.

"In this connection we cannot refrain from mentioning the death of one whose Masonic reputation was national. On the 12th day of December, 1873, in the 73d year of his age ,Brother Chas. W. Moore, of Boston, Massachusetts, departed this life. On October 10th, 1872, he had been fifty years a member of St. Andrew's Lodge, and this month (December 1873) closed the thirty-second volume of the '*Freemason's Monthly Magazine*,' of which he had been editor since its first number. He served thirty-four years as Grand Secretary of the Grand Lodge of Massachusetts, and died while holding the office of Corresponding Grand Secretary, making up a service of forty-one successive years as a Grand officer. At this ripe age, full of honors, in an honorable service, has passed away another of the human links which bound the present with the past; and the Craft throughout the country will mourn his loss, and extend their heartfelt sympathies with his bereaved family. He was the oldest living Masonic editor in the world at the time of his death.

"We may well exclaim, 'The Fathers, where are they?' Taught by their example worthily to pass the probationary grades of time, let us hope to meet them in the Grand Lodge above, under the sunbeam smiles of immutable LOVE, and beneath the benignant bend of the ALL-SEEING EYE—meet, to part no more.

"Our By-Laws require that I should give you 'a detailed account of my official acts, and lay before you the state and condition of Masonry in this jurisdiction.' I proceed to comply with these requirements in the order named.

"I regret exceedingly that my business engagements, close attention to which is demanded by the constantly increasing wants of a large family, and the absence of any provision for any pecuniary compensation to the Grand Master for his services, have prevented me from extending my visits to the Craft, and devoting more time to the personal inspection of the Lodges. As it was, I made it a point to visit those in localities where professional engagements called me. I purposely avoided sky-scraping, spread-eagle, Fourth-of-July dissertations on abstract questions involving their duties as Masons. I met with a cordial reception, received an attentive hearing, and have reason to believe that my visits were attended with good results. The simple title of Grand Master seems to carry with it great weight and inspire great respect; and I saw just enough to satisfy me that a thorough visitation of the Lodges in Missouri by the Grand Master *in person*, who would pay attention to the details of legislation and the morals of the membership, convincing them that the mere 'putting through' process was but a small part of the duties to be learned, would result in weeding out more fungus Lodges, building up more waste places, dispensing more light and knowledge, raising higher the standard of morality, and bringing about a more healthy and prosperous growth of the true principles of Masonry than any other instrumentality. The District Deputy Grand Master system, which was devised as a substitute for such visitation, is to my mind a poor makeshift. Even if every District Deputy was thoroughly qualified and would faithfully discharge his duty, yet it would not supersede the necessity of the Grand Master's visits. What he needs, and what you ought to be able to obtain through him, is a thorough knowledge of the buildings in which they meet, the records, the manner of governing, the character of work done and material used, the fitness and qualification of the officers, and the relative locality of every Lodge, all of which can only be obtained by *personal* inspection. I verily believe that, had I travelled over the State during the past year, I should have arrested one out of every five Charters now in force, and the good of the Craft would have been promoted thereby. This impression has been forced upon me from the general tenor of my correspondence, and from hints given me by individual Brethren; and yet I had not that positive information, nor could I obtain it by correspondence, which would authorize me to act in the premises, and which can only be obtained by personal visitation. How to induce and render such visitation practicable is the question. I had thought that to so change our law as to make the office of Grand Master a salaried one, with sufficient compensation to justify the Grand Master in keeping his office in connection with the Grand Secretary's, and devoting the whole of his time to the work, would accomplish the desired end. He might be the conservator and exponent of the work, as well as the administrator of the law, and thus supersede the necessity and expense of a Grand Lecturer. But it is suggested that the Grand Master being eligible under our system for only two years in succession, no one would be willing to abandon his business or profession for so limited a time, unless the salary was such as would ordinarily be considered exorbitant. If the limitation was extended, say from two to five years, with a salary of five thousand dollars per annum, his re-election to the office every year being dependent upon the manner in which he performed his work, the good that might be accomplished by an efficient Grand Master could not be estimated in dollars and cents. With these suggestions I leave the subject with you, hoping that in your wisdom some plan will be adopted looking to an improvement upon the present system, and which will save the Order, in our jurisdiction, from the demoralization and lack of discipline which is sapping its foundation, and will ere long cause it to fall to pieces of its own rottenness.

"But though I have not done much visiting, I have done *some* writing. I had heard that the correspondence of the office was extensive and its duties were onerous, and thought I had some conception of their extent; but I soon found that 'the half had not been told me.' With an average of from three to five letters every mail, besides my business letters, I have in some instances been forced to delay my reply for days, and even weeks—thus seeming to neglect my duty; yet very few letters remained unanswered, and these pertained to unimportant matters. In very many instances, a reference to the Book of Constitutions and the legislation by the Grand Lodge upon the subject-matter of inquiry would have saved the writer and the *writee* much trouble. Is there no way to induce the Masters of Lodges to read the law? Ought not every Master elect to be required to produce satisfactory evidence that he has read the Constitution and By-Laws before he is installed? A simple reference to the Book and page has been all that was necessary in many cases.

I have been for several years impressed with the idea that there were too many Lodges in the State, and that it would be much better for the cause if, instead of authorizing new Lodges, we would weed out a number of the old ones. Hence, in granting Dispensations, I have in every instance required not only a strict compliance with the law, but gone to the trouble to correspond with disinterested parties in the vicinity as to the propriety of granting the prayer. Many applications have been refused. That I have granted some where they ought to have been refused, and refused some where they ought to have been granted, I doubt not; but I acted upon the best light I could obtain without a personal inspection of the ground, and if error has been committed it was of the head and not of the heart.

Some seem to think that Lodges ought to be established at every blacksmith shop and cross-road in the country. There was a time, and that but a few years ago, when for a brother to ride eight, ten or fifteen miles to a Lodge, through all kinds of weather, was not regarded as a hardship. But then it required a man in the full sense of the term—a man from sole to crown—a man in all his parts, morally, mentally, and physically, to be a Mason. They were not only always around with the breastplate, but were *steel* themselves—the pure metal, without flaw or defect of any kind. They did not enlist in our army to wear plumes and epaulettes, and become the recipients of glory and renown, and prove cowards when the cannon boomed and the cries of the wounded proclaimed the reality of battle at hand. Now it seems our patrons are so effeminate, tender and delicate that Masonry must be brought to their very doors, and made to pay récompense even for their condescension in entering her gates. And shall she, sycophantic-like, bend the knee in obedience? Verily, it appears on this wise.

SPECIAL DISPENSATIONS.

I issued a special Dispensation,

November 21st, 1873,—To United Lodge, No. 5, to hold an election of officers on the 4th of December following, all the resident brethren being duly notified. This was necessitated on account of the failure of the "man in the moon" to "come to time." The By-Law of the Lodge provided, That the stated meetings should be held on the 1st Thursday on or before the full moon, and that the election should be held on the first stated meeting in December. Now it so happened that there was no "first Thursday on or before the full moon" last December, the moon having fulled on Wednesday, the 3d of the month; and as the Lodge had no control over "the man" (he being out of their jurisdiction), I granted them the Dispensation.

NEW TRIALS ORDERED.

In Phelps Lodge, No. 357, charges were preferred against the Senior Deacon for gross un-Masonic conduct. He was tried and found guilty. The Lodge was not content with refusing to assess any punishment, but (it being the regular night for the election of officers) rewarded him for his skill and industry displayed in consuming an excessive quantity of "rifle-whiskey," by electing and in-installing him Master of the Lodge. Issued an order declaring his election void, and ordering the trial to proceed until some punishment was assessed against him; but, before my order reached its destination, an all-wise Providence had "suspended" him from his office, and summoned him to a higher tribunal.

I should have arrested the Charter of the Lodge, but upon further inquiry found that this outrage upon every principle of the Order had been perpetrated by a few scallawags in the Lodge who held the balance of power, and that there were a number, but not the requisite majority, who were good men and true, who were deeply mortified at the conduct of the Lodge, and whom it would be wrong to deprive of Masonic privileges on account of the shortcomings of the others.

The Worshipful Master should have declared the "guilty" brother ineligible to the office, or, what would have been more proper, prolonged the trial until the convict was punished, if it took "all summer." It might be well enough for the Committee on Chartered

Lodges to look into the condition of this Lodge, and see if there is not some way to eradicate the ulcers that are disfiguring, if not preying upon the vitals of, the body.

On the 7th of August, the trial of one J. C. Bigger was had in Aurora Lodge, No. 267, and he was acquitted. It was afterwards ascertained that the Charter of the Lodge was not present, but hanging in a room over the Lodge at the time of the trial. I held the Charter must be present in the Lodge room whenever the Lodge was in session, declared the proceedings void, and ordered a new trial.

THE STATE OF THE CRAFT.

I had intended to have dwelt at some length on this subject, and suggested such "sanitary measures" as I deem necessary for the purification and preservation of our beloved Order; but my address has already become so extended as to admonish me not to trespass longer on your patience. I cannot refrain, however, from expressing it as my candid opinion that something must be done to elevate the standard of the Craft in this Grand Jurisdiction, or our enemies will ere long storm the citadel, and "take us captive at their will." One of our sublime doctrines is, that the "internal and not the external" qualifications recommend men to the favorable consideration of the Fraternity; yet, when we look around us, the inquiry forces itself upon us, is there anything significant in it, or is it mere twaddle? Is the phrase a sound of words only, or do we really design embodying a principle in it? Is it the cant of hypocrites, or do we, like honest men, *mean* what we say? Let the number and character of the cases before your Grievance Committee, and the conduct, not only of the membership, but of Masters, who solemnly "agree to be good men and true, and strictly to obey the moral law," furnish an answer to these questions. We cannot close our eyes to the fact that there are many in our ranks who regard Masonry as a machine, and to whom it reflects nothing higher in the scale of action than the "putting through" idea, and, perhaps, hitched to this, the mere curiosity of knowing a few secrets, so far as the world is concerned, or the mutual protection or pelf consideration. To call such men Masons, in the true signification of the term, would be a sad misnomer. As well might we claim the dross accumulated upon the caldron to be the pure metal itself. A woful mistake, indeed, is it to assume that all with whom the Lodge is unfortunately burthened are *Masons.*

The term implies great things in a practical sense, and he who assumes it *should* understand that he assumes a fearful responsibility. Going through the forms, understanding a secret or two, never *yet made a Mason*. These may serve to make *things* in the Lodge, accumulate trash and refuse material, but nothing more.

There are many causes for this accumulation of "shibboleths" in our Lodges, prominent among which is the carelessness and negligence of our investigating committees. These committees are the inspectors of the material offered for the building, and, as such, are clothed with a responsibility which few of them seem to appreciate. In the "make up" of this committee, the Worshipful Master should not only select the best but the most active men of his Lodge; men who will *investigate*, not "jump at" and report their conclusions. This is *one* of the remedies which we have now time only to suggest. Another is, more care in the selection of the Master of the Lodge. A communication which we find in the "Freemason" upon this subject "hits the nail on the head," and we wish it were printed in large letters and posted in every Lodge. The writer says:

"1. Vote for the man that can work well; for the attendance at the Lodge depends very much on the efficiency of the officers.

"2. The Worshipful Master should not only be an efficient lecturer, but he needs to be a man of sound judgment; his capacity as a business man being called into frequent requisition.

"3. The officers should be men noted for their punctuality. A person born a half-hour behind time seldom, if ever, catches up. Don't trust to promises of reformation, but elect members who are *habitually punctual.*

"4. Don't elect men of questionable occupation or character, but remember that the officers are most conspicuous in a public procession, and that on the Worshipful Master devolves the sacred duty of performing the last sad office at the grave of a deceased brother.

"5. Do not elect a Warden that you would not be proud to see presiding in the East, in the processions, or at the grave.

"6. Do not vote for a man whose appetites are stronger than his good intentions. But elect him whose good resolutions are stronger than his appetite, and who is as jealous of the honor of Freemasonry as he is of that of his mother, wife or daughter. The former may sometimes be on hand when his presence will give you pain. But the face of the latter will be a light to the Lodge, and a joy to the hearts of the brethren."

With the *right* man for Master, and the *right* sort of men for the "Investigating Committee," we may hope for an enforcement of the law from *within*, and protection against counterfeits from *without*.

Worcester County Commandery.

The following officers were installed by Rt. Em. John Dean, Rt. Em. G. Capt. Gen., on Thursday evening, Nov. 5, 1874:

Rev. Thomas E. St. John, Em. Com.; H. C. Wadsworth, Gen.; D. F. Parker, Capt. Gen.; H. C. Willson, Prelate; R. H. Chamberlain, S. W.; Justin E Wood, J. W.; Wm. L. Clark, Treas.; Daniel Seagrave, Recorder; James Y. Russ, Sw. B.; S. W. Dearborn, St. B.; C. W. Moody, Warder; Thos. Talbot, 3d Guard; G. B. Buckingham, 2d Guard; W. B. White, 1st Guard; Henry H. Flint, Armorer and Sentinel.

This Commandery will commemorate its Semi-Centennial by appropriate services on Wednesday, June 16, 1875. A committee has been appointed to report a programme for the occasion, and the Eminent Commander, Rev. Thomas E. St. John, has been elected to give the historical address. As a part of the programme, it is suggested that the Commandery make a Pilgrimage to the neighboring town of Holden on the morning of the 16th of June, and visit the old Asylum; whether this will be done remains to be determined. A brief sketch of the early history of Worcester County Commandery, and a description of its old Asylum, may not seem wholly inappropriate at this time.

A petition, signed by nine Knights hailing from possibly as many different Encampments, was presented to the Grand Encampment of Mass. and R. I., Dec. 17, 1824, Sir Henry Fowle, Grand Master; and on the 16th of June following, 1825, a Charter was granted, the Encampment consecrated, and its officers installed by the officers of the Grand Body. On that occasion, an address was delivered by Rev. Sir Benjamin Wood, the Prelate of the Encampment. A banquet was served under a booth of white birches, erected on the green in front of the then old hostelry, where roast pig, with lemon in mouth, and all the usual accompaniments, were served in generous abundance, and doubtless enjoyed by all present. Time has been busily at work, and but few of the Sir Knights who received the orders previous to 1831, when the meetings were suspended, are among the living.

The old hall, as it was when used by the Commandery fifty years ago, is still accessible, and the same Brother Mason who catered for the Sir Knights in "ye olden time" still holds dominion over the premises. The same ancient chandelier which held the majestic tallow candle in days of yore now hangs pendent from the arched ceiling, in a good state of preservation, and ready to light "the poor and weary pilgrim" on his mystic journey, or shed its light for the merry dancer beneath its spreading branches.

This ancient hall, in the second story of one of the old time country taverns, is about 40x25 feet, and was arched and papered, and otherwise fitted up for the use of Worcester County Encampment, as it was named then, and continued to be used as its Asylum until the dark days of Anti-Masonry, when its meetings were suspended. Subsequently its use has been varied. It, however, retains the same general appearance as formerly, save the change which old time has wrought upon its surroundings. It was in the garret of this old tavern that the Charter of Worcester County Commandery lay concealed from eyes profane, till "discovered and brought to light" by a Brother Mason, and again placed in the custody of its rightful legatees.

Its membership has been and is composed of men who have held important and honorable positions in the community in which they lived; and, notwithstanding its ranks have been twice decimated, (for the purpose of forming two other Commanderies,) it still has a membership of 200, and its prospects for the future seem promising.

* * *

The Masonic Measure of Life.

We live in deeds, not years; in thought, not breath;
In feelings, not in figures on the dial.
We should count time by heart-throbs when they beat
For God, for man, for duty. He most lives
Who thinks most, feels noblest, acts the best.
Life is but a means unto an end,—that end,
Beginning, mean and end to all things, God.

Hughan's Masonic Memorials.

We are indebted to the author for a copy of this interesting and valuable work, which has been long looked for and will be most heartily welcomed by every student of Masonic history. It is entitled "Memorials of the Masonic Union of A. D. 1813, consisting of an Introduction on Freemasonry in England; the Articles of Union; Constitutions of the United Grand Lodge of England, A. D. 1815, and other official documents; a List of Lodges under the Grand Lodges of England, with their numbers, immediately before and after the Union, &c. Compiled and arranged by William James Hughan, Past Senior Grand Deacon of England; Representative of the Grand Chapter of Pennsylvania; &c., &c., &c. Also an exact reprint of Dr. Dassigny's 'Serious and Impartial Inquiry,' which contains the earliest known reference to Royal Arch Masonry." The title gives a full and complete description of the contents of the book. It is especially valuable for the clear and distinct account given of the rival Grand Lodges in England, the causes which led to their formation, and the manner of their merging into the UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND. The difference between the Ancients and the Moderns, the York and Atholl Masons, is described so as to be easily understood. We quote a portion of the interesting narrative:

"It was for the promotion of Freemasonry as 'a peculiar system of morality, veiled in allegory, and illustrated by symbols' that the Rev. James Anderson, D. D., the Rev. J. T. Desaguliers, LL. D., F. R. S., and other Brethren, constituted the Grand Lodge of England, in consequence of which the old operative system was gradually superseded by an unsectarian and universal Brotherhood. From 1717 to 1738 the new organization progressed most rapidly, and modernized Freemasonry was introduced not only into the various countries of Europe, but both hemispheres participated in the 'mysteries,' the great increase of Lodges and members being little short of marvellous. There were but three degrees practised, known as *Entered Apprentice, Fellow Craft* and *Master Mason,* titles representing the different grades under the operative regime of former centuries. The

Brethren belonging to the ancient Lodge at York soon followed the example set them in London, by founding the Grand Lodge of *all* England in 1725. A similar movement was inaugurated in Ireland 1729, in Scotland 1736, and in other countries some few years later, until there was not a nation of any importance which did not nourish a section of the Fraternity. The hundred Grand Lodges of to-day, with their ten thousand Lodges and three millions of Craftsmen, are all the lineal descendants of the Grand Lodge of 1717.

"Before 1753 there were but two Grand Lodges in England—London and York. On the 5th February, 1752, commence the records of a rival institution then in process of formation. On that day John Morgan, 'G. Sec. of the Grand Committee,' resigned. On the 5th December, 1753, Robert Turner, W. M., 15, was elected the first Grand Master by the representatives of some dozen Lodges, all attempts to induce a nobleman (Lord George Sackville) to assume that position having failed.

"The precise origin of the secession of 1730—1752 has not yet been exactly ascertained; but we may safely assume that the disagreement which arose was mainly fostered by the operatives, in whose practical minds the institution of the Society of Free and Accepted Masons on a cosmopolitan basis was evidently regarded as directly opposed to their ancient customs and privileges. The struggle for supremacy commenced in earnest on the Festival of St. John the Baptist, 1723, when the election of the learned natural philosopher, Dr. Desaguliers, as Deputy Grand Master, met with opposition, forty-two adverse votes being registered out of a total of eighty-five. In 1730 (15th Sept.) Anthony Sayer, the Premier Grand Master, was publicly admonished and well nigh expelled for taking part in illegal assemblies of dissatisfied Masons. who were seeking to undermine the authority of the Society they and others had so recently constituted.

"The birth of the Stewards' Lodge, with its unique privileges, in 1735, and the appointment in 1736 of Brethren to office by the Earl of Loudoun, M. W. G. M., who were most unpopular with the malcontents, were in all probability the immediate causes of the rupture; and soon after, certain members were charged with working a 'different master's part,' particularly during the Grand Masterships of the Marquis of Carnarvon and Lord Raymond in 1738, 1739, when several meetings were held in open defiance of the Regulations. Expulsions and secessions rapidly succeeded one another, and for a time the lofty principles of Freemasonry were forgotten in unseemly recriminations fostered by the rebellion.

"The more effectually to debar the expelled Brethren from visiting the regular Lodges, a transposition was effected in some esoteric portions of the two first degrees, which was an exhibition of weakness on the part of the regular Masons, gave point and apparent justification to the attacks of the schismatics, and strengthened them in their opposition.

"The actual outburst of hostilities was doubtless due to an alteration in conferring the 'third degree' being persisted in by certain Brethren, who refused admission to regularly raised Master Masons. On such being reported to Grand Lodge, and the offence being repeated, the innovators were expelled. The chief feature in the new Ritual consisted in a division of the third degree into two sections, the *second* of which was restricted to a few Master Masons who were approved as candidates, and to whom the peculiar secrets were alone communicated. Thus it came to pass that the arrangement as we have it now was practically set on foot by the 'Ancients.'

"The regular Grand Lodge opposed the 'Ancients' because of the infringement of the 'old landmarks' on every opportunity; but the innovations were so persistently and ably advocated, that all attempts to stay their progress completely failed; the 'Moderns' were compelled to accept the alteration in the Master Mason's degree, or the 'Masonic Union' so ardently desired by the Fraternity would not have been cemented, as it was, in 1813; and ultimately the *third* degree in its unfinished state became the adopted 'work' of nearly all the Grand Lodges in the Universe.

"It will thus be seen that the special object of the seceders from 1740, or earlier, was the promotion of Royal Arch Masonry; and as many gentlemen preferred joining the Grand Lodge of 'Four Degrees' to associating with the society which worked but *three*, the rival Body was successful in its career of innovation, and from its numerical position was even able to dictate the chief clauses of the contemplated 'Articles of Union.'"

Brother Hughan presents a carefully prepared list of ALL the Grand Masters of the "Ancients" and "Moderns," including those who presided over the "Grand Lodge of *all* England," held at York, which serves to prove the important fact that they were independent and entirely distinct societies.

The list of "Moderns" commences in 1717, with Anthony Sayer, and continues in unbroken succession to the Duke of Sussex, in 1813.

The list of Grand Masters of "York Masons" commences in 1725, with Charles Bathurst, and ends with Edward Wolley, in 1792, when that Grand Lodge ceased to exist. The list of "Ancients" commences with Robert Turner, in 1753, and ends with the Duke of Kent, in 1813.

The seceders claimed to be the genuine and original Masons and shrewdly adopted the designation of "Ancients," while they stigmatized those from whom they separated as "Moderns" and wanderers from the old landmarks. This reversion of the true order has produced confusion in the minds of those who have not carefully examined the subject, and the Fraternity are much indebted to Brother Hughan for the patient research which has enabled him to set the matter before them in so clear a light.

ORGANIZATION
OF THE
MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS,
OF THE
COMMONWEALTH OF MASSACHUSETTS,
For the Year 1875.

M. W. Percival Lowell Everett, Boston,	Grand Master.
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R. W. Lucius W. Lovell, Wollaston Heights,	Junior Grand Warden.
R. W. John McClellan, Boston,	Grand Treasurer.
R. W. Charles H. Titus, Boston,	Recording Grand Secretary.
R. W. George P. Sanger, Cambridge,	Corresponding Grand Secretary.
R. W. William T. R. Marvin, Boston,	D. D. G. Master, District No. 1.
R. W. Francis Childs, Charlestown,	D. D. G. Master, District No. 2.
R. W. Charles J. Danforth, Boston,	D. D. G. Master, District No. 3.
R. W. George F. Homer, Brookline,	D. D. G. Master, District No. 4.
R. W. George F. Breed, Lynn,	D. D. G. Master, District No. 5.
R. W. Warren Currier, Newburyport,	D. D. G. Master, District No. 6.
R. W. Solon W. Stevens, Lowell,	D. D. G. Master, District No. 7.
R. W. Bowdoin S. Parker, Greenfield,	D. D. G. Master, District No. 8.

R. W. John R. Davison, Hinsdale,	D. D. G. Master, District No. 9.
R. W. John E. Shipman, Springfield,	D. D. G. Master, District No. 10.
R. W. William A. Smith, Worcester,	D. D. G. Master, District No. 11.
R. W. Irving B. Sayles, Millbury,	D. D. G. Master, District No. 12.
R. W. George L. Rhoads, Norwood,	D. D. G. Master, District No. 13.
R. W. Abraham H. Howland, Jr., New Bedford,	D. D. G. Master, District No. 14.
R. W. John W. Atwood, Provincetown,	D. D. G. Master, District No. 15.
R. W. Hosea Kingman, Bridgewater,	D. D. G. Master, District No. 16.
R. W. Theodore N. Foque, Malden,	D. D. G. Master, District No. 17.
R. W. John Wetherbee, Warren,	D. D. G. Master, District No. 18.
R. W. H. Plunket Bourchier, Valparaiso,	D. D. G. Master for Chili.
R. W. Ithamar B. Eames, Shanghai,	D. D. G. Master for China.
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W. William H. Chessman, Boston,	Grand Marshal.
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W. Charles E. Smith, North Attleborough,	Junior Grand Deacon.
W. Marlborough Williams, Boston,	Senior Grand Steward.
W. Thomas W. Davis, Belmont,	Junior Grand Stewards.
W. Albert H. W. Carpenter, New Bedford,	
W. Henry Stephenson, Hingham,	
W. Baylies Sanford, Jr., Brockton,	Grand Sword-Bearer.
W. George H. Folger, Cambridge,	Grand Standard-Bearer.
W. Frederick D. Ely, Dedham,	Grand Pursuivants.
W. Henry S. Bunton, Hyde Park,	
W. Thomas Waterman, Jr., Boston	Grand Lecturers.
W. Charles M. Avery, Chelsea,	
W. J. Francis Lotts, Boston,	
Bro. Howard M. Dow, Boston,	Grand Organist.
Bro. Eben F. Gay, Boston,	Grand Tyler.

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Editorial Miscellany.

General Grand Chapter of the United States.—The Twenty-second Convocation of this Grand Body was held at Nashville, Tenn., on the 24th ult. The Address of the General Grand High Priest declares the Body to be the oldest Sovereign Grand Chapter in the world, the Grand Chapter of Pennsylvania, although organized earlier, having been attached to, and under the authority of, the Grand Lodge, of which it did not become independent for several years. He gives a carefully prepared account of the organization of the State Grand Chapters, and arrives at the conclusion that "all the Grand Chapters, except those of Florida, Maryland, Pennsylvania and Virginia, were either created by the General Grand Chapter, or formed by Chapters chartered by it, and authorized to form a Grand Chapter solely upon the condition of obedience to the Constitution and laws of the General Grand Chapter." The natural deduction from his historical statement he believes to be, "that a constituent of the General Grand Chapter has no more right, legal or moral, to throw off its allegiance, than any subordinate Chapter has to throw off its allegiance to its Grand Chapter."

The Grand Chapter of Kentucky having rescinded its resolutions of withdrawal, its representatives were received at this Convocation with a hearty welcome. The only Grand Chapters not acknowledging allegiance to the General Grand Body are those of Alabama, Georgia and Texas.

The city of Buffalo, New York, was selected as the place, and the third Tuesday of August, 1877, as the time, for the next Triennial Convocation.

The following-named officers were elected for the ensuing three years: G. G. H. P., Elbert H. English, of Arkansas; Deputy G. G. H. P., John Frizzell, of Tennessee; G. G. K., Robert F. Bower, of Iowa; G. G. S., Alfred F. Chapman, of Massachusetts; G. G. T., John McClellan, of Massachusetts; G. G. Sec., Christopher G. Fox, of New York.

On the morning of the 24th, the members were escorted by Nashville Commandery, No. 1, K. T., to the State Capitol, where an address of welcome was delivered by Gov. John C. Brown, P. G. M. In the evening an elegant banquet was given at the Maxwell House by the Grand Chapter of Tenn., and the Masonic Fraternity of Nashville and Edgefield. On the 25th, the Gen. G. Chapter, in a body, paid its respects to the widow of Companion James K. Polk, late President of the United States.

The Fraternity of Nashville and vicinity, as well as the citizens generally, did all in their power to contribute to the enjoyment of the visitors, who express themselves as highly delighted with the attentions shown them.

GRAND ENCAMPMENT OF THE UNITED STATES.—The Nineteenth Triennial Session was held at New Orleans, La., on the 1st inst., and continued for five days. The Address of the Grand Master was presented on the first day, and gave rise to much unfavorable comment. The *Masonic Jewel* expresses the opinion that it was "unfortunately lacking in dignity and courtesy, stamping the author as an arrogant, earnest pretender of Knightly lore and zeal." As the writer of this sharp criticism was present, we think his opinion must have been influenced by the manner of delivery rather than the matter. Of the manner of the Grand Master the same writer thus speaks: "As a presiding officer he was a failure, and showed as much ignorance in maintaining order and the courtesies of the chair as he did in his report, which evinced want of civility due to *fratres* his equals in intelligence and respectability."

We must confess that a perusal of the Address has not produced the same impression upon us. We have no sympathy with the spirit which dictated Order No. 3. We have always considered it injudicious, unwise and unwarranted. But we think the Grand Master has made an able defence; in fact, better than we supposed possible. We can see nothing in it discourteous or more personal than was unavoidable in giving a narrative of the difficulty. Five hundred copies of the Address were printed, and probably most of them were distributed; but the committee appointed to consider it recommended that certain portions be stricken out from the copy as published in the Proceedings, and it was so ordered.

The following officers were elected: G. M., James H. Hopkins, of Pennsylvania; D. G. M., Vincent L. Hurlbut, of Illinois; G. Gen., Walter L. Bragg, of Alabama; G. C. G., Edward T. Shultz, of Maryland; G. S. W., B. H. Langley, of Minnesota; G. J. W., C. C. Woodruff, of Kentucky; G. T., John W. Simons, of New York; G. R., Theodore S. Parvin, of Iowa; G. St. B., J. P. Horner, ot Louisiana; G. Sw'd B., John H. Brown, of Kansas; G. Warder, J. W. Fellows, of New Hampshire. Cleveland, Ohio, was selected as the place where the next session is to be held.

Every Grand Commandery was represented, and the attendance is said to have exceeded in numbers that at any previous Grand Conclave. In regard to the costume question, it was decided that the uniform of a Knight Templar is that prescribed by the Grand Encampment in 1862. No other uniform is allowed, and no authority other than that of the Grand Encampment can modify or alter it—provided, however, that all members of Commanderies now wearing the black uniform shall be permitted to wear it while members of said Commanderies; and provided, further, that any Commandery in a State where the black uniform is now worn may, by permission of its Grand Commandery, adopt and wear such black uniform.

The parade on the fourth day of the session is described as the most beautiful sight New Orleans ever saw; but the weather was warm, and the route long and dusty. Sir Knight Wheeler assures us that the narrative of all that was said and done on this grand occasion will soon be furnished to the Knights throughout the country "in one of the prettiest books ever published by the Order."

GRAND LODGE OF MASSACHUSETTS.—The one hundred and forty-first Anniversary occurred on the 9th inst., at which the election of officers took place. The 27th falling on Sunday, the Festival of St. John was observed on the 29th, in accordance with the Constitutions. We give elsewhere a list of the new Grand Officers. The retiring Grand Master installed his successor, M. W. Percival Lowell Everett, who installed the elected officers and the Deputy Grand Master, R. W. Charles A. Welch, by whom the appointed officers were duly inducted into their respective offices. The Feast was then celebrated by more than one hundred Brethren, the Grand Master presiding. Brief speeches were made by the Grand Master, P. G. Masters Lewis, Heard, Coolidge, Parkman, Gardner and Nickerson, Deputy G. M. Welch, P. D. G. M. Woodbury, S. G. W. Sawin, J. G. W. Lovell, G. Chaplain Young, and others. The occasion was highly enjoyed by all present, and we are much gratified to observe that the attendance at this annual festival is steadily increasing.

GRAND MASTER OF TENNESSEE.—We are pleased to learn that at the Annual Communication of the M. W. Grand Lodge of Tennessee, Brother A. J. Wheeler, editor of the *Masonic Jewel*, of Memphis, was elected Grand Master.

GRAND MASTER OF IRELAND.—On the 4th ult., the Duke of Abercorn was elected as the successor of the Duke of Leinster, who died on the 10th of Oct., in his eighty-fourth year, after a service of sixty-one years as Grand Master.

MOORE'S MAGAZINE.—Mrs. Charles W. Moore has for sale a complete set of the Freemason's Magazine, 32 volumes, and a second set complete except one number. She has also several copies of the Centennial Memorial of St. Andrew's Lodge, and the Semi-Centennial Memorial of her late husband's membership in that Lodge. Apply at the office of the Grand Secretary.

A NOBLE AIM.—"The great end and aim of our exertions, as Masons, should be to place the Masonic Institution upon that moral eminence where it may be viewed with admiration by all mankind. Founded on the best attributes of human nature—calculated to bring into activity the most noble impulses of the human heart, we, who are now responsible, not only for its safety, but, if possible, for its improvement, shall have a startling account to settle with the Deity hereafter if we are false to our trust—if we suffer this sacred Institution, second only to the holy religion we all profess, to become less important to humanity—less respected and less revered by the great human family than it was when it came into our keeping."

MASONIC ABSORPTION.— A writer in the *Masonic Advocate* exhorts his Brethren to let their light shine. In conclusion, he expresses a doubt how they can comply with his exhortation " who read nothing on Masonry, who but seldom attend even their own Lodges, and whose whole drift and aim is for self." He says, "There is not a Mason in America who is making money,—that is, who is getting rich, publishing Masonic works, or issuing a Masonic newspaper ; and yet there are many thousands in every jurisdiction who neither read nor patronize a Masonic periodical. If such men get much Masonic light, they certainly must obtain it by intuition." Brother Simon Greenleaf, Past Grand Master of Maine, when at the head of the Dane Law School in Harvard University, used to say that some of his pupils never seemed to devote any time to study, and rarely attended the lectures; and if they learned any law, they must acquire it by *absorption*, as a sponge takes water, by mere passive reception, and without any active effort on their part. Some Masons have not even this negative quality, and will not put themselves in the way of receiving light. Far from diffusing, they will not even absorb it.

MT. HOPE LODGE, OF FALL RIVER.— The Brethren of this Lodge, with their female friends, numbering in all nearly six hundred, celebrated in a most enjoyable manner, on the 8th inst., the Semi-Centennial of the Constitution of the Lodge. We hope to give in our January number a sketch of the history of the Lodge, and an account of the festivities on this most interesting occasion.

MASONIC MAGAZINES — OLD AND NEW.—We understand that Dr. Albert G. Mackey is to have the editorial charge of the *Voice of Masonry* for the year 1875. From San Francisco comes *The Craftsman*, a new Masonic monthly of twenty quarto pages. May both live long and prosper.

OUR MAGAZINE — WHAT WILL HE DO WITH IT? — A year has passed since we issued our Prospectus, and we are urgently reminded of the motto on our title page — we are admonished to consider the past, the present and the future. As for the past, it has been a year crowded with Masonic work, but full of pleasant memories. As far as relates to the Magazine, the retrospect is not altogether what we would have it, either on our part or on the part of our subscribers. For ourselves, we would gladly have devoted more time to our editorial duties, and made the work more nearly what it can and should be made ; for our subscribers, we would gladly have seen their number largely increased, for the sake of the material aid needed for the improvement and embellishment of our pages, as well as for the moral encouragement afforded by their interest and sympathy. But we have had no time to devote to canvassing, or to organizing the machinery for it. We have not urged our claims in our own pages, nor whipped the Fraternity generally over the backs of our subscribers, by monthly tirades against those Brethren who neglect or refuse to profit by the light diffused by Masonic periodicals. Believing that our pages belong to our subscribers, and that they have a right to expect to find in them only what is pleasant or profitable, we have refrained from entertaining them with scoldings of the indifferent, or even with reports of the kind and encouraging praises of the generous and sympathetic ; the first would rarely reach those for whom they were intended, and the last never should reach any others.

The official duties of both the editors during the past year have been so numerous and pressing as to leave but little time for editorial work. We trust, however, that from month to month we have presented something of interest to every reader, and that, as he reviews the whole volume, he may conclude that the time and money he has spent upon it have not proved a bad investment.

As to the present, we find ourselves confronted with the question, shall we "bear the ills we have," or shall we "fight it out on this line ?" So far as Brother Titus is concerned, he feels compelled to cry "hold ! enough !" His official duties as Grand Secretary of the Grand Lodge of Massachusetts have been, and must continue to be, quite sufficient to tax to their utmost the energies of even one in robust health. His duty to his office and to himself imperatively demands relief from all extra labor. But the writer can offer no such plea. He has been relieved from official responsibilities, and may reasonably expect to be able to devote more time to this enterprise. If he were to consult his own convenience and comfort, he would take warning by the experience of most Masonic editors, and have done with the business. But unfortunately for him — *and fortunately for his readers* — he is not of the kind that put their hands to the plough and look back; in other words, he cannot consent to give it up so. Then once more unto the breach, dear friends !

And now, for the future, you and we shall miss the services of Brother Titus, but we shall retain his wise counsel and hearty interest; the heavy work we must exact from some other Brother. We intend to make his place good in some way. It is hardly expedient for us to indulge in promises, but we hope to keep the Magazine up to the standard of the past, and even to "better the instruction." But its future rests with the Fraternity rather than with ourselves. Without their support—more liberal than in the past—that future will be very short. We shall, however, live for another year, at all events ; and we confidently recommend the Magazine, for that term at least, in the language used by the mother when offering medicine to her sick child — "*You've got to take it, and besides, it 'll do you good.*" S. D. N.

OUR TERMS.— THE NEW ENGLAND FREEMASON will be sent, postpaid, to any address for the year 1875, at three dollars per annum, payable invariably in advance. Send immediately to the office of the Grand Secretary, Masonic Temple, Boston, your own name and the names of as many more *sensible* **Brethren as you can find among your acquaintances.**